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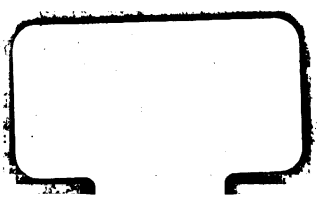

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THE CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the THIRTY-FIRST.

——— Nothing extenuate,
Nor set down aught in malice. SHAKESPEARE.

Ploravere suis non respondere favorem
Speratum meritis——— HOR.

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THE CRITICAL REVIEW,

For the Month of *January*, 1771.

ARTICLE I.

A General History of Scotland, *from the earliest Accounts to the present Time. In Ten Vols. By* William Guthrie, *Esq.* 8vo. 10 *Vol.* 2l. 10s. *sewed.* Robinson *and* Roberts.

FEW capital productions have been introduced into the world under more unfavourable circumstances than the work before us. In consequence of the jurisdiction, which the author is thought to have long exercised over his cotemporary writers, it is not improbable that many of those will now be too much inclined to depreciate his literary reputation. Such as may have formerly incurred the severity of impartial criticism, will arraign with pleasure the taste and judgment by which the demerits of their labours were determined; while even authors of acknowledged eminence, may, perhaps, indulge uncandid censure, and too invidiously aggravate the more inconsiderable blemishes, which are inseparable from the most perfect human productions. But it ought ever to be remembered, that, in judging of those literary publications which are calculated for the instruction of mankind, the smallest inclination to animosity is no less injurious to truth and justice than to the claims of ingenuity and learning.

We would not be understood, by these preliminary observations which candour has obliged us to suggest, as if we meant in the least to establish any undue prepossession in favour of the work before us. Our intention is only to obviate that resentment, to which the situation of the learned author might have rendered him particularly obnoxious.

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Beſides the circumſtances of a perſonal nature, which may affect the character of the preſent publication, there are other conſiderations ariſing from the ſubject, which may alſo conſpire to influence it. An author who writes the General Hiſtory of Scotland, is, perhaps, more liable to an injurious charge of partiality, than the hiſtorian of any other country. The frequent wars which were anciently maintained betwixt England and Scotland, their mutual rivalſhip for antiquity and glory, and the oppoſite claims of ſuperiority and independence, which have been ſo warmly agitated by both nations, afforded the ſtrongeſt incitement to a contradictory repreſentation of facts that the ſentiments of public honour could inſpire. Both likewiſe abounded in hiſtorians, of whom many were actuated with all the prejudices of their reſpective countries. Through the various gloſſes of miſtepreſentation, however, the footſteps of truth may ſtill be aſcertained in this province of hiſtory, where they are not obliterated by time; and even the literary opponents, like the reciprocal ravagers of the once hoſtile nations, have tranſmitted to poſterity inconteſtible monuments of the tranſactions which they laboured to diſguiſe.

Having ſaid thus much in general of the prejudices attending the work before us, we muſt acknowledge, that the author has acquitted himſelf with ſuch perſpicuity and regard to truth, as do honour to his hiſtorical abilities. He has availed himſelf of all the information to be collected from the Scotch and Engliſh hiſtorians, which he every where exhibits with fidelity. The arguments he adduces for the determination of many doubtful facts, are ſolid and deciſive; and he throws a clearer and more ſatisfactory light on ſeveral important tranſactions, than we meet with in any other individual writer on the ſubject. We do not find, through the whole of the work, that he once either violates the truth, or ſacrifices the candour, of a faithful and impartial writer; and his relation is ſupported, not only by the moſt authentic documents of the Scottiſh annals, but alſo by the moſt approved hiſtorians of our own country.

Mr. Guthrie, in conformity to preceding hiſtorians, begins his account of the regal government of Scotland from Fergus the Firſt; though we know not whether he is any advocate for the authenticity of the forty-four kings, whom later critics have conſidered as fabulous. It would be foreign to our purpoſe to enter into the merits of that controverſy; and therefore we ſhall only obſerve, that whatever reaſons may be alledged for diſproving the actual exiſtence of thoſe kings, the tranſactions of that period, as generally related, are, we think,

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mitted with great propriety into a General History of Scotland. It may be urged in their favour, that they betray nothing of that romantic extravagance which is the usual characteristic of fabulous relations, and that the presumption against them amounts only to such a degree of plausibility as can barely justify historical scepticism.

A similarity in the names of places has involved the writers of the English and Scotch annals in a confusion, which affects the history of the earlier periods in some material circumstances, and has particularly obstructed the precise ascertainment of the ancient boundaries of both kingdoms. The author of this work, to the no small honour of his industry and discernment, affords us several judicious remarks, towards acquiring a more satisfactory idea of the former political dependency of Gallovidia, or Galloway, than is to be obtained from other writers. In regard to the Lothians, however, there is reason to apprehend, that the opinion, which he has adopted from Camden, Usher, and other respectable antiquarians, is founded upon an error on which the testimony of many historians have conferred a prescriptive sanction. The anecdote to which we allude is, that the Scots are said to have obtained possession of the castle of Eden, or Edinburgh, only in the reign of Indulf. In order to determine this fact, we shall have recourse to the evidence of some ancient writers, from whence, we are of opinion, it will clearly appear, that by Eden and the Lothians, are not to be understood Edinburgh and the Lothians in Scotland, but a town and country of those names, within the borders of England. We shall first quote a translation of Matthæus Florilegus, from whom the above anecdote is taken. 'Edgar, says he, gave to Kinedus king of the Scots, a hundred ounces of the purest gold, &c. Moreover, he gave to the same king the whole country called Lothian, upon condition, that every year, on their festivals, when the king and his successors should wear their crowns, the king of Scotland should come to court, and celebrate the holidays chearfully along with the other princes of the kingdom. The king besides gave him several houses on the road, to accommodate him and his successors in going to, and returning from, the festivals; which remained in the possession of the kings of Scotland till the time of king Henry II.' It is certain, that the country, of which Henry II. divested Malcolm, was Northumberland, Cumberland, and Westmoreland; and it is no less certain, that these countries are often mentioned by historians, under the names of Lothian, the province of Loid, and county of Loudon. John, prior of Hexham, relates, that David, king of Scotland, on the death of his son Henry, earl of Northum-

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berland, 'immediately led forth Malcolm, the eldeſt ſon of that prince, as yet a boy, and appointing earl Duncan his tutor, ordered the young prince to be conducted through all the provinces of Scotland, and proclaimed heir of the kingdom. But the king himſelf, with the younger ſon, William, came to Newcaſtle, and receiving hoſtages from the nobles of Northumberland, brought them all in ſubjection to the youth.' The ſame tranſaction is thus related in the Chronicle of Normannia, 'Melcholm, the eldeſt of them, got the kingdom of Scotland, and his brother William the county of Lothian.' In the Chronicle of Nicholas Trivet: 'The grandfather appointed Malcolm, the eldeſt of the children, to be his ſucceſſor, and made the other earl of Northumberland.'

Many ancient hiſtorians, as Wikes, Hemmingford, Brompton, and Trivet, mention the provinces of which Henry II. unjuſtly deprived young Malcolm, by the names of Northumberland, Cumberland, and Weſtmoreland; or relate, that Henry reſumed from Malcolm the towns and forts in thoſe provinces; ſuch as, Newcaſtle, Carliſle, and Bamburgh. Matthew Paris, Diceto, the Waverleian Annals, and Matthæus Florilegus, in ſpeaking of theſe tranſactions, mention the towns by the ſame names with the former writers, but they call the provinces themſelves by the denomination of the county of Lothian. It is evident therefore, that the county of Lothian is placed by them farther ſouth than the Lothians in Scotland; for Malcolm neither reſigned that part of the country, nor had Henry any title to demand it.

In the Saxon Chronicle of the year 1091, Lothene is ſaid to be in England; which the interpreter, nevertheleſs, underſtands of the Lothians in Scotland; though, from another paſſage in the ſame Chronicle, it appears, that they were different countries; for, according to that chronicle, Lothene has for a biſhop a perſon named John; whereas there never was any biſhop in the Scotch Lothians before the time of Charles I.

It is univerſally acknowledged, that in 1091, Malcolm III. of Scotland, and William II. of England, met on the borders of their kingdoms in Lothene, or the Loudon province; but the authors of the Waverleian Annals, and Saxon Chronicle, ſay expreſly, that the Lothene, there mentioned was not in Scotland, but England. Ordericus Vitalis plainly intimates, that the place of congreſs was on the ſouth bank of the river Huma, or Eden, near the Solway Frith.

Upon the whole, it appears inconteſtible, that by Eden and the Lothians, in ancient writers, are meant not Edinburgh,

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and the Lothians in Scotland, but a town and country in Cumberland, which formerly went by these names.

We have been the more particular in endeavouring to elucidate this point, as the mistake which has occasioned our remark, is prevalent among writers of the best authority, and as it has been adopted by an author of such extensive and accurate information as the historian with whom we are now engaged.

The improbable relation of preceding writers, respecting the total extermination of the Picts by Kenneth, surnamed Mac-Alpin, is very justly rejected by our author.

'This period is generally fixed upon as the end of the Pictish government in Scotland; but to imagine that Kenneth exterminated the whole race, is not only absurd, but contrary to the plainest evidence; for the Picts are expressly mentioned by old writers, as a people existing three hundred years after this time. Such a massacre would have been as impolitic as infernal; nor do we meet with any well attested accounts in history of a numerous people, like the Picts, being totally and finally extirpated. The most probable opinion seems to be, that the Scots becoming masters of Pictland by conquest, their language superseded that of its old inhabitants; but we cannot allow that the bulk of the nation are composed of the descendants of those conquerors. The history of almost every country in Europe proves, that the victors impose their own names upon their conquests; that of Gaul, for instance, being changed into France, from its being conquered by the Francs.'

The alteration in the succession to the crown, established by Kenneth III. is an event of great importance in the history of Scotland; and we regret, with our author, the silence of historians, in regard to the measures which were pursued for the accomplishment of that great innovation.

Our author's remarks on the extraordinary liberality of Malcolm, the son of Kenneth, as represented by former writers, are full of the soundest reasoning; and serve not only to refute an important error in history, but to throw new light on the commencement of hereditary succession to private property in Scotland.

'When the history of Malcolm is duly attended to, he well deserves the name of the legislator of Scotland; and he was, perhaps, the greatest prince who ever sat upon that throne, not even excepting the first Bruce. Having with wonderful courage and perseverance cleared his dominions of their barbarous invaders, he applied himself to the arts of peace; and we shall, in the Ecclesiastical History, take notice of the great

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things he did for the church. Lawyers and antiquaries are divided with regard to the antiquity of the feudal law in Scotland; and some have gone so far as to say, that it was unknown even in England before the time of the Norman Conqueſt. As I am extremely clear that the conſtituent parts of the feudal law were known not only to the Saxons, but to the Danes, and other northern nations, I can ſee no reaſon for ſuppoſing it to have been unknown to Malcolm and his people; and I am of opinion with thoſe lawyers who think that it was imported thither by Fergus, commonly called the ſecond. But whether the Regiam Majeſtatem of Scotland (ſo called from its firſt two words) which contains the code of the ancient Scotch law, was borrowed from the Engliſh, is a queſtion that belongs more properly to a lawyer than a hiſtorian. That it is of great and undoubted antiquity, is not diſputed by any; and that it is not later than the time of king David the firſt or ſecond: ſo that it is at leaſt a record of the higheſt authority. It was publiſhed by the learned Skene, who was the greateſt antiquary in thoſe matters that Scotland ever produced, and approved of by parliament in the reign of James the third. Prefixed to it are the laws of king Malcolm, approved of by the ſame authority; and in the firſt chapter of thoſe laws, which treats of ward and relief, we read as follows: "King Malcome gave and diſtributed all his lands of the realm of Scotland amongſt his men; and reſerved nathing in propertive to himſelfe, bot the royall dignitie, and the Mute-hill of Scone; and all his barons gave and granted to him, the warde and relief of the heir of Ilk-Baron, quhen he ſhould happen to deceis, for the king's ſuſtentation."

'The Scotch hiſtorians have blamed Malcolm for this liberality; and ſome have imagined that before this time the king held all the lands in Scotland in fee. It is eaſy to prove, from the Engliſh hiſtory, that the Saxon holdings in England by the thanes were ſtrictly feudal; and as the word Thane occurs in the Scotch hiſtory, at the ſame time, there can be no reaſon for doubting that the ſame conſtitution prevailed there. A thane ſometimes had a grant of lands for a certain term, at the expiration of which it might be renewed by the king; ſometimes he held it for life, and at his death, the king might continue it to his ſon: ſo that, in one ſenſe, during a long reign, the greateſt part of the lands in the kingdom might lapſe to the crown. About the time we now treat of, the feudal conſtitutions began to favour hereditary right, and property to be more fixed in families; nor was there any wonder if a prince, who, like Malcolm, had been ſo well ſerved by his ſubjects, gave them a perpetual right to the lands which they

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they had held so precariously before: but it is absurd, and against every evidence of history, to think, that the king did not reserve his demesne lands, which were to support his family and household; and that he had no other sustentation than wardships and reliefs. We meet with charters of large grants made, after this cession, by Malcolm and his successors. Upon the whole, the law published by Skene, and here repeated, must either be spurious, or imply the meaning I have given it. As to the reservation of the Mute-Hill, it was perhaps, a form which arose from customs that cannot now be accounted for.'—

'Boece and Buchanan inform us, that Malcolm stained the latter part of his reign with avarice and oppression, occasioned by his own generosity in granting away his lands, as we have already seen. Though we have endeavoured to explain this fact, yet it is so express, and the evidences for it are so stubborn, that many readers may require a farther illustration. For my own part I cannot be easily persuaded, that a prince of such abilities, both civil and military, as Malcolm certainly possessed, could be guilty of an act of such insane generosity, as our historians have represented this cession to be. I shall therefore strengthen what I have already said by an additional conjecture, which, I hope, will appear rational and natural. Kenneth, the father of Malcolm, had, with great difficulty, fixed the succession of the throne in his own family, by an act of the states; to which so little regard was paid after his death, that two princes succeeded to the crown upon the principles of the old constitution. Malcolm, by his amazing abilities and good fortune, conquered both those princes, and put an end to their reigns by their deaths; but he no sooner mounted the throne than he found it shaken by the most formidable prince then in Europe, who was master of England, Denmark, and Norway, countries the most contiguous to his own kingdom. The good fortune of Malcolm still continued: he had the glory of defeating his warlike enemies, and of establishing his throne in tranquillity. Was it not then natural for his subjects who had served him so bravely, to demand for themselves the same privilege which they had so generously granted to him? I am obliged to speak in those terms, because the alteration of the succession can admit of no other. Did not sound policy require, that after the crown was rendered hereditary, private estates should become so likewise? Had not this alteration taken place in the latter case, a king of Scotland, in less than a century, must have been despotic, and consequently his people slaves.

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'Upon the whole, therefore, I must consider this step in a light very different from that in which it has been hitherto represented; and that it rose from a pact either express or understood, between the king and his nobility. The only difficulty now remaining, therefore, is, how the king came to be so imprudent as to dispose of all the lands in his kingdom. I have already, in part, given my opinion on this head; which is, that he reserved his demesne lands, and only granted away the estates that were already in possession of the great landholders; which, together with the reservation of wardships and reliefs, and other advantages annexed to the royal authority, he might have thought sufficient for maintaining the dignity of his crown and station. Perhaps he was mistaken; and from the words of Fordun he very probably was. Some of the great landholders might claim some of the demesne lands as being within their grants; and perhaps the king might resume some of their estates as being part of his demesne; which might give occasion to our old historian to insinuate that he revoked his grants. I shall finish what I have to say on this important subject by observing, that when the English historians tell us that William the Conqueror granted to his followers all the lands of England, the demesne lands are never understood to be comprehended in that grant.'

We cannot take our leave of the earlier period of this history, without acknowledging the great attention of the author in fixing the date of transactions; an important circumstance, and what required no slight investigation, as the older writers are extremely defective in point of chronology.

Mr. Guthrie appears to be of opinion, that the feudal law subsisted in Britain, even previous to the Norman conquest; and it must be owned, that such an allegation is strongly countenanced by many facts. For the enormous power of the chieftains, which is incontestible from history, by whatever denomination we distinguish it, seems clearly to evince the existence of a vassalage, similar in all its effects, to what is generally supposed to have been introduced at the memorable æra abovementioned.

Amidst the almost continual scenes of foreign wars and intestine broils, which this history exhibits to our view, it is with pleasure that we turn our eyes to a period which gave commencement to the arts of peace and civilization. This auspicious epoch is in the reign of Malcolm Canmore. Mr. Guthrie, with the veracity becoming an impartial historian, attributes this glorious dawn of national reformation chiefly to the influence and extraordinary virtues of queen Margaret, a lady of the royal line of England, and sister to Edgar Atheling;

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who merited, as she obtained, the name of Saint, more than any that ever was canonized.

'The establishment of peace between Malcolm and William, introduced a total alteration of manners among the Scots. Many causes contributed to this; but the chief was the excellent disposition of Malcolm's queen, the pattern not only of piety, but politeness, for that age. The next was the great number of foreigners who had settled in Scotland; among whom, if I mistake not, were some French, as Malcolm, by his differences with William, became the natural ally of the French king, who, we are told, furnished him with some auxiliaries. The third cause I shall mention, was the fair opportunity which the new-established peace offered to Malcolm, for softening the natural ferocity of his subjects. As to Malcolm himself, the prodigious devastations which he carried through England, shew him to have been, by habit, a barbarian; but his after-conduct proves him to have been endued with all the qualities befitting a great prince.

'During Malcolm's absence in England, his excellent queen chose Turgot not only for her confessor, but her assistant in her intended reformation of the kingdom. She began with her own court, which she new modelled, by introducing into it the offices, furniture, and modes of life, that were usual among the more polite nations of Europe. She dismissed from her service, all who were noted for immorality and impiety; and she charged Turgot, upon pain of her displeasure, to give her his real sentiments upon the state of the kingdom, after the best enquiry he could make. Turgot's report was by no means favourable to the reputation of the Scots. He informed Margaret that faction raged among the nobles; rapine among the commons; and incontinence among all degrees of men. Above all, he complained of the kingdom being destitute of a learned clergy, capable of reforming the people by their example and doctrine. The queen was not discouraged by this report, and soon made her husband sensible how necessary it was for his glory and safety, to second her efforts for reforming his subjects. She represented to him particularly, the corruption of justice, and the insolence of military men; and found in him a ready disposition for reforming all abuses. He accordingly began the great work, by setting the example in his own person, and obliging his nobility to follow it.'

The rise, progress, and various fluctuations, of the pretensions of the English crown to the superiority of Scotland, are related by our author with great precision and fidelity. This celebrated contest, which involved both nations for ages in all the horrors of war and devastation, presents us with the

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moſt obſtinate conflicts betwixt ambition and independence that are to be found in the annals of human kind. A regard to truth obliges us to affirm, that this claim of ſuperiority was totally unjuſt and chimerical. No fact in hiſtory is more certain, than that the homage, ſtipulated to be paid by the Scotch to the Engliſh crown, was only for the lands poſſeſſed by the former in England; in the ſame manner as the latter did homage to the kings of France for their Norman inheritance. In both caſes the independency of their crowns remained ſtill inviolate and unaffected. Groundleſs and abſurd, however, as this pretenſion was, it but little excites our indignation, in compariſon of the almoſt unparalleled violations of juſtice, honour, and humanity, ſo conſpicuous in the conduct of Edward I. Though, in other reſpects, we ſhall ever admire the warlike virtues of our glorious Henrys and Edwards, who maintained this famous pretenſion; we muſt, at the ſame time acknowledge, with approbation, that invincible ſpirit of liberty, which inſpired the reſiſtance of a free and magnanimous people. The following extract from a letter, ſent by the Scots to the pope, in the time of the great Bruce, and which is inſerted in a note in this hiſtory, will ſufficiently juſtify our application of the high ideas of patriotiſm and public liberty, diſplayed by them at that critical period, to the ſentiments of the nation in general, and not of a few individuals. The paſſage is extremely remarkable, and runs in the following terms.

'From theſe innumerable evils, by the aſſiſtance of him who binds up and heals the wounded, are we delivered by our very valiant prince, king and lord, Robert, who, in delivering his people and inheritance out of the hands of their enemies, as another Maccabee or Joſhua, chearfully underwent troubles, toils, hardſhips, and dangers; whom alſo Divine Providence, and the right of ſucceſſion, according to our laws and cuſtoms, which we will maintain to the utmoſt, and the due conſent and aſſent of us all, have made our prince and king. To him, as the deliverer of the people, by preſerving our liberties, we are bound to adhere, as well upon account of his right, as by reaſon of his merit, and to him we will adhere: but if he deſiſt from what he has begun, and ſhew any inclination to ſubject us or our kingdom to the kingdom of England, or to the Engliſh, we will uſe our utmoſt endeavour to expel him immediately, as our enemy, and the ſubverter of his own and our right, and we will make another our king, who is able to defend us; for ſo long as an hundred Scotſmen remain alive, we will never be ſubjected any manner of way to the dominion of England.'

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From this important part of our author's subject, we shall extract his account of Bruce, and the tragedy of the celebrated Wallace.

'All Edward's plausible arts could not disguise his true intention from Bruce, who was then a young man of greater vivacity than experience; but having been bred under a versatile father, he knew how to conceal his sentiments, whatever were his feelings. Through all the fondness which Edward expressed for his person, he found him full of distrust and jealousy at the bottom; and he knew that it was owing to that king's management that he had been left out of the commission for settling the affairs of Scotland. Edward, however, with all his discernment, did not see the extent of Bruce's genius, and considered him only as a sprightly young nobleman, over whom he must hold a firm and watchful hand. He had claimed Bruce's castle of Kildrummey, as belonging to the royalty of Scotland; and the latter knew not how to evade the demand, but by delivering his countrymen from the chains they were now submitting to wear. He was well qualified for this arduous undertaking. To a mind enterprizing, intrepid, and persevering, nature had added in Bruce a vigorous constitution, capable of bearing the extremes of cold, hunger, and fatigue. Being a complete master in the exercise of his arms, he was well fitted to command detached parties; and his genius was so fruitful in resources, that he afterwards rose greater from every defeat he sustained. He had received an excellent education, for the times in which he lived, and therefore we cannot suppose him insensible of the glory due to the Greek and Roman patriotism; and he had a particular passion for supporting the antiquity and independency of his own country.

'Cumming the regent, surnamed, from his complexion, the Red, had acquired great reputation while he was at the head of affairs in Scotland; but, though brave in person, and able in council, he had not the heroic disposition of Bruce, the glory of his country being but his second consideration; and, for that reason, he never had been cordially trusted by Wallace. Seeing himself divested of power, he could not, however, forbear dropping some expressions of discontent against Edward, which were carried to Bruce, who immediately resolved, if possible, to bring Cumming into his views. A tragical incident for Scotland, which happened at this time, promoted their union.

'Wallace still remained proscribed, and the connections between Edward and the king of France were become now so strong, that he had no foreign country in which he could serve Scot-

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Scotland by fighting againſt the Engliſh. After the publication of Edward's pardon, he ſeems to have been deſerted by all his followers, excepting a few, with whom he wandered from place to place, till at laſt he came to Glaſgow, where he was betrayed by Edward's new favourite, Sir John Menteith, of whoſe apoſtacy Wallace very probably was ignorant. Menteith delivered him up to Aymer de Valence, the Engliſh governor in thoſe parts, who ſent him priſoner to London. The roads through which he paſſed were lined with ſpectators, whom he often filled with terror and diſmay, ſentiments now turned to pity and admiration. Upon his arrival at London, he was lodged in a houſe in Fenchurch-ſtreet; and Edward, as thinking himſelf now the immediate ſovereign of Scotland, gave orders for his being tried in Weſtminſter-Hall, to which he was conducted, wearing a crown of laurel on his head by way of deriſion, and placed upon a ſeat of eminence in the court. This unmanly treatment is recorded by Engliſh hiſtorians; but it did not prevent Wallace from making a vigorous defence. He pleaded not guilty to his indictment, and challenged the crown-lawyers to produce a ſingle inſtance in which he had acknowledged Edward to be the lord-paramount, far leſs the natural ſovereign, of Scotland. As to the intentions of the Scotch nobility and nation, of accepting Edward for their king, and Engliſhmen for their governors, it had not yet been carried into execution, and therefore could not legally affect Wallace. His plea was over-ruled, and he was condemned to ſuffer the death of a traitor, according to the Engliſh law, which, to the eternal infamy of Edward, was inflicted upon him, and portions of his body were diſperſed through different cities of Scotland and England. Thus died one of the beſt patriots, and greateſt heroes, any age can boaſt of. His memory had the ſingular good fortune, even in thoſe unpoliſhed times, to be celebrated in an ode, which, for elegance of ſtyle and beauty of compoſition, would do honour to the Auguſtan age, and if equalled, it never yet has been ſurpaſſed.'

In treating of the reign of Bruce, the learned hiſtorian has chiefly followed the authority of Barbour, a writer who flouriſhed under the immediate ſucceſſor of that monarch, and muſt have had the beſt information concerning the tranſactions he relates. This valuable chronicle is the more entitled to our attention, as it has been unaccountably overlooked by other hiſtorians. It is wrote in verſe, a mode of compoſition extremely prevalent among the annaliſts of thoſe times, and what ought by no means to derogate from its authenticity, of which there is the ſtrongeſt reaſon to be ſatisfied. The republic

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public of letters, therefore, is indebted to Mr. Guthrie, for introducing to its more particular obſervation an author, who ſo fully relates the memorable atchievements in that ſtruggling period of the Scottiſh hiſtory; and it is ſtill farther indebted to the induſtry exhibited in his reſearches, for an authentic copy of the charter of Renunciation, granted by Edward III. to Robert I. of Scotland. This is a record of the utmoſt importance to hiſtory, as the tenor of it had not only been groſly miſrepreſented, but even the exiſtence of it queſtioned by ſeveral prejudiced writers. The copy here produced is an original duplicate, which had been depoſited among the archives in the metropolitan church of Glaſgow, from whence it was removed by archbiſhop James Beaton, to avoid the fury of the reformers, and depoſited in the Scotch college at Paris, where it ſtill remains, together with an exemplification of the letters patent, granted to the lord Henry Piercy, and William de la Zouch, to ſwear to the obſervance of them in Edward's name. This authentic charter is as follows.

" To all the faithful in Chriſt, Edward, by the grace of God, king of England, lord of Ireland, and duke of Aquitain.

" Whereas ourſelves, and ſome of our predeceſſors, kings of England, have endeavoured to obtain the rights of the dominion, and ſuperiority of the kingdom of Scotland; and have thereby occaſioned moſt grievous, dangerous, and long wars between the two kingdoms of England and Scotland: We therefore, conſidering the ſlaughters, butcheries, crimes, ruin of churches, and innumerable miſchiefs thoſe wars have brought upon the inhabitants of both kingdoms, as alſo the good and mutual advantages that muſt needs accrue to both kingdoms, when faſtened together by the ſolidity of a perpetual peace, and thereby more firmly ſecured, both within and without, againſt all rebels and rebellious deſigns; by the common counſel, aſſent, and conſent of the prelates, earls, barons, and commons of our kingdom, aſſembled in parliament, will and grant, for ourſelves, our heirs, and ſucceſſors, That the kingdom of Scotland, according to its true marches, as they were underſtood and ſettled in the time of the late Alexander king of Scotland, (of worthy memory) remain for ever to the moſt magnificent prince Robert, by the grace of God, king of the Scots, our illuſtrious ally, and moſt dear friend, his heirs and ſucceſſors, divided from the kingdom of England, ſo as that it may remain entire, free, and quiet, without any ſubjection, ſervitude, claim, or demand whatever: and whatever right we or our predeceſſors did, in paſt times, aſk or pretend to in the kingdom of Scotland, we hereby renounce

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give up, for us, our heirs and ſucceſſors, to the ſaid king of Scotland; as alſo all obligations, agreements, or compacts, made by or with any of our predeceſſors, at any time, concerning the ſubjection of the kingdom of Scotland, or its people, made by any kings, eccleſiaſtical inhabitants or laics, of the kingdom of Scotland itſelf. And if any letters or charters, inſtruments or documents, concerning thoſe obligations, agreements, and compacts, ſhall be found, we will, That for the future they be accounted as cancelled, unauthentic, void, and of no value or moment. And for the more full, peaceable, and faithful obſervance of the premiſes, in all times to come, we have given, by others our letters-patent, full power and a ſpecial mandate to our well-beloved and truſty Henry de Piercy, our couſin, and William la Zouch de Aſheby, or either of them, to ſwear upon our ſalvation for the performance of the ſame. In witneſs whereof we have ordered theſe our letters patent to he made out, dated at York, the firſt day of March, in the ſecond year of our reign, by the king himſelf, and council in parliament."

A renunciation ſo voluntary and ſolemn, ought certainly to have tranſmitted an inviolable obligation to the lateſt deſcendent of the contracting power. We could almoſt wiſh that the infraction, which ſoon followed, had never been recorded in the page of human annals: but it is the prerogative of hiſtory to hold forth the ſplendid crimes of inſatiable ambition, as well as the virtues of princes, that ſucceeding ages may be taught to reverence thoſe ſacred compacts which conſtitute the baſis of all political ſociety and public faith; and the violation of which we muſt view with horror, even in monarchs otherwiſe of the moſt exalted and illuſtrious characters.

[*To be continued.*]

II. *An Hiſtorical Eſſay on the* Engliſh *Conſtitution.* 8vo. 4s. *ſewed.* Dilly.

THE author of this Eſſay is a warm friend to the rights of mankind; but he hath not betrayed a zeal without knowledge. Learning, impartiality, reaſon, and truth, force of argument, and perſpecuity of ſtyle are his characteriſtics, as a writer.

His grand object in this book is to recommend the renewal of annual parliaments to the people of England. Annual parliaments were eſſential to our primitive, and pure conſtitution; to the diſuſe of them our author chiefly attributes our political and civil corruptions; and their revival, alone, he thinks, could reſtore true liberty, peace, and ſecurity to the nation. 'Where an-

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annual election ends, there ſlavery begins.' This is his motto, and the maxim which he repeatedly inculcates.

We owe the moſt generous and comprehenſive plan of freedom that human nature could deviſe, to our forefathers the Saxons, who introduced it into Britain about 450 years after Chriſt. It is inſtructive (becauſe it mortifies human pride) to reflect that this excellent form of government was eſtabliſhed in our iſland above 1300 years ago, by a people whom the ancient Greeks and Romans would have ſtiled barbarous, and to whom we often, perhaps, raſhly apply that epithet; though, according to our ingenuous author, we are indebted to them for all that is beneficial to ſociety in our preſent civil and political ſyſtem; for all that has been the envy of our neighbours, and the admiration of ages. The alterations which their policy has undergone, and the additions which have been made to it, he is ſo far from allowing to be improvements, that he deems them oppreſſive and tyrannical.

However highly we may prize the Engliſh conſtitution, it is, in ſome meaſure, always at war with itſelf: it is actuated by two jarring principles. In the times of the Saxons it was calculated to make every member of the community equally free and happy. William of Normandy gave it a very different form, and modelled it for deſpotiſm. It yet retains the generous ſpirit of the old Saxon, and, in our author's opinion, the ferocity of the Norman tyrant. To this political diſſonance, ſo apt to perplex and confound the theory of the ſtateſman, we may partly aſcribe the remarkable revolutions which have happened in our government; and to the ſame cauſe this gentleman attributes the many diſputes which yet ariſe in England, concerning the rights of the people, and the power of the crown.

We ſhall now epitomize his account of our form of government under the Saxon heptarchy, when England was divided into ſeven ſovereignties; and of their union into one kingdom under Alfred the Great.

Seven tribes of Saxons arrived in Britain about the ſame time, under as many leaders. But as they all intended to eſtabliſh the ſame form of government, their political inſtitutions are to be conſidered indiſcriminately.

As they conquered the country, they divided it into ſmall parts; each of thoſe parts they called a tithing. In every tithing they eſtabliſhed a government, which was no doubt the ſame as that under which they had lived in their mother-country; and the ſame which is uſed in our corporations at this day. They had two ſorts of tithings; one called a town tithing, and the other a rural-tithing; the one is expreſſive of a town

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town having ſuch a number of inhabitants as to make a tithing of itſelf; and the other of a tithing ſituated in the rural part of the kingdom.

The internal police of the whole country was veſted in the inhabitants of the reſpective tithings, who annually elected their magiſtrates. And the right of election was placed in every man who payed his ſhot, and bore his lot.

The prineipal officer of a tithing was veſted with the executive authority of the tithing. They had likewiſe a legiſlative authority, and a court of law in every tithing; both which were created, as well as the principal officer, by the elective power of the inhabitants of the little diſtrict.

The executive and legiſlative authority in a tithing was eſtabliſhed but for one year. The principal officer of each tithing had the whole care of the intereſt of the people of the tithing veſted in himſelf alone, in every matter that reſpected their connexion with the higher orders of government: for theſe tithings were the root from whence all authority in the ſtate ſprung.

The firſt connexion the tithings had with one another was to form an eſtabliſhment for the military defence of the country. For this end a number of theſe tithings were united. This union neceſſarily created a larger diviſion of the country, which was called a wapontake, or weapontake. Here likewiſe they eſtabliſhed a court of council, and a court of law. In the court of council the chief magiſtrates of every tithing aſſembled to elect the officers of the militia, and regulate other military matters. The court of law was to inforce theſe regulations within that juriſdiction.

The laſt diviſion which they made of the land was compoſed of a certain number of wapentakes: they called it a ſhire, or one complete ſhare, or diviſion of the country. This diviſion completed their ſyſtem of internal police, by uniting all the tithings within the ſhire into one body, ſubject to ſuch laws and regulations as ſhould be made in their ſhire-gemots, or ſhire-parliaments.

The members that compoſed the ſhire-gemot were ſtill the chief officers of the tithings. It was in this ſhire-gemot where the great officers of the ſhire were elected. We muſt here obſerve that among the old Saxons there were many titles which belonged to their ſuperior orders of men; but they were only titles of office, and not perſonal titles of honour: when the office by which the title was held was aboliſhed, the title vaniſhed with it.

The chief officer of the ſhire-gemot was veſted with as high a juriſdiction in the ſhire as the king in the kingdom. He was veſted with the executive authority, and was commander

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in chief of all the militia. They had likewiſe a court of law, called the ſhire-court. Theſe diviſions in the land may be termed the ſkeleton of the conſtitution.

We may conſider each ſhire as a complete government, furniſhed with a civil and military power. The expence attending each government of a ſhire was merely local, and confined to the ſhire, which was ſupported by taxes charged upon the people by the ſhire-gemot, with the aſſiſtance of certain lands appropriated to that purpoſe, which was a diſtinct thing from a national expence, and never brought to the national account.

The kingdoms of the heptarchy were formed by the Saxon leaders, and their followers, upon the ſame principles which they uſed in every other eſtabliſhment. Let us ſuppoſe that one of theſe kingdoms conſiſted of five ſhires: then the chief magiſtrates of all the tithings within the five ſhires were deputed to compoſe this parliament. It muſt be remembered that there was one chief magiſtrate in every tithing. The conſtituent parts of this legiſlative authority conſiſted of two bodies of men, which reſpectively repreſented the inhabitants of the towns, and the inhabitants of the rural parts, or tithings of the kingdom. The majority of voices in this aſſembly always bound the whole, and determined for any meaſure that was ſuppoſed conducive to the good of the whole combined body. Every member of parliament was elected by virtue of his office, which was that of chief magiſtrate of a town or rural tithing; to this office he was annually elected. Hence the people delegated their power to their parliamentary repreſentatives only for one year; and hence it was not in the power of the king to continue the ſame parliament for a longer time.

One of the ſeven kings of the heptarchy was always choſen generaliſſimo over the whole body; and they appointed him a ſtanding council of a certain number of deputies from each ſtate, without whoſe advice and concurrence, it is probable, he could not act. Thoſe deputies, who compoſed this great ſtanding council, were appointed to their truſt by the joint conſent of the king and parliament of the little kingdom from which they were ſent. This council was the origin of our houſe of lords.

After the Saxons had made a conqueſt of England from the Britons, they began to quarrel among themſelves which of the ſeven kingdoms ſhould be the greateſt. This diſpute they carried on with various ſucceſs for many years; till they were, at length, happily united into one kingdom under Alfred, the moſt virtuous, and greateſt prince that ever filled the Engliſh throne.

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After the union of the ſeven kingdoms a reduction of members to ſerve in parliament became abſolutely neceſſary; becauſe it was impracticable for all the members to attend in one parliament that uſed to attend in ſeven, without ſuch anarchy and confuſion as muſt counteract the very end of their meeting.

In the new-modelled parliament under Alfred, repreſentatives for the town-tithings were retained, but none for the rural tithings were admitted. Inſtead of the repreſentatives of the rural tithings two new bodies of men were ſubſtituted. The firſt were the members of the great council of the nation, who, as hath been obſerved before, attended the generaliſſimo under the heptarchy, and were now incorporated as a diſtinct branch of the parliament, under the monarchy. Shire elections were likewiſe conſtituted for two members to repreſent a ſhire; and every town tithing, or borough, formerly repreſented by one, ſent two members to the general parliament. The great council, or the barons of the realm, were created by the mutual conſent of the king and parliament; and the knights of the ſhires, and the burgeſſes, were elected by every inhabitant of the ſhires and towns who payed his ſhot and bore his lot.

There were three things eſſential to Saxon policy, which they applied in every caſe where a combined intereſt was concerned; and theſe were, a court of council, a court of law, and a chief magiſtrate. The ſame eſtabliſhment held good in the adminiſtration of the government of the whole kingdom; for the high court of parliament was the court of council; the king's court was the court of law; and the king was the chief magiſtrate. The only difference betwixt the king and an inferior chief magiſtrate was in the circle and duration of their authority; the truſt of the one was annual, and confined within the walls of his own city; that of the other was for life, and extended over the whole kingdom.

Thus our Saxon forefathers bade the faireſt of any men to obtain a government formed upon the principles of wiſdom; and their high ſenſe upon this matter is moſt emphatically expreſſed by the name they gave to their parliament; which, as hath been ſaid, they called the wittena-gemot, or an aſſembly of wiſe men.

We have made this abſtract of our author's account of Saxon government, as it is the grand object which he has in view in moſt of his arguments, and as he thinks it the birth-right of Engliſhmen, who have always been injured in proportion as it has been violated.

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This admirable conſtitution received a deſperate wound from William of Normandy, of which, in this gentleman's opinion, it is not yet recovered. We ſhall inform our readers, in his own words, how much we, as well as many other ſtates, have been obliged to prieſts for political favours.

'Before I proceed to obſerve the deſtruction that was made in the conſtitution, or mode of government, by the fatal union of the church with William of Normandy, I muſt not forget to take notice, that I have not given the clergy a place in the Saxon parliaments; becauſe they were foreign to the original inſtitution, and only grafted themſelves upon it, after it was eſtabliſhed in England. But as they afterwards obtained ſo conſiderable a ſhare, both in the legiſlative authority, and the adminiſtration of the government, it may not be amiſs, to give ſome account how they came by it.

'The Roman pontiff had already extended his plan of church-power, to a great degree; and the nature of the government introduced into Europe, by the northern nations, greatly contributed to his ſucceſs. All hiſtory is full of the dreadful conſequences, that have attended the baneful influence, which every religious hierarchy hath always had, upon the bulk of mankind. And, a government, founded upon the elective power of the people, where their favour was the high road to riches, power, and grandeur, gave a fine opportunity to ſuch an artful, deſigning ſet of men, by their intrigues, and influence, to procure themſelves, or their devotees, to be elected into the chief magiſtracy of the towns, and country diviſions. By this means they poſſeſſed themſelves, in a great meaſure, of the legiſlative authority; and conſequently became, in proportion, maſters of the ſtate. For whoever is maſter of the legiſlative authority, in any ſtate, is undoubtedly maſter of that ſtate.

'Having thus taken poſſeſſion, as it were of the manſion, they were not long before they began to plunder it. However, they firſt eſtabliſhed, and ſecured, the power of the church, by a variety of laws, made in her favour; and defended them by every eccleſiaſtical eſtabliſhment, that papal cunning could invent. So that they were now prepared to receive, in the name of the church, all the riches, honours, and power, which they could, by any means, obtain. And what is more, they knew too how to keep them, when they had obtained them. For, according to their maxim, whatever was given to the church, was given to God; and, therefore, was never afterwards ſubject to be taken away, by any earthly power whatever.

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'Thus they endeavoured to provide againſt all revolutions in the ſtate, that the property of the clergy might always be ſafe, under the name of the church. Upon this ground, the clergy have grafted themſelves, upon every ſtate in Europe. And as they are plants that will grow in any ſoil, they have taken ſuch deep root, that ſcarce any ſtate, except Holland, hath been ſo unfriendly to their vegetation, as to exclude them from having ſome ſhare in government; though they have no more buſineſs with ours, as a ſeparate body of men, than the company of apothecaries, or pariſh clerks.

'It is ſurpriſing that mankind ſhould ever be ſo inconſiderate, as to ſuffer any religious order of men to form an independent intereſt in the ſtate; which muſt, from the engroſſing principles upon which it is founded, be evidently deſtructive to the ſociety to which it belongs. For while the church was continually acquiring riches, and power, and never diſcharging either, it muſt follow, that the clergy would, in a ſhort time, be the richeſt, and moſt powerful body of men in any ſtate, where they were thus eſtabliſhed. Such was the ſituation, of this kingdom, at the death of Edward the Confeſſor; when England may be ſaid to be governed by the power, and influence of the clergy. And we ſhall ſee, preſently, how theſe ſhepherds betrayed their flocks, and ſurrendered them to the Norman tyranny.

'Under all tyranny, whether of kings, or prieſts, or both, it is the people, who are to be made the ſacrifice; it is the people, who are to be plundered of their property; it is the people, who are to wear the yoke of ſlavery; it is they, who are to be made hewers of wood, and drawers of water. But ſo long as the Engliſh government continued upon the original principles, upon which it was founded; and the people annually exerciſed their elective power; ſo long it was out of the power either of the king, or the clergy, to commit any acts of violence with impunity.

'Indeed the clergy might recommend, and the people might conſent to many things, that were wrong, and even ruinous in their conſequences; yet the latter had always, in their own hand, a correcting remedy for all their errors. It was this correcting power, in the people, that hung, like a millſtone, over the pride, and riches, of the clergy; and made them apprehenſive that, at ſome time or other, it would cruſh them to pieces; and put an end to all their ſchemes of authority, riches, and grandeur.

'The parliament, in the reign of Edward the Confeſſor, had given ſuch a ſpecimen of their correcting power, as was enough to ſhake the foundation of the papal chair; and that

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was by baniſhing Robert, archbiſhop of Canterbury, as an incendiary, and fomenter of diviſions between the king and his ſubjects; and appointing, one Stigand, archbiſhop in his room. By this they ſaw, there was only one way to avoid the danger, and preſerve, and extend their tyranny over the people; and that was, to deſtroy the elective power, and eſtabliſh an arbitrary government, in the ſtate. This they were ſo bold as to attempt, and ſo happy as to ſee effected, by William the Baſtard, duke of Normandy; who, in the year one thouſand and ſixty-ſix, put an end to the Saxon mode of government, which had ſubſiſted for ſix hundred years.

On the death of Edward the Confeſſor, the laſt of the Saxon kings, Harold, an Engliſhman of great abilities, and virtue, and William the Baſtard, duke of Normandy, were competitors for the Britiſh crown. Harold's intereſt was eſpouſed by the people, and William's by the clergy; as they concluded that his tyrannical principles would induce him to make them the inſtruments of his deſpotiſm, and raiſe them, for that purpoſe, to wealth and dignities. The pontiff of Rome co-operated with the Engliſh prieſts in favour of William; he ſent him a conſecrated ſtandard, a golden Agnus Dei, and one of St. Peter's hairs; and excommunicated every man who ſhould oppoſe him.

After the fatal and ever-memorable battle of Haſtings, fought on the 14th of October, 1066, in which Harold was ſlain, while the generous friends of liberty were endeavouring to fruſtrate the ſucceſs of the victor, and fix Edgar Atheling upon the throne of England, the clergy, by their intrigues, brought over the inhabitants of London to the party of the victor, went to Berkhamſtead in a body, and there ſwore allegiance to him.

Thus William I. obtained the crown of England by the baneful influence of the *clergy*, not by the power of his ſword as they would intimate by giving him the ſurname of Conqueror. From this time civil and religious tyranny walked hand in hand, two monſters before unknown in England. The ſubject was totally deprived of his power of election, and of his property, at the caprice of the tyrant; who, amongſt his other arbitrary extravagancies, made the dignitaries of the church members of his great political council.

Our author obſerves that the nation groaned under this tyranny for 147 years; till the barons, by their bravery and reſolution, obtained the Great Charter in the minority of Henry III. He obſerves that the acts of the Engliſh kings after the Saxon times in favour of the liberty of the ſubject were very improperly called grants; for that by them they only gave

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back to the people what had been injuriouſly taken from them; and brought them nearer their genuine and pure conſtitution.

We ſhall now paſs on to his reflexions on the reign of Charles I. the next moſt remarkable period of the Engliſh annals.

The generous impartiality of this gentleman does credit to his acuteneſs and ſpirit. Notwithſtanding his juſt ſeverity on the arbitrary meaſures of Charles I. he is far from ranking the members of the long parliament with the moſt diſtinguiſhed patriots of antiquity, however highly they may be revered by our modiſh politicians. For their inſtruction, and to do juſtice to our author, we ſhall quote his following remarks on that parliament.

'There is no chief magiſtrate, no political body of men, call them by what name you pleaſe, whether the many, or the few, let them be ever ſo wiſe, ever ſo virtuous, ever ſo moderate, or high in your expectation, at the entrance upon their office, but what will (if you once make them powerful, and fix them above your own control) moſt certainly degenerate into tyrants, and make you ſlaves. This doctrine was amply verified, in the conduct of this parliament. However, at the time of paſſing the act, by which they were not to be diſſolved without their own conſent, it was doubtful, whether they intended to make uſe of their power to eſtabliſh the conſtitution upon a ſolid foundation, or to deſtroy it altogether. But their intention became afterwards very manifeſt, when they delivered their remonſtrance to the king, dated December 1ſt, 1641.

'In this remonſtrance, they declare, "That they had ſecured the property of the ſubject to himſelf, by reducing the pretended prerogative of the king within the limits of law, and prevented, for the future, his taxing the ſubject, or charging their eſtates without the conſent of parliament. That they had ſecured the liberty of the ſubject, by aboliſhing all the arbitrary courts of law, and reducing others within their due bounds. That they had made an example of evil counſellors, and inſtruments of paſt grievances; by which no man, for the future, durſt obey the king's illegal commands. That they had repealed many obſolete laws, which had been a cover for many grievances. They acknowledge the king, during this parliament, had paſt more good laws, for the advantage of the ſubject, than had received the royal aſſent for many ages. And as a matter above all the reſt, that the king had paſſed an act for triennial parliaments, which, as they themſelves ſay, afforded a perpetual ſpring of remedies for the future."

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'If then they had rectified what was amiss, in times past, and provided a remedy for the time to come, what had they more to do? Nothing; but to consent to their own dissolution, and renounce that unconstitutional power they had become possessed of, and leave the state to that perpetual spring of remedies, which they had provided for the future.

'Had they done this, they had done like honest men. But a dissolution of their power was far from their thoughts. The last mentioned remonstrance can be considered as nothing less than a cause of further quarrel, in which they might seek a pretence to continue their authority. For they had now drunk deep of that diabolical spring, which intoxicates all mankind, and renders their thirst of power insatiable. They had obtained a right, by law, to their seats in parliament, during their own pleasure; and it is very evident they never pleased to rise, till they were forced out of the house, by a file of musketeers, under the command of Oliver Cromwell.

'To this infernal principle, the thirst of power, I must ascribe that unrelenting vengeance, with which the parliament pursued the king, through the whole course of a most bloody war; because he was the greatest obstruction to the establishment of their intended commonwealth, and consequently to the establishment of their intended power, and tyranny, over their own constituents. We shall not stay to make any remarks upon the war, but only observe, that the parliament never gave the king one moment's respite, till they brought his head to the block, and made way, through his blood, to establish their own sovereign authority.

'With the king fell the house of lords, which, indeed, had been but too instrumental in pulling down the REGAL PART of our government, and thus destroying that just division of power, which constitutes the beauty and strength of our constitution. Thus all degrees of power, in the state, were at once swallowed up in the house of commons: and the people left to bewail the dreadful consequence of their own credulity, with their lives, liberty, and property, at the mercy of these traitors to their trust. The people were now more slaves, to their own representatives, than they had ever been to the king; for WHERE ANNUAL ELECTION ENDS, THERE SLAVERY BEGINS, whatever that power be that bars such election.

'The spirit of our English constitutional liberty, is founded upon the annual exercise of our elective rights; and not in having a fixed representative body of men, in parliament. The house of commons were no longer the representatives of

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the people, than they were conſtitutionally ſo, that is, for one year; agreeable to the ancient law of the land, and confirmed by a ſtatute of Edward III. which declares, "That parliaments ſhould be holden every year, or oftener, if need be, for the redreſs of divers miſchiefs and grievances that daily happen." They were not the more the repreſentatives of the people, though they firſt elected them, becauſe they afterwards continued themſelves, by their own authority, during their pleaſure.

'Men of cool reflection, upon theſe hiſtorical events, (when they had ſeen, in this great ſtruggle for power between the king and parliament, every nerve of the conſtitution exerted, upon one ſide, or the other, and every conſtitutional right claimed, on both ſides, which might contribute to their ſucceſs) juſtly concluded, THAT ENGLAND COULD NEVER BE BROUGHT INTO SLAVERY, BUT BY PARLIAMENTS THEMSELVES.

'It is very evident that the great barrier, of our conſtitutional liberty, conſiſts in an inſeparable union of intereſts, between the houſe of commons, and the people; which can only ſubſiſt by annual election. And that Charles I. by endeavouring to govern without parliaments, had only cemented this union, and made this barrier impenetrable againſt himſelf; as it had been againſt every king, who had attempted to deſtroy it, ſince Henry III.

'But when the houſe of commons came to divide from the people, and ſet up a ſeparate intereſt for themſelves, it was but too evident, they could impoſe all manner of inſult, and outrage, as well as any ſingle-handed tyrant whatever. They had no more regard to the ancient form of government, to the rights, privileges, and franchiſes of the people, than William the Conqueror, or any other tyrant, ſince his time. Indeed, after they durſt ſo impiouſly, and treacherouſly deſtroy the elective power of the people, by conſenting to a law for their own duration, it is no wonder they ſhould MURDER THE KING, DESTROY THE HOUSE of LORDS, AND MAKE SLAVES OF THE WHOLE REALM.'

This writer obſerves, with great juſtice, that neither William the Norman, Charles I. nor the rebel-parliament exerciſed more tyranny over the nation than Charles II. and his penſioned parliament, which he continued by prorogation from time to time for eighteen years. By this corrupt, and ſervile parliament, and by a ſtanding army, which was introduced in his reign, the laws were no longer any protection to the innocent; judgment, and juſtice were directed by court-policy; ſeverity and cruelty took the place of mercy and moderation; ſlit-

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ſlitting of noſes, cutting of ears, whipping, pilloring, branding, fining, impriſoning, hanging, and beheading, were the conſtant lot of thoſe who had virtue enough to ſpeak, write, or act in defence of conſtitutional liberty.

He further remarks, that in this reign the people of England had been reſtrained from their elective rights for fifty years; for twelve years under the tyranny of Charles I. for twenty years under the tyranny of the long parliament; and eighteen years under Charles II. and his penſioned parliament. There were only two regular elections for fifty years; one in the year 1640, which produced the long parliament; and one in 1660, which produced the penſioned parliament of Charles II.

Our author, never loſing ſight of his favourite object, inveighs ſeverely againſt the convocation for propoſing, in vague terms, frequent parliaments, at the Revolution, when they had it in their power to ſtipulate with William for annual parliaments, and to reſtore the conſtitution to its proper footing. The ſubſequent act for triennial parliaments; the law for a landed qualification of the members of the houſe of commons, made in the reign of queen Anne; and that for ſeptennial parliaments made in the reign of George I. he mentions with indignation, and pronounces them ſubverſive of the rights of a free people.

'From this time, ſays he (the time of the qualifying act) therefore, many of our ſubſequent laws, and eſpecially thoſe reſpecting property, trade, and taxation, have become partial laws; and have been made to operate, in a manner, for the ſole advantage of the rich in land. All laws will be partial, that are made by only one part of the people; or, in other words, by one claſs of the people. From this ſelfiſh principle proceeds the partial, arbitrary, and tyrannical ſpirit of our game-laws; ſo that now no man can neither fiſh, or ſhoot, without having a qualification in land. Indeed all this tribe of laws are ſo pitifully partial, mean, poor, and wretched, that they would diſgrace the petty tyrants of Barbary.

'They have engroſſed, within a line of their own drawing, all hares, wild fowl, and fiſh, that are natives of this kingdom; which, in their own nature, being wild, and wandering, and not ſubject to reſtraint, are, therefore, the natural right of the firſt man that can catch them. But theſe laws, have not only ſubverted this natural right of mankind, but eſtabliſhed their own, with a bitterneſs little leſs than cruelty; for they are guarded and defended with the ſame ſelfiſh ſpirit, that the moſt niggardly miſer would guard his treaſure. So that a poor man cannot entertain his longing wife, with a gud-

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gudgeon, of his own catching, without being guilty of felony; or kill a partridge, without fine and impriſonment. Nay more than this, no man dare touch one of theſe prohibited bodies, even when they are dead, under a penalty of five pounds, without being firſt franked with the hand of one of theſe qualified engroſſers. In ſhort, they have defended theſe laws, with the ſame care, that I hope to ſee the houſe of commons defended, from place-men, penſioners, and contractors; that is, by all the locks, bolts, and bars, that the ingenuity of man can contrive, or invent.'—

'I ſhall now ſpeak to the ſeptennial law of George I. which has confirmed the ariſtocracy introduced at the Revolution. Beſides, this law hath removed the conſtitutional ground of the Engliſhman's boaſted right of diſpoſing of his own money, for the ſervice of the ſtate, by electing a new houſe of commons, every time the king wanted a new ſupply, by veſting that power in a ſeptennial houſe of commons, independent of the people. This was deſtroying that mutual bond of obligation between the king and his people, ſince the king was no longer obliged to his people to give their money, while the houſe of commons could take it away, without their conſent. It was creating, in the houſe of commons, a dependance upon the king, for their continuance; and not upon the people for their election. It was deſtroying that confidence between the commons and the people, which had been the ſupport of the conſtitution for many ages; and robbing the people of their remedy for all grievances. It was, in effect, reducing the government to the ſame ſtate as under Charles II. for the injury done to the people, was the ſame, whether they were deprived of their annual elective rights, by the prerogative of Charles II. or by an act of George I.'

In the two laſt chapters of his book he treats of the power of juries, and the right of the parliament to tax our colonies. He inſiſts that juries ſhould be conſidered as judges of law as well as of fact; otherwiſe they muſt often forward arbitrary deciſions.—What he urges on this ſubject he inforces with ſtrong precedents and arguments. He warns juries not to be intimidated in the diſcharge of their office by any power upon earth; for they are only reſponſible to God, and their conſcience.

The conſtitutional right of the Britiſh parliament to tax our diſtant provinces, he evinces ſo clearly, that we cannot think it would be diſputed by any unprejudiced and ſenſible American who ſhould read this part of his work. But ſuch a partial tax as that of the ſtamp-act he ſhews to be unconſtitutional, and ſeverely condemns. He would have all our taxation-

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nion-laws become general laws, and affect every part of the community alike; so that no tax may be payed by our distant provinces, but what we shall be obliged to pay, in the same manner and proportion, at home.

To effect this, and every other salutary measure of government, he desires the Americans to fix their eyes upon the first principle of the constitution, which is the annual exercise of the elective power of the people; and unite with their brethren in England, to restore, and maintain it upon its genuine foundation, so that it may operate freely, and never hereafter be restrained, and subverted, either by the *prerogative of the crown*, or by *acts of parliament*.

Though we are disposed to pay the sincerest deference to this author for his impartiality, his knowledge of our constitution, and his strength of argument, we must beg leave to observe that his plan for the redress of our grievances will, in all probability, not be practicable either in this age, or the next. A great mind is subject to enthusiasm; and when it is heated with a favourite project, it is apt, with too much security, to anticipate its completion. The manners of the nation must be totally changed before annual parliaments can take place. Mere conviction that any political scheme would have good effects, will not operate upon a corrupt and luxurious people. The disuse of annual parliaments has never been owing to an ignorance of our public interest; but to our general depravity. A people accustomed to simplicity, to be contented with what nature requires, will bear equal, and salutary laws; but how are they to be obtruded upon profligacy armed with power, or upon the lower classes of a community, equally venal and rapacious? Mankind, in proportion as their imaginary wants augment, will be less actuated with the spirit of universal benevolence. This is an indisputable truth in the moral history of human nature. Annual parliaments, says our author, would eradicate national corruption. He then who would revive annual parliaments in England, should find out an expedient to make pride and moderation, selfishness and generosity, compatible.

III. *Logic, or Rational Thoughts on the Powers of the Human Understanding; with their Use and Application in the Knowledge and Search of Truth. Translated from the* German *of baron* Wolfius. *To which is prefixed, a Life of the Author.* 8vo. 4s. Hawes *and Co.*

THE fame and reputation of baron Wolfius is so well established in the learned world, that whatever work bears his name, must of necessity demand attention.

Christian

Chriſtian Wolf, or Wolfius, (according to his biographer) was born in the year 1679, at Breſlaw, the capital of Sileſia. In the beginning of the following century, he publiſhed his firſt work, entitled, *De Philoſophia Practica Univerſali Methodo Mathematica conſcripta*; this was received with great applauſe, and may be looked upon as a preſage of his future abilities. From the period juſt mentioned to the time of his death, in the year 1754, ſcarcely a year paſſed but was diſtinguiſhed by ſome learned and important work. In 1736, he publiſhed the firſt part of his famous *Natural Theology*; the ſubject of it was the demonſtration of the being and attributes of God, deduced from our ſenſible experience. This work was dedicated to count Charles of Schonbron, at that time biſhop of Bamberg and Wirtzburg: a good judge, as well as patron of learning. The year following, he publiſhed the ſecond part of this work, and inſcribed it to the celebrated cardinal Fleury. This book will remain a laſting monument of the great abilities of Wolfius. The moſt important truths concerning God are here demonſtrated, in oppoſition to Spinoſiſts, Pantheiſts, Epicureans, and Sceptics.—This ſhort account will convey a general idea of our author and his writings; but if our readers ſhould be deſirous of receiving further information, we refer them to a very exact catalogue inſerted in the Life of the author, prefixed to the work under conſideration.

The ſcience of Logic, cleared as it now is from the jargon of the ſchools, is eminently ſerviceable to ſeparate falſhood from truth, and eſſentially neceſſary in an application to mathematical demonſtrations. The artificial logic does not differ from the natural, but may be looked upon as a diſtinct explanation of it, as will be found exemplified in the work before us, by a variety of inſtances. The author has divided his ſubject into ſixteen chapters, prefaced with ſome preliminary diſcourſes on the ſubject of philanthrophy.

In the firſt chapter, which treats of Notions or Ideas, there will be found ſome ſmall contrariety of opinion between our author, and our great countryman Mr. Locke, reſpecting *the Origin of Ideas*. That our readers, however, may judge for themſelves of the method and preciſion with which the ſubject of this book is treated, we ſhall give a ſpecimen from the laſt chapter entitled, The Method concerning a Habit in the Practice of Logic.

'In books, written in a ſuperficial manner, the logical rule, are not only overlooked, but tranſgreſſed. And thus defects and errors offer in them to remark; the former, from the neglect of logical rules, by omitting what ought not to be omitted;

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ted; the latter, from acting againſt theſe rules. In the practice of logic, the knowledge of defects and errors is not without its utility, as we may thereby avoid the former, and be on our guard againſt the latter. Whatever we learn from experience takes a firmer hold on us, and ſinks deeper into the mind, than all we diſcover by the powers of the underſtanding, eſpecially in the caſe of our moral actions. And thus we may peruſe books, imperfectly written, and examine them by logical rules, in order to find out their defects and errors, paſs a more accurate judgment on them, and to be a caution to ourſelves. And it very often happens, that by correcting the defects and errors of others, we at the ſame time improve ourſelves. And thus books, in other reſpects good for nothing, procure us this benefit, namely, to render us fitter for the acquiſition of ſolid knowledge. Beſides, that whoever is fond of ſuch knowledge becomes more ardent in the purſuit thereof, the more ſenſible he is of the defects and errors ſuch are ſubject to, who take a ſuperficial ſurvey of things, and give too much place to precipitation.

'Before one can well paſs a judgment on the defects and errors of others, he muſt be able to perform well himſelf. For in order to paſs a judgment on defects and errors, we muſt be qualified to judge, whether another has been guilty of omiſſions, or has miſcarried in any other reſpect illogically. And therefore, in order not to precipitate our judgment, we muſt not only be fully maſters of the logical rules, but alſo know how to apply them occaſionally: and conſequently, be previouſly capable of performing well ourſelves, before ever we preſume to paſs a judgment, in what reſpect another has miſcarried. As we therefore, firſt of all come to learn how rightly to underſtand the rules of logic, with the manner of their application, after having peruſed writings ſolidly executed, and beſides, conſidered, how they fully ſatisfy every logical requiſition; we muſt firſt peruſe with due attention, books written with ſolidity, before we venture on ſuch as are executed with leſs ſolidity; and firſt acquire a habit of the practice of logic, before we preſume to judge, in what manner others have miſcarried.

'To venture firſt to examine defects and errors, while deſtitute of ſolid knowledge ourſelves, would be to endanger a miſcarriage, and make us often deem as errors, what are far from being ſuch; which would the more readily happen, if altogether deſtitute of genuine logical rules, which can no better way be brought to the teſt, than by examining books written with ſolidity, eſpecially in imitation of the ancients in their geometrical demonſtrations, to whoſe juſtneſs or rigour, no-

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thing can reasonably be excepted. It is, alas! but too common to observe, that when people, who have learned no system of genuine logic, much less are capable of making a due application thereof, come to the perusal of books executed with solidity, they imagine, they have discovered defects and errors in places, where the greatest accuracy prevails. They find fault with definitions, for the very reason they ought to be commended; with the order of propositions and their demonstrations, for the very thing they are most worthy of praise, if such persons had attained the habit of genuine logic. And even others, who have laid a good foundation in logical knowledge, and, by means of mathematics, have attained to some ability therein, yet, like novices, blunder every where, and deem as wrong, what as yet they understand not, or what had not till then offered to their mind, or what they overlooked in their noviciate exercises. From all which it may be abundantly seen, what great caution is necessary in examining defects and errors, committed against logical rules; especially, as a great deal may have the appearance of being erroneous, which would be found just and right, did we know how to distinguish well the operations of the understanding from the words in which they are expressed. And thus we must guard against all precipitation, especially in examining the writings of those, who have given proofs of their ability; so as not lightly to deem as faults, what we are at a loss about understanding, but wait, whether, when in time come to greater ripeness of judgment, we may not have a different view of things. What I here write, I can sufficiently recommend from my own experience. Besides, there accrues other damage from the prematurely applying ourselves to the finding out defects and errors; namely, the being puffed up with a vain conceit of ourselves, and having in contempt, what is in itself really good and laudable; and thereby coming to take greater pleasure in finding fault, than in acquiring useful and solid knowledge; on which to enlarge, is not our present business.'

As we learn from a note, in p. 63, that this translation was made from an edition printed in 1744, we cannot help expressing our surprize that it did not make its appearance at an earlier period.—The translation is well executed, and the sense of the author, a few mistakes excepted, faithfully preserved.

IV. *Archæ-*

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IV. *Archæologia: or Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of* London. *Vol. I.* 4to. 15*s. in Sheets.* Whiſton.

BEfore we enumerate the contents of this volume, it is neceſſary to give ſome account of the aſſociation, by order of which it is now uſhered into the world.

The Society of Antiquaries appears to have been founded in 1572, (the 14th year of the reign of Elizabeth) by archbiſhop Parker. The members aſſembled for the ſpace of near twenty years, at the houſe of Sir Robert Cotton; and in 1589, applied to the queen for a charter of incorporation, and for ſome public building in which they might meet, as well as fix their future library. For this purpoſe, they drew up a petition, which was ſigned by Sir John Dodderidge, and Sir James Lee; but it ſhould ſeem, that their hopes were fruſtrated by the death of her majeſty. Before this event happened, their meetings were held at the apartments of Sir Willam Dethick, garter king at arms; and minutes of their proceedings were duly regiſtered.

The ſociety ſubſiſted till the ſuſpicious temper of James I. was alarmed for the arcana of his government, &c. and thought fit to diſſolve it. From the year 1604, or thereabouts, the accounts relative to the ſtate in which it remained are very imperfect; though it is generally believed, that the members ceaſed to aſſemble as an incorporate body till the beginning of the preſent century. It is ſufficient to add, that their minutes begin Feb. 5, 1717-18, and that a charter of incorporation was granted to them in 1751, by his late majeſty king George the ſecond.

From their firſt ſettlement in their preſent houſe in Chancery-Lane, the ſociety had formed a deſign of communicating their diſcoveries, &c. to the world; and this has been done in the volume before us, which we are to conſider as the fore-runner of a ſeries of others.

Before the Table of Contents, which we ſhall tranſcribe, is exhibited a ſpeech delivered by the rev. Dr. Milles, dean of Exeter, on his ſucceeding the late Dr. Lyttleton, biſhop of Carliſle, as preſident of this ſociety. This ſpeech is but an indifferent prologue to the work, as it contains all the cant of an advertiſement from a ſucceſsful candidate, who had offered himſelf to a county on the deceaſe of the late knight of the ſhire. Dr. Milles may be a worthy ſucceſſor to Tom Hearne or Rawlinſon; but we will venture to ſay, that he is a moſt ungraceful panegyriſt; and may add, that when the time approaches in which we are to be gathered to the critics of for-

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former ages, we ſhall not be very anxious that he ſhould ſurvive to pronounce our funeral orations.

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'59. An extract relating to the burial of king Edward IV. From a MS. of the late Mr. Anſtis, now in the poſſeſſion of Thomas Aſtle, eſq.

'60. A remembrance of the order and manner of the burial of Mary queen of Scots.

'61. Obſervations on the wardrobe account for 1483; wherein are contained the deliveries made for the coronation of king Richard III. and ſome other particulars relative to the hiſtory of that monarch. By the rev. Dr. Milles, dean of Exeter, preſident of the ſociety.'

Juſtice

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Juſtice obliges us to declare, that many of theſe pieces are frivolous and without value, if their importance to ſociety be at all received into conſideration. They contain nothing that can throw any light on the laws, government, or manners of the darker ages. They ſerve, indeed, to clear up a few points of idle curioſity, and revive a ſtill greater number of occurrences which have been not undeſervedly forgotten: The cornice and the freeze ſeems to have been the general ſtudy of theſe inveſtigators of remote objects, while the uſeful parts of the great fabric of antiquity have been left unnoticed in the courſe of their laborious but ill-directed reſearches.

The plates to this work are executed in a manner unworthy of ſo flouriſhing a ſociety as that of the Antiquaries. We hope, however, in the ſucceeding volumes, they will pay a little more regard to the decoration of their work, as well as to the quality of the materials of which it is to be compoſed.

V. *A Journey into* Siberia, *made by Order of the King of* France. *By l'Abbé* Chappe d'Auteroche, *of the Royal Academy at* Paris, *in* 1761, 4*to*. 1*l*. 1*s*. Jefferies.

THE two late tranſits of Venus over the diſk of the ſun, have given occaſion to various journeys and expeditions for determining by obſervation the parallax, that great *deſideratum* among aſtronomers.

The preſent journey, the account of which we are now reviewing, was made, as the title page informs us, by order of the French king, to Tobolſki, the capital of Siberia, reckoned the moſt convenient ſpot in the globe for making thoſe obſervations, of which, and the reſult of them, we have, however, received no information from this work, which is entirely confined to the ſubjects mentioned in the title.

The tranſlator has made conſiderable alterations in the plan and compoſition of the original; for which we think he aſſigns very ſufficient reaſons in the Preface. The author, M. l'Abbé Chappe d'Auteroche, appears to have been a very diligent obſerver, and to have had the object of his journey extremely at heart. An adventure he met with at Vakſarina, will ſufficiently diſplay this, and give alſo a diverting inſtance of the ignorance and ſuperſtition of uncultivated human nature, and of the uſe which an artful perſon may make of it. Take it in his own words.

'——— I was not more than twenty-five leagues diſtant from Tobolſky, ſo that I could have got there in twelve hours, and juſt as I thought all my fatigues at an end, I began to be afraid of miſſing my obſervation. I could not bear up againſt this idea; a cold ſweat came all over me, attended with an univerſal dejection. I was preſently

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ſently rouſed from this ſituation by the agitation of my mind, and propoſed that a kind of way ſhould be made over the ice with boards or branches of trees; but the people were ſo obſtinate, that they found all my propoſals impracticable, and peremptorily refuſed undertaking them. This made ſuch an impreſſion on me, that I was inclined to force them to go along with me; but the project which then came into my head, of buying up the horſes and conducting ourſelves, made me a little more calm. I went out for a moment to conſider what I ſhould do, and imagined this laſt ſcheme was the moſt eligible; as my attendants ſeemed reſolved never to leave me. I came into the houſe again pretty calm, called for ſomething for ſupper, and gave brandy to every body; as the firſt thing neceſſary, after what had paſſed, was to bring people into good humour again.

'In the mean time my thermometer was brought me, and I fixed it againſt the wall, to determine the heat of this place, which was ſuffocating. The people were as much ſurprized at this inſtrument, as the inhabitants of Kuzmodemianſk had been at the barometer, which they took for a clock. The thermometer had the greater effect on the people of Vakſarina, as it roſe with great velocity when brought out of the cold air into a very hot ſtove. Obſerving they were very attentive to this phenomenon, I told them, without any particular intention, that the thermometer pointed out heat and cold; that the mercury roſe in the firſt, and fell in the laſt inſtance. This ſimple explanation was not underſtood; they thought there was ſomething wonderful in the inſtrument, which I ſoon perceived, and determined to take my advantage of it. The thermometer preſently roſe to twenty-five degrees, I then took hold of it, and very confidently told them, that by carrying it out of doors it would ſhew us whether there was any danger in croſſing the river; and that if there was not, it would fall down to a certain point which I ſhewed them. This point was one degree below o: the thermometer, at this time, was generally two or three degrees below that point in the open air; and the place I marked was more than four inches below the twenty-five degrees. They directly fixed the thermometer out of doors: I came in immediately, and ſpoke no more about going away. I ſoon perceived that ignorance and ſuperſtition were at work in their minds, already agitated by ſome expreſſions I had dropped about the deſign of my journey, and which they underſtood no more than the uſe of ſome of my inſtruments they had ſeen.

'I was employed in making them drink, when the moſt ſtubborn fellow among them, who had ſlipped out without my ſeeing him, came in again, and told me with enthuſiaſm, that the animal had got down below the mark. They all ran immediately to be convinced of this fact, and I had now no difficulty to ſtruggle with, except that of hindering my interpreter from explaining that the mercury was not an animal. I preſently got a ſufficient number of horſes, and the poſtilions went away immediately: the one who had been moſt ſullen all the day, was now the warmeſt in the cauſe. I gave him the care of the ſledge where my inſtruments were; he went foremoſt, and the others followed. As ſoon as we got out of the hamlet we diſcovered the river, and this was the only object we could diſcern, in the midſt of the darkneſs which covered this hemiſphere: the faint glimmering of the ſtars, reflected in the water, which flowed on the uneven ſurface of the ice, made us ſee the river at a diſtance, by the different ſhades of their dim light, and made an appear-

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appearance of waves gently agitated. We ſoon came to the borders of the river, where all was profoundly ſilent. The firſt poſtilion was preparing to croſs it, and ſtopped ſhort. I ſtood upright on my ſledge; and called out to him *ſtoupai* (go on); puſhing, at the ſame time, my own poſtilion ſo violently, that he went on immediately. The firſt poſtilion, not willing to be overtaken, gets on at a ſtill greater rate; the others follow, and we were on the other ſide of the river in an inſtant.

'I did not however enjoy the happineſs of this moment as I ſhould have done. I had but juſt croſſed the river when I was ſeized with an univerſal tremor, accompanied with convulſive ſtarts: my ſtrength, which ſeemed to have increaſed the nearer I came to this inſtant, now forſook me all at once; ſo that I drank ſome *liqueur* I ſtill had in the ſledge. I ſoon found myſelf relieved, and fell aſleep, in which ſituation I ſtill remained when we ſtopped at the poſt of Cheſtakova. I left this place immediately, and in a few hours came to Dektereva, where I was to change horſes for the laſt time. As the river Irtiſz was ſtill between me and the city of Tobolſky, I expected to meet with freſh difficulties from the people of this hamlet; but was glad to find myſelf deceived. The inhabitants ſtill continued to croſs the river at Tobolſky on the ice, becauſe this paſſage being more frequented, the ſnow was ſo much beaten by the feet of men and beaſts, that it was become united to, and conſolidated with the ice, ſo as to make it thicker.

'At length I arrived at Tobolſky on the 10th of April, ſix days before the ice broke up, after having travelled on a ſledge from St. Peterſburg, about eight hundred leagues, or three hundred thouſand and eighteen werſts, in a month, although I had been delayed by ſeveral accidents, and by the difficulty of getting horſes.'

The agitations of his mind when like to be diſappointed of his obſervation, the object of all his cares and labour, are likewiſe deſcribed in a very lively and pathetic manner.

'The event which occaſioned my journey was now at hand, and the next day, being the ſixth of June, was to ſatisfy all my inquiſitiveneſs. M. de Soimanof, Count Pouſkin, and the archbiſhop of Tobolſky, who all deſerve more than I can ſay of them, having expreſſed a great deſire of ſeeing this phenomenon, I had a tent pitched, in which I put a teleſcope for them and their families, that I might not be diſturbed in my obſervation.

'On the 5th, I was employed all day in arranging my inſtruments, and reſolved to paſs the night in my obſervatory. Every circumſtance ſeemed to anſwer my wiſhes, and to flatter me that my obſervation would be ſucceſsful. The ſky was clear, the ſun ſunk below the horizon, free from all vapors; the mild glimmering of the twilight, and the perfect ſtillneſs of the univerſe, completed my ſatisfaction, and added to the ſerenity of my mind. I made every body go to ſupper, but my contemplative ſituation prevented me from partaking of any food. This pleaſure however did not laſt long, for as I went out about ten o'clock, to enjoy it in ſilence, I was diſtreſſed at the ſight of ſome fogs, which partly deprived the ſtars of their light. I caſt my eye all over the horizon, and was much diſpirited on ſeeing already a number of clouds forming on all ſides, which became thicker every inſtant; the darkneſs of the night ſtill increaſed, the bright ſky diſappeared; and the whole hemiſphere was ſoon overſpread with one ſingle black cloud, which

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damped all my expectations, and threw me into a ſtate of deſpondency.

'The obſervation of this tranſit gave the world an opportunity, for the firſt time of determining preciſely the parallax of the ſun. This phenomenon, expected for more than a century paſt, had fixed the attention of aſtronomers, who were all deſirous of ſharing the honor of it. The famous Halley, who foretold it, was the firſt who manifeſted its importance, and even on his death bed lamented the impoſſibility of his being witneſs of it. The whole learned world had taken all poſſible meaſures to aſſiſt the obſervation. Sovereign princes, although engaged in an expenſive war, had neglected nothing that could inſure the ſucceſs of this important matter, which might enhance the glory of their annals, and at the ſame time be productive of the moſt ſubſtantial advantages to their ſubjects, and to mankind in general.

'The idea of returning to France, after a fruitleſs voyage; of having expoſed myſelf in vain to a variety of dangers, and to fatigues, under which I was ſupported only by the earneſtneſs and expectation of ſucceſs, which I was now deprived of by a cloud, at a time when I had the greateſt reaſon to be aſſured of it, threw me into ſuch a ſituation as can only be felt.

'I had not the trifling ſatisfaction of ſeeing any perſon who might ſhare my anxiety. All my attendants had taken notice of it, but had gone into the obſervatory, where I found them faſt aſleep. I rouſed them all, they then left me alone, and I found myſelf relieved by their abſence.

'In theſe dreadful agitations I paſſed the whole night; I went out and came in again every inſtant, and could not continue a moment in the ſame poſition.

'Such trials muſt have been experienced, to be ſenſible of the exceeding pleaſure I felt, when my hopes were revived by the riſing of the ſun. The clouds however were ſtill ſo thick, that this region was yet involved in darkneſs, notwithſtanding the light of the ſun; which was only diſtinguiſhed by a reddiſh caſt on the clouds: but an eaſterly wind drove this gloomy veil towards the weſt; and ſoon expoſed part of the ſky at the horizon. This appearance increaſed by imperceptible degrees; the clouds began to exhibit a whitiſh colour, which grew brighter every inſtant; a pleaſing ſatisfaction diffuſed itſelf through all my frame, and inſpired me with a new kind of life. The clouds ſtill continued to be diſperſed, the face of nature became pleaſant, every thing, in ſhort, ſeemed to rejoice at the return of a fine day; and as my hopes became more ſanguine, the joy of my mind was ſtill more complete.

'The governor, Mr. Pouſkin, and their families, then came up, and ſhared my happineſs. They were ſoon followed by the archbiſhop and ſome of the *archimandrites*. I had ſtrengthened my guard, apprehending that I ſhould be interrupted by a number of curious people, but this precaution proved unneceſſary, as all the inhabitants had ſhut themſelves up in the churches, or in their houſes. Although the ſun was not yet viſible, it was evident however that he would ſoon make his appearance. I prepared for the obſervation, and the company went into the tent I had pitched for them. My watch-maker's buſineſs was to write, and keep his eye on the clock, while my interpreter was employed in counting the time; the calmneſs and ſerenity of the air had made me reſolve to bring my inſtruments out of the obſervatory, that I might move them more readily. I ſoon perceived one of the borders of the ſun, at the

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the time that Venus was to enter upon his disk; but on the opposite border, which was still concealed by the clouds. I stood fixed with my eye to the telescope, wandering over the immense space between us and the sun a thousand times in a minute. I was troubled by the continuance of the cloud, which at length however disappeared, and perceiving that the planet was already immersed, I prepared to observe the most material appearance, the total entry. Although the sky was perfectly serene, yet my apprehensions were not yet at an end. The moment of the observation was now at hand; I was seized with an universal shivering, and was obliged to collect all my thoughts, in order not to miss it. At length I observed this phasis, and felt an inward persuasion of the accuracy of my process. Pleasures of the like nature may sometimes be experienced; but at this instant, I truly enjoyed that of my observation, and was delighted with the hopes of its being still useful to posterity, when I had quitted this life.'

The two foregoing quotations are taken from the first chapter, which contains an account of our author's journey from France to Tobolsky, wherein he encountered hardships, which nothing but an ardent desire of knowledge, and of fulfilling the expectations of his sovereign, and of the Academy of Sciences, of which he was a member, could have enabled him to undergo. The second is a description of our author's return from Tobolsky to Petersburg, where he met with sufficient inconveniencies, though not equal to what he had before undergone.

The subsequent part of this work, to p. 164, consists of geometrical observations on the different parts of the world through which our author travelled, namely, the longitudes and latitudes of places, determined by astronomical observations; journals of the road, consisting of the distances from one place to another; and the heights of the ground, at different places, above the level of the sea, determined by the altitude of the mercury in the barometer; all conclusions from which we conceive, must, for obvious reasons, be very uncertain. Mineralogical observations next follow, and take up from page 164 to 227, in which any one but a professed metallurgist, could not but think our author too minute. The remaining three articles relating to natural history, namely, Of the tame and wild Animals, Birds, Fish, and Insects; Of the Climate of Siberia, and other Provinces of Russia; and a Table containing the Heights, with respect to the Sea, of Places in Siberia, where the greatest Cold has been observed; contain nothing very remarkable, only a confutation of a vulgar error, that the excessive colds in Siberia are owing to the extraordinary height of the soil: in fact, our author proves, that the soil in that country is generally lower than in most parts in Europe.

The remainder of this work, treating of the government, religion, manners, &c. of the Russians, is more interesting to the generality of readers. The account which our author gives

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of the revolution which placed Elizabeth on the throne, he tells us, he had from count Leſtoc himſelf, the principal actor in it.

'The various revolutions Ruſſia had already experienced, made way for others, and facilitated the ſucceſs of them. The people, always enſlaved, were not attached to their ſovereign, either by laws or affection: ſo that the crown was expoſed to every one who had courage enough to ſeize upon it, by policy or ſuperior ſtrength.

'Leſtoc, a foreign ſurgeon, attached to the princeſs Elizabeth, daughter of Peter the Firſt, in conjunction with an ambaſſador of an European power, formed the deſign of placing her upon the throne. Juſt as the deſign was going to be carried into execution, the regent was informed of it by advices ſhe received from Bruſſels. She ſent for the princeſs Elizabeth, and mentioned the circumſtance immediately; firmly perſuaded that ſhe could not be able to impoſe upon her in the firſt inſtant of ſurprize. The countenance of the princeſs Elizabeth, and her mildneſs, convinced the regent of her innocence. Elizabeth went home, told Leſtoc, that the conſpiracy was diſcovered, and that ſhe renounced the empire. Leſtoc heard her, retired, and went to diſpoſe every thing for fixing her upon the throne in a few hours.

'Leſtoc, having ſeen the chief conſpirators, went to the billiard-table towards eight in the evening; there he found a ſuſpicious perſon, whom it was neceſſary to hinder from going about the town; the paſſion this ſpy had for play, made it eaſy for him to effect his purpoſe. He engaged him in a few games at billiards, and detained him till the arrival of one of his emiſſaries. Upon that, Leſtoc ſoon finiſhed his game. He went away almoſt immediately, and took a turn round the palace, to ſee that every thing was in its uſual ſtate. From thence he went to the parade, where he waited till eleven o'clock for another emiſſary, whom he had ſent to general Munic's, and to count d'Oſterman, the prime miniſter's houſe. Upon being informed that every thing was quiet, he returned to the princeſs Elizabeth, and had two ſledges brought into her court-yard. With an air of ſatisfaction he told her, all was diſpoſed for placing her on the throne. She rejected every propoſal, and refuſed to hear any thing farther. He then took out of his pocket two ſmall drawings haſtily taken upon cards. One of them repreſented the princeſs Elizabeth in a convent, where they were cutting off her hair, and Leſtoc was upon a ſcaffold. In the other, ſhe was repreſented aſcending the throne amidſt the acclamations of the people. Leſtoc, at the ſame time that he gave her theſe two drawings, deſired her to chuſe between the two ſituations; ſhe choſe the throne.

'Leſtoc now ſpoke to her only about the ſucceſs of the enterprize: he perſuaded her to put on the ribband of the Order of Ruſſia, and led her to her ſledge. He placed himſelf behind her, with the late Mr. Woronzof, then page to the princeſs. There were two officers in the other ſledge; and Elizabeth, attended only by four perſons, advanced towards the palace, to ſeize upon the empire. Twenty ſoldiers, however, who had been gained over, waited for the princeſs as ſhe paſſed along. She went directly up to the guard. At the firſt ſight of this ſmall troop, the drummer prepared to ſound the alarm, Leſtoc burſt the drum at once with a knife. The princeſs appeared immediately, with that noble mien which captivated all hearts: ſhe told the ſoldiers in a few words, that the ſole right

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of the throne, which the regent had uſurped, was veſted in her, as daughter of Peter the Firſt; then ordered them to take the oath of allegiance, and to follow her. She ſpoke to ſlaves; they proſtrated themſelves before her, and joined her ſmall company. Leſtoc diſtributed the confidential people in the moſt ſuſpicious poſts, and kept the reſt along with him; their fidelity he was aſſured of, as he was always at hand to command them. All the guards of the palace yielded at the bare command of Elizabeth. She came at laſt to the door of the regent's chamber, who was faſt aſleep, and had the emperor her ſon, the young Iwan, by her ſide. Here Elizabeth firſt met with oppoſition; the officer on guard preſented his bayonet, and not only put himſelf in a poſture of defence, but alſo threatened to kill all thoſe who ſhould come forward. Leſtoc immediately cried out to him with a loud voice, *Wretch, what doſt thou mean? aſk mercy of the Empreſs.* The ſlave inſtantly betrayed his ſovereign; and Elizabeth entered the apartment with her followers. The regent had been awakened by the noiſe ſhe had heard. The princeſs Elizabeth addreſſed her firſt, and the regent ſaid, *What, madam, is it you?* She was directly ſeized, carried out of the palace, with the young Iwan her ſon, and conducted to the houſe of the princeſs in the ſame ſledges which had brought her rival; where ſhe was carefully watched. Elizabeth ſeated on the throne of her forefathers, commanded as empreſs in the palace, and all obeyed. In the mean time Leſtoc ſent ſome truſty ſoldiers to arreſt Munic and d'Oſterman. A few hours were ſcarce elapſed ſince the princeſs Elizabeth came out of her houſe, before the regent was dethroned. All ſuſpicious perſons were ſeized, and five or ſix thouſand men took the oaths of allegiance to the princeſs Elizabeth, determined to murder both the regent and their emperor, if Elizabeth ſhould command them, or to aſſaſſinate her, if the regent could poſſibly take the command for one inſtant. The rumour of the princeſs Elizabeth's acceſſion to the throne began, however, to ſpread: but the perſons who propagated the news in public, were looked upon as very dangerous people, ſo that it was cuſtomary to run away from them without anſwering one word.

'Leſtoc had an eye to every circumſtance. While he was conducting his ſovereign to the throne, the manifeſto which proclaimed Elizabeth empreſs, was printing; and almoſt as ſoon as the ſun ſhone upon the horizon, ſhe was acknowledged throughout the capital, and ſoon after by the whole nation.

'The regent, ſent back at firſt into her own dominions with her ſon, had already got as far as Riga, when freſh orders came to ſtop her. Being brought back to St. Peterſburg, ſhe was there impriſoned for ever, as well as her ſon. Munic and d'Oſterman were baniſhed into Siberia; and in this revolution, which took place from the 5th to the 6th of October 1741, there was not one drop of blood ſpilt. The Empreſs Elizabeth reigned till the year 1762, frequently diſturbed with the apprehenſions of being dethroned in her turn. She ſent for her nephew the duke of Holſtein, and married him to a princeſs of Anhalt-Zerbeſt.'

Whoever is acquainted with the ingratitude of courts, will not be greatly ſurpriſed when he hears, that this count Leſtoc was afterwards baniſhed by this empreſs to Siberia, where he lived in the moſt rigorous confinement till her death.

In the article on religion, there is a curious account of a ſect

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ſect of heretics among the Ruſſians; which, we are ſorry we have not room to inſert.

In the article of manners, or cuſtoms, nothing can be more amuſing than the following account of the Ruſſian marriages, which, as it comes from an eye-witneſs, deſerves a place here.

'On the day appointed for the marriage ceremony, after the parties have been joined by a prieſt, as in our church, the lady's parents give an elegant ſupper, at which the huſband's family is preſent, ſome friends, and a magician, who comes with an intent to counteract the witchcraft which might be practiſed by other magicians, to prevent the conſummation of the marriage. The new-married couple, attended by a godfather and a godmother, are conducted with the greateſt ceremony into the nuptial chamber before ſupper.

'The magician walks firſt, the godfather follows, conducting the bride: the bridegroom gives his hand to the godmother, and the brideſman his to the huſband's neareſt female relation, who is one of the jury, which is generally compoſed of three or four women. During this proceſſion to the nuptial apartment, every thing is got ready for the feaſt in the room where the company ſtays; who wait only the return of the married couple to begin their mirth; being thoroughly perſuaded, that the deciſion of the jury will be favourable to the bride.

'The marriage chamber contains in general nothing but a bed, which is uſually very neat, and without curtains; the images given by the godfather and godmother to the married couple; a few chairs, and a table, with bottles of brandy, and glaſſes, near which an old matron is placed.

'The proceſſion having reached the marriage chamber, the matron offers the bride a waiter, on which are glaſſes filled with brandy and other liquors: the bride then preſents them to the magician firſt, and afterwards to the whole company round; the magician prepares his magic art; the bride is then undreſſed, and left with a ſmall petticoat and an under-waiſtcoat only; both of them made on purpoſe for this day, which is conſecrated to voluptuouſneſs. The bridegroom is alſo undreſſed, and a nightgowu thrown over him: the bride then kiſſes all the company round, offers them again a glaſs of brandy; and when every body has drank a ſecond time, they retire into an antichamber, leaving the married couple alone with the matron, who aſſiſts at the ceremony; in which ſhe is the more intereſted, as ſhe receives a reward if the lady is acknowledged to be a virgin; whereas ſhe is obliged, if the contrary happens, to drink out of a broken glaſs, in the midſt of the company, which is conſidered as a mark of ignominy.

'After conſummation, the jury of women is called in, who ſtrip the bride quite naked, in order to decide whether ſhe was a virgin. Among other proofs required upon this occaſion, the inſpection of the linen is what they moſt depend upon, and when this anſwers to their wiſhes, the ſhift is placed in a box; they give the bride a clean one, dreſs her, and then call in the magician, the godfather, and the brideſman. The matron, triumphant, gives the waiter again to the bride, who offers another glaſs of brandy to all the people of the proceſſion. The married couple are then led back to the company: the box containing the proof the lady's virginity is carried firſt; and upon the appearance of that, the muſic announces the

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the triumph of the new-married couple. While the muſic is playing, the ſigns of the bride's virginity are ſhewn to each of the gueſts, and for ſeveral days after the box is carried round among all the neighbours. When all the company is perfectly ſatisfied, the lady dances for a few minutes with her huſband, and every body ſits quickly down to the table, where moſt of the men commonly get drunk.

'There were ſeveral marriages while I ſtayed at Tobolſky; but I could never get any admiſſion to any of the feaſts; one lady in particular, otherwiſe a very amiable woman, was always againſt it; ſaying, ſhe was afraid I ſhould think their ceremony ridiculous, and give an account of it to the public. In my way from Tobolſky back again to St. Peterſburg, I was invited to a wedding, and appointed brideſman, ſo that I had then an opportunity of ſeeing the whole tranſaction.

'In the beginning of the reign of Peter I. the Ruſſians uſed to marry without having ſeen each other. The parents on the man's ſide uſed to ſend a kind of matron to the girl's parents: the matron then told them; *I know you have goods to diſpoſe of, and we have purchaſers.* After ſome enquiries, and a few days ſpent in negociating the affair, the parents uſed to meet. If the lad was agreeable to the girl's parents, the day of ceremony was fixed. The evening before marriage, the young man was brought to ſee his deſtined wife, who received him without ſpeaking a word: one of her relations was engaged to converſe with him. The next day, the lad uſed to ſend a preſent to the lady, conſiſting of ſweetmeats, ſoap, and other things of the ſame kind. The box was never opened but in preſence of her friends, who were immediately ſent for: ſhe then uſed to lock herſelf up with them, continually ſhedding tears while her friends were ſinging ſongs ſuitable to the occaſion of her marriage.'

On the whole, this is a very entertaining work, and well worthy the peruſal of the natural and moral philoſopher, as alſo of the politician. The tranſlation ſeems to be in the main well executed, but how far the alterations are judicious, we cannot determine, not having compared them with the original.

VI. *Another Letter to Mr.* Almon, *in Matter of Libel.* 8*vo.* 2*s.* 6*d.* Almon.

AS the beauty and harmony of the univerſe reſulted from the conflict of jarring atoms, according to the ſyſtem of Epicurus, ſo, in free communities, many of the natural rights of mankind are aſcertained, and confirmed by the agitation and turbulence of party, which had not before been diſtinctly known, and had not acquired a ſtable footing. England, like other ſtates, has had its paroxyſms, in which, no doubt, honeſt and reſpectable men have been alarmed for their hereditary freedom; partly from the attacks made upon it by unjuſt adminiſtration; and partly from the influence of faction, the contagion of which it is impoſſible to eſcape, unleſs we are well

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well fortified with the antidotes of coolneſs and judgment. In ſuch critical junctures we are apt haſtily to eſpouſe the intereſt of any individual, who, to warm prejudice and ſuperficial obſervation, may ſeem oppreſſed by power. A Bingley becomes a political hero, and a patriot, as well as a Wilkes; an Almon gains a temporary importance and dignity. We take it for granted, that a diſpaſſionate country gentleman has written him a Letter on Libels; and we read the phlegmatic diſcuſſion with attention and curioſity.

But what are the final conſequences of theſe popular contentions? They certainly need not terrify us. A country in which liberty has been long eſtabliſhed, and which hath long enjoyed its bleſſings, has nothing to fear from this tranſitory fervour. Some changes are made in the miniſtry, by which the public good is but little affected. The petty champions retire from the field of patriotiſm, which they have ſo glorioufly maintained, to their primitive obſcurity; and government reſumes its regular exertion. Yet ſome material improvements are made in the ſyſtem of freedom, in conſequence of the ardour of thoſe, whoſe cry was liberty, virtue, and their country, and who had nothing leſs in view than thoſe noble objects. Thus the influx of the civil tide proves ſalubrious to our iſland, as Egypt is enriched by the inundations of the Nile.

The author of this letter tells us, that he is an old man; that he lives in the country, and has long been diſuſed to buſineſs. His prolix and digreſſive manner of writing agrees with his account of himſelf. The ſubject of his letter, is, the province of juries, particularly in the caſe of a libel againſt the crown. Yet in this ſame letter, he enters, rather with abruptneſs, and garrulity, into a diſquiſition on literary property, and the philoſophical merit of Mr. Locke and Mr. Hume. He is not content with convincing his readers; he is minute and tedious. Yet the caſes which he cites are exactly in point, and the ſubſtance of his arguments is ſenſible and weighty. He ſhows himſelf well acquainted with the letter and ſpirit of the laws of his country. It will be expected, that we ſhould lay before our readers a few of this author's obſervations on a queſtion which at preſent ſo much attracts the attention of the public.

In the caſe of Lambe, in lord Coke, (ſays this gentleman, in the 8 Jac. I. it was reſolved even in the Star-chamber, 'that every one who ſhall be convicted of a libel, ought to be a contriver of the libel, or a procurer of the contriving of it, or a malicious publiſher of it, knowing it to be a libel. If he writes a copy of it, and does not publiſh it to others, it is no publication of it.'

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In this caſe, an oppreſſive and tyrannical court pronounced a mild and reaſonable decree, which was a precedent well calculated to guard the ſubject, in matter of libel, againſt the wantonneſs of power. And yet, as our author informs us, and fully proves, this precedent was eluded in freer times, in the reign of king William, by the famous lord chief juſtice Holt, in the caſe of the *King* againſt *Beare*.—Beare was indicted for treacherouſly, falſely, and maliciouſly, compoſing, writing, and induſtriouſly collecting many ſeditious libels againſt the king and his juſt government: one of thoſe libels was intitled, 'The Belgic Boar; to the tune of Chevy-Chace.' The jury, however, on hearing the cauſe, found, that as to the writing and collecting *only* of the libels, in the indictment mentioned, the defendant was guilty; and as to *all the reſt contained in the ſaid indictment*, that he was not guilty. But lord chief juſtice Holt, in other inſtances a judicious and upright judge, prejudiced by his zeal for William and the Revolution, over-ruled this verdict of the jury, by availing himſelf of the double-meaning of an Engliſh word, and confounding the *mere manual writer* with the *author* of a libel. The writer of this letter is very diffuſe, and particular upon this caſe, as he finds it has been produced to juſtify ſome of our late judicial proceedings.

'Nothing can be more contemptible than the ſaying of lord Holt, that the writing makes the eſſence of a libel. It is clearly the malicious, or ſeditious intention of it, which is the eſſence of the offence. As in felony there muſt be *felleus animus*, ſo in libels there muſt be a libellous mind. Nay, the tender laws of England will not ſuffer a man to be called in queſtion before a court of vindictive or criminal juſtice, for words merely ſpoken, although reflecting and defamatory, becauſe they may be ſpoken in the hurry of altercation, in ſudden paſſion and anger. The courts expect that it ſhall appear that there was real rancor and a deliberate intention to defame, and therefore require, before they will take notice of almoſt any words, that they ſhall be committed to paper, which is preſumed to be a ſolemn act, and what ought to render the doer accountable. This is what gave occaſion to wicked men, to pretend that the whole eſſence of a libel conſiſted in the writing. Whereas, if this were ſo in a ſtrict ſenſe, then all writing whatever would be criminal; but this is too much to contend. It is therefore reſtrained to the writing of libellous matter. Now, for what reaſon is this? Becauſe there muſt be malice in a thing to make it a libel. But, it does not follow, from there being malice in a writing, that there muſt be ſome in the writer, unleſs he were the compoſer or contriver of ſuch writing. Then, if this does not follow of neceſſity, there muſt be ſome proof to induce a belief, that the writer (or printer, if you will) knew the meaning of the writing which he was tranſcribing, or printing, and muſt, therefore have done it with a libellous intention. But, you may reply, that the mere writing, copying, or printing, is a proof of ſuch intention. I allow, that it is *prima facie* evidence, preſumptive proof, and may be urged as ſuch to a jury, for conſideration. Indeed, it will

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probably make it not only prudent; but absolutely requisite; for the writer or printer, to enter into a defence. To shew for example his extreme youth, an ignorance of the drift of the writing, that he did it secretly in his own study, from whence, though locked up in his bureau, it had been stolen, and published without his knowledge; and that he had frequently expressed much concern and resentment about it: or, that he wrote it as a law student, or ingrossed it for the clerk of indictments; or was a foreigner, and neither understood, nor ever heard, what the purport of the writing was, &c. &c. It may be said, that a public prosecution would never be carried on against such a transcriber. What, not if it answered the purpose of any political faction, to oppress him, upon a difference of parties? I can tell you, that in such case, a nobleman, a secretary of state, would stir in it himself. How came the world to know any thing of the abandoned blasphemy in the *Essay on Woman?* Was it from the complainer of the work, or the author? Did they differ in private principles of virtue, or in party only? Was it a desire of extinguishing and suppressing blasphemy itself, or of ruining a troublesome man? Was there, or could there be, the least motive from private or public virtue for the whole proceeding? In short, what would disgrace a man, as a gentleman, for ever, and make one shy of any intercourse with him, will be, as a politician, praise-worthy, a proof of good capacity, and an admirable feat. There are many instances of malicious prosecutions, both on the score of gratifying private animosities, and of carrying political purposes. The real intention, therefore, of any writer, whether author, or transcriber, should be ascertained to the jury, before they find him guilty of the charge laid upon him. With respect to libels, in moderate times, the man proved to be the printer and publisher, would find it very difficult to shield himself from being convicted of having printed and published with a libellous intention, that is, of being found generally guilty. He would probably be so, the presumptive evidence being strong against him. In warm times, like those in London towards the end of Charles II.'s reign, or in the present, it is possible that a printer of the wickedest, falsest, and most mischievous libels, upon the prince and the very frame of our government, whether under the signature of Junius or any other, might be acquitted. There are seasons of epidemical madness, when a temperate jury cannot be had, and when nothing will be deemed a libel upon government. Be it so. The disorder cannot last long. At this moment, perhaps, Mr. George Bellas, the boat-sailing proctor; Mr. Arthur Beardmore, the *magna charta* attorney; Mr. Humphry Cotes, the bankrupt; Mr. Horne, the *Brentford* curate; Mr. Vaughan, the broker, &c. taking upon themselves the style and title of supporters of the rights of all Englishmen, may have some privilege beyond us common men. But these extraordinary powers are not delegated for any certain period, and are held merely at the will and pleasure of the people, and resolvable in an instant by their majesty. The vortex too, in general, extends no farther than the bills of mortality, and perhaps does not take in scandal between man and man, but only between the crown and the public. A late event in a bordering county, may induce one at least to think so, where a placeman and a courtier, through the medium of a jury, has given a very smart check indeed to the outrageous, indecent, unprofessional pertness and calumny of a zealous young man, who might have found a more suitable employment for his talents, than the being pub-

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public orator to factious, popular meetings. The moral of the whole may be very good. But be the reſpective impartiality of judge and jury what it will, and it may ſometimes be a queſtion on which ſide it lies, the conſtitution has placed the trial of all criminal matters, in the hands of the latter moſt indiſputably, and they are upon oath to find, whether the act complained of was done, and whether wilfully or not. There is ſcarcely any matter of challenge allowed to the judge, but ſeveral to the jurors, and many of them may be removed without any reaſon alledged. This ſeems to promiſe as much impartiality as human nature will admit; and abſolute perfection is not attainable, I am afraid, either in judge or jury, or any thing elſe. The trial by our country is in my own opinion the great bulwark of freedom, and, for certain, the admiration of all foreign writers and nations. The laſt writer of any diſtinguiſhed note upon the principles of government, the celebrated Monteſquieu, is in raptures with this peculiar perfection in the Engliſh policy. From juries running riot, if I may ſay ſo, and acting wildly at particular ſeaſons, I cannot conclude, like ſome Scottiſh doctors of our law and conſtitution, that their power ſhould be leſſened. This would, to uſe the words of the wiſe, learned, and intrepid lord chief juſtice Vaughan, be "a ſtrange, new-fangled concluſion, after a trial ſo celebrated for many hundreds of years." Whether London juries will, or will not judge impartially in factious times, I cannot tell; but this I am ſure of, that they are as capable of judging, whether any paper brought before them be publiſhed with a libellous intent, as my lord chief juſtice Mansfield, and his aſſeſſors (able and learned as they are) there being no legal matter whatever in the conſideration.'

A jury was not admitted in the Star-chamber; there all ſtate-libels were formerly tried; and of courſe the judges of the court wholly determined what was, or was not a libel. Hence our author infers, that the venerable bench has ever ſince claimed the excluſive right of deciding this point, without conſidering that by the principles of the juridical part of our conſtitutions where a jury is ſummoned, the judgment of all facts muſt be left to them, and that this holds through the region of crimes. He inſiſts, that the intention of a ſuppoſed libeller is as much within their cognizance as the intention of any other ſuppoſed criminal; which, no judge, he thinks, can diſpute their right to examine, and pronounce upon, nor legally invalidate their verdict.

Though we have remarked of this letter, that it is ſpun out to an unneceſſary and tedious prolixity, we muſt here, in juſtice to the writer of it, obſerve, that in ſome places it is not only ſenſible and acute, but eloquent and animated. The following extract will be agreeable to every one who is a friend to our civil rights; and it will not be unworthy the attention of a judge.

'There is after all, in my own opinion, nothing like travelling the old beaten road of the conſtitution, without ſtarting new ſchemes from a deſire of ſhewing ſuperior parts, or for the ſake of intro-

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introducing what one thinks would be an improvement in the law. A man may happen to diſlike the trial by jury, and an unlicenſed preſs, and would really, had he the modelling of a government, under which himſelf was to live, have neither; but if the courſe of his profeſſion and extraordinary talents were to bring ſuch a man to be chief juſtice of England, (by far the moſt important poſt in the kingdom, becauſe all diſputes between the king and the ſubject muſt there be tried) he muſt be content to take the law of England as he finds it, and to adminiſter it in the uſual way. Every open attempt to change it (however ſincerely he might mean an improvement, would tend to his own diſcomfort and diſappointment, and every ſubtle and indirect ſtep for the purpoſe would ſubject him to contumely and to the worſt and moſt injurious of imputations. If a law is to be ſtrained, or a verdict either to be compaſſed or conſtrued artificially, for the ſake even of a good end, for the puniſhment of a popular raſcal, it is a groſs injury to the conſtitution, and will lead the way to a thouſand perverſions of the law for the ſake of very bad ends. Twenty abſurd or unjuſt verdicts in factious times, againſt libellers in particular, will not weigh as a ſtraw againſt the noble ſervice that juries have done in arbitrary reigns, in the caſe of the ſeven biſhops, and in many other inſtances, by which in a great meaſure, the liberties of this country have been preſerved. The ſame may be ſaid of heretical or deiſtical writings: in ſhort of a free preſs generally. Beſides, I am one of thoſe who doubt whether the great men who have preſided in our courts of law formerly, had not as much acute underſtanding and ſound judgment as any of the able men now living. As in hearing counſel it will generally happen, that the firſt ſays every thing, yet it will ſometimes fall out that even the third (though a plain man) ſhall hit upon ſomething ſo material as to weigh in the deciſion of the cauſe, and therefore they ſhould all be heard: ſo with reſpect to old forms, they ſeem for the moſt part tedious and uſeleſs, yet the omiſſion of them ſhall in ſome particular caſe occaſion a difficulty which could never otherwiſe have happened. It is therefore a right rule *ſtare ſuper vias antiquas*, to expound and to execute the law in the way that our forefathers did. A judge that is for ſtriking out new paths in the law which has ſtood the teſt of ages, and either imagines that he himſelf is right, or that the world will think him ſo, counts without his hoſt.

'If old forms were to be rigidly purſued, there would be no room for much diſplay of parts, and the proving of any thing, by any thing, which one now and then hears of. The deſire of improving the law and conſtitution, is dangerous vanity at the beſt. And were there at any time to ariſe ſome one particular judge who ſhould think much change neceſſary, and at the ſame time ſuch judge ſhould never try a popular cauſe; or decide any point between the crown and the ſubject without affording juſt matter for animadverſion and ſurpriſe; or, in vulgar terms, without making himſelf the ſubject of every body's comment, I ſhould doubt his having greater diſcernment or more infallible judgment than thoſe who went before him. It would rather introduce ſome ſuſpicion of the hollowneſs of his head or his heart. If the former were the caſe; the apparent ſuperiority of his talents muſt lie rather in ſophiſtry than in ſolidity of judgment, and be better calculated for immediate victory and triumph, than for giving final and laſting ſatisfaction. Temporary ſpecioſneſs is but a miſchievous, treacherous quality in a judge, although it be every thing in an advo-

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cate. I remember many years ago, a ſupreme law-magiſtrate, who, both in the King's Bench and the Chancery, manifeſted the utmoſt deference to former determinations, a ſolicitude to find out the true grounds and principles on which they proceeded, and a deſire of hearing all that could be ſaid by the counſel of either ſide. He would then deliver ſo legal, ſo ſound, ſo comprehenſive, ſo juſtly principled a judgment on the points before him, as ſatisfied all mankind of the impartiality, of the truth, of the circumſpectneſs, and of the profeſſional and juridical correctneſs of his decrees. In ſhort, he heard fully, and determined completely. He was neither at conſtant war with juries, nor with the law and forms of our forefathers. He performed his part without oſtentatious ſmartneſs, ſupercilioufneſs, the artifice of logical ratiocination, or the parade of civil law, learning, and the authority of imperial codes. His conduct on the bench won the reſpect of every body; parties, counſel and bar, for twenty-three or four years ſucceſſively. And time itſelf and future diſcuſſion, have not impaired or ſhaken his ſentences. Nevertheleſs he is not ſuppoſed to have been freer from ſelfiſh and political views than other lawyers, that is to ſay, other men. But he had too much cool ſound ſenſe, with the magiſterial gown upon his back, in deliberating upon legal matter, to look at aught but the precedents of former times, the arguments in the cauſe, and the genuine principles of law. He knew that neither the weight of his office, nor any preſent artificial refinement, could preſerve his opinions and demeanor from being ſcrutinized by a diſcerning bar, and (ſhould they detect any fallacy and obliquity, as were there any they certainly would) from being abuſed by the public. Such a ſilent ſagacious auditory will ſee through the greateſt ſophiſt that ever ſpoke; and, after ſcanning his ſophiſms among themſelves, by degrees drop their ſhrewd redargutions among the world. With acute practiſers, every ſtudied preface of impartiality, of prodigious firmneſs, of a diſregard of danger even to the loſs of life, and of an extreme anxiouſneſs in any crown proſecution to find out the ſmalleſt *iota* of juſtification for the defendant, will only raiſe an extraordinary attention to every colour of good or evil, to every ſhade or light, made uſe of by ſuch judge, and to the whole of his geſture; for their jealouſy will be ſet on the watch by the unduneſs and unuſualneſs of an elaborate exordium from the chaſte bench of ſober judicature. What ſhould make ſo artificial a beginning neceſſary? Judges who mean nothing unfair need never recur to theſe meretricious arts. Why then ſhould you uſe them? Do you imagine the world ſuſpects you of ſome deſign of not doing your duty? If not, it muſt be your conſciouſneſs of intending ſome duplicity that makes you thus call in beforehand ſuch guards to your reputation. Genuine ſimplicity and pure virtue are ever devoid of fictitious ornaments. Every extraordinary declaration, ſide ſpeech, hint, tone of voice, look or geſticulation, will furniſh matter of animadverſion, and the uſer finally dupes himſelf and becomes the ſacrifice of his own artifice; whatever ſeeming conviction and rhetorical applauſe his argument or oration may carry with them at the time. Truth ſtands the edge of profeſſional and popular diſcuſſion, but ſophiſtry of neither; for it cannot alter the nature of things, although it will diſguiſe their appearance for a while. Time will always ſooner or later detect the adultery. *Opinionum commenta delet dies, naturæ judicia confirmat.*'

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To this letter is added, a Poſtſcript on commitments and attachments for a contempt of court. The caſe of Bingley led the author into reflections upon this ſubject. He aſſerts, and proves by ſeveral inſtances which he has produced, that a perſon cannot be legally committed for a conſtructive contempt of a court; but only for that actual and immediate contempt by which its proceedings are reſiſted and interrupted. When a man does not in fact diſturb the proceſs of a court, this writer denies the legality of its power to attach him. No judge, (as he argues) has a right to ſhut his mouth, or to prevent his pen from cenſuring what he thinks erroneous in the diſtribution of public juſtice. Commitment for this conſtructive and imputed contempt, he thinks a dominion ſo extraordinary, ſo incongruous with the conſtitution of this country, and ſo privatory of the ſubjects' right to a trial by jury for every miſdemeanour, that it claſhes with the whole ſyſtem of our law.

We pretend not to be ſo well verſed as this gentleman, in the laws of England. But we beg leave to make a remark or two on the ſubject before us, with proper deference to thoſe who are qualified to diſcuſs it.

It appears that a jury is, in the language of our author, the great bulwark of our civil liberty; and that we cannot, therefore, be too watchful, and jealous of any attack upon its privileges and power: we preſume, that it ſhould be leaſt influenced by the bench in caſes of libel, in which the crown is commonly concerned; and in which, therefore, a judge, as he is but a man, is moſt liable to deviate from integrity. Why a particle of a jury's weight ſhould ever devolve upon a judge, it is not eaſy to comprehend: for in the moſt turbulent and factious times, as much impartiality and equity may certainly be expected from the former as from the latter. An Engliſhman's ineſtimable right to be tried by his peers, ſeems not only to have ſprung from the principles of freedom, but likewiſe of ſound reaſon. For a jury ſeems as well qualified to judge of motives and facts, and to apply them to the law when it is explained to them, as a judge is to explain the law to a jury. And, unleſs we are miſinformed by writers, who appear to be candid and accurate, the verdict of an Engliſh jury is deciſive in every cauſe, unleſs a flaw can be found in the indictment.

VII. *A Second Poſtſcript to a late Pamphlet, entitled, a Letter to Mr.* Almon, *in Matter of Libel.* 8*vo.* 1*s.* Miller.

THE author of the Letter to Mr. Almon, in Matter of Libel, on reading the judgment of the Court of King's-Bench, in the caſe of the King againſt Woodfall, thought it inconſiſtent with

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with law, and the freedom of our conſtitution. In conſequence of that opinion, he wrote this ſecond Poſtſcript, to ſhow the impropriety of the judgment. Many particulars of this judgment in Woodfall's caſe he is induſtrious to refute; but he chiefly aims to invalidate that part of it, which inſiſts, that the *information*, not the *jury*, determines any publication to be a libel; that it is not their buſineſs to enquire, whether it is publiſhed with a malicious and ſeditious intention; and that when they found Woodfal the printer and publiſher of Junius's Letters, he ſhould, by their verdict, have been pronounced guilty.

To this doctrine he oppoſes many pertinent precedents, and ſtrong arguments, and he diſplays its conſequences in the following terms.

'I may be miſtaken, but it ſeems to me, by this way of expounding the conſtitution of this country, as if its life-blood was letting out. For, I am one of thoſe who hold with Dr. Middleton, that "the preſs, in all countries, where it can have its free courſe, will ever be found the ſureſt guardian of right and truth; and that he muſt be allowed to act like a generous adverſary, who refers the merit of his argument to that trial." Nor is what old Donne the divine ſays unworthy attention. "There may be many caſes, where a man may do his country good, and ſervice by libelling; for, where a man is either too great, or his vices too general to be brought under a judiciary accuſation, there is no way but the extraordinary method of accuſation. Sealed letters, in the Star-chamber have, now-a-days, been judged libels." In truth, the freedom of this country from hierarchical and monarchical tyranny, is greatly owing to a free preſs. The little liberty which France is now getting into, both in civil and religious concerns, may be wholly attributed to the ſame cauſe. It is the bulwark of the franchiſes of the people, who would never know what was doing, nor ſee the conſequences, were it not for the preſs. The liberty of it in England, however, ſeems to me to be now in the utmoſt danger; and I will tell you how. By this late adjudication (according to the printed relation) juries, in matter of libel, are not to judge of the intent of the writing; and if they declare they have done ſo, it will annul their verdict. Conſequently, the court alone can, and muſt determine, whether the defendant has been guilty of any crime. The jury have nothing to do with it. They can only find, whether the defendant publiſhed the paper, and whether any occaſional blank in it, as for example k—g, is rightly filled up in the information, and means *king*. Now the attorney-general is an officer during pleaſure, not upon oath, and has the power of filing an information againſt whom he pleaſes, and of putting him upon his trial. The writer of this, or any other paper, controverting by argument any deciſion of law, or act of adminiſtration, may become an object of their reſentment. What he ſays may be true, and of the laſt conſequence to the public; but being againſt the miniſtry, and deeply affecting their power and intereſt, it may be deemed proper to endeavour at a condemnation of it by a court of juſtices in order to puniſh the writer, and to prevent the like for the future. The chief juſtice of the King's

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Bench, for the time being, may chance to be a courtier, of a jacobite family, and to have arbitrary notions with reſpect to government. He may hold, beſides his judicial office, another during pleaſure, that may bring in 4 or 500l. a year; the next judge to him may hold likewiſe an additional, precarious place, of 2000l. a year, by the recommendation of his chief; the third judge may have lately had given him, through the ſame intereſt, a place of 300l. a year; and the fourth and laſt, may be a modeſt young man, juſt brought to the bench, from being a private counſel, in a laborious department in the profeſſion, wholly and ſolely by the authority of the ſame chief. His lordſhip being a political man, may be aſked by the miniſtry of the day, whether he has read ſuch a pamphlet, and whether he does not think it a ſtrong libel upon them? He may anſwer yes: upon which Mr. Attorney is directed to proſecute the writer. This is done, and he is taken up, and required to find ſureties of the peace, and for his behaviour, and not merely for his appearance to try the information. He muſt ſubmit to all this, or lie in priſon *ab initio*. It matters not whether he be one of the repreſentatives of the people in parliament or not, for by a late concurrent reſolution of both houſes, he is intitled to no privilege in the caſe of a libel, although he is in every other miſdemeanor which is not an actual breach of the peace. When the trial comes on, the jury find the defendant not guilty. The judge tells them the evidence was clear of his being the publiſher, and deſires to know the ground they go upon. They tell his lordſhip that they do not think the paper a libel, or publiſhed with a criminal, but with a good intent. He acquaints them that their verdict then is a nullity: in ſhort, it is no verdict. After ſome pauſe and confuſion, they ſay, at laſt, they cannot, to be ſure, but find that the defendant publiſhed the paper. A verdict of guilty is ordered to be entered up. The counſel move in arreſt of judgment, on account of the miſdirection of the judge. The only court, where this motion can be heard, is his lordſhip's own court, ſo circumſtanced it being the only tribunal where criminal proſecutions at the ſuit of the king againſt the ſubject can be heard. I need ſay no more; but I will ſuppoſe his lordſhip directs a ſpecial verdict to be taken: it muſt, in that way, come again before himſelf and his aſſeſſors. From thence it may, indeed, be carried before the houſe of lords, by appeal; but if the miniſtry have any weight there, I leave it to the reader to gueſs what a writer againſt them, appealing from a ſolemn judgment of the judges of the land, is likely to meet with. The King's Bench may ſentence ſuch writer to perpetual impriſonment, or to a fine which he cannot pay, which will anſwer the ſame end, or to the pillory; and this may even be the fate of a peer. Who, knowing all this, and ſeeing ſuch an example, would ever think of laying his thoughts before the public, in oppoſition to any meaſure of adminiſtration or government? Until now, the common notion of this conſtitution was, that no perſon under it could be found guilty of any crime but by a jury. If law was mixed with fact, the judge always inſtructed the jury what he apprehended to be the law, and they, after comparing the facts with his expoſition of the law, were to judge whether the defendant was guilty of the crime he was charged with, or not, and to find accordingly. No man before ever doubted but the jury in a criminal ſuit were the ſole judges of the criminality of the defendant. But that is found, at laſt, not to be ſo in libel, and that the jury are merely to find whether the defendant publiſhed. It is the king's

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king's judge who muſt pronounce him guilty or not of the crime alledged. At preſent, nothing of this ſort is likely to fall out; but under the law as ſaid to be ſettled, it may be the caſe, and who can tell how ſoon. The Jacobite judge, Allybone, laid it down that "no private man can take upon him to write againſt the actual exerciſe of government, without leave, but he makes a libel." And, if the preſent doctrine is to be eſtabliſhed, I think one may ſay, that the judges of the King's Bench will really be the ſtate-licenſers of the preſs, and their court the licenſe-office. Without leave from thence, who dare write freely? No man can put himſelf upon his country, and ſubmit it to the judgment of a jury, whether he has been guilty or not of a crime in writing what has been proved upon him. Their taking that into their conſideration would be of no avail: were they even to declare that they found a defendant not guilty on the conſideration of the intent of the writing, it would deſtroy the effect of their verdict, vitiate and annul it. The court arrogates that power to itſelf alone: is not this, in effect, eſtabliſhing, under another name, a ſtate-licenſer of the preſs? And is that, under any pretence, or through any medium, to be endured?'

This Second Poſtſcript is cloſely connected with the author's Letter to Mr. Almon, and written to ſtrengthen it. Our account of that Letter has left us little to remark on this pamphlet.

We ſhall not ſcruple, however, to obſerve, that in libel the information charges the publication to have been made with malice and ſedition, and againſt the peace of the realm. The jurors are ſworn to the trial of this charge between the king and the defendant; and if they find him guilty, it is recorded that by their verdict, he is found to have publiſhed with malice, and ſo they all ſay upon their oaths. This is a truth which cannot be controverted. It muſt then be neceſſarily granted, that to examine and pronounce upon the intention of a publiſher, is an eſſential part of the office of a jury.

Far be it from us to ſcrutinize and condemn the conduct of our reverend judges. It gives us pleaſure, however, to reflect, that while we continue a free people, any attacks upon liberty will be but tranſient, and productive of more good than ill, by exciting men of learning and ſpirit to defend, illuſtrate, and confirm our national privileges. This will always be the caſe, till the preſs is ſubjected to the reſtriction with which our author fears it is already threatened.

VIII. *Tracts concerning Patronage, by ſome eminent Hands. With a Candid Inquiry into the Conſtitution of the Church of* Scotland, *in relation to the Settlement of Miniſters. And, Remarks upon a late Pamphlet, entitled "Obſervations on the Overture concerning Patronage," in Anſwer to the "Thoughts of a Layman concerning Patronage and Preſentations."* 12mo. 3s. Gray.

THE law of patronage has for ſome years been the ſubject of a warm controverſy in Scotland. Every publication therefore, which promiſes to elucidate old arguments, or to

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advance new ones, becomes intereſting to every perſon, who is deſirous of knowing the hiſtory and conſtitution of that country. The author of the Candid Inquiry, that is, the editor of this volume, conſcious of the imperfection which might attend his own attempt, has corroborated his opinion, "that patronage is every way injurious to the church of Scotland,' by republiſhing ſeveral tracts on this ſubject, by writers of unqueſtionable character and abilities.

The firſt is, the Repreſentation of Meſſ. Carſtares, Blackwell, and Bailie, by appointment of the commiſſion of the general aſſembly, to the houſe of peers, againſt the bill for reſtoring patronages, in 1712. This addreſs ſets forth the principles and rights of the church of Scotland upon the preſent article.

An Account of Lay-Patronages in Scotland follows next, publiſhed at the above conjuncture, in order to ſupport the addreſs; more copiouſly ſhewing, in point of law, the rights of the church, by the Revolution and Union ſettlements. This piece is ſuppoſed to have been written by Sir David Dalrymple.

The third article is entitled, Conſiderations on Patronages, addreſſed to the Gentlemen of Scotland, by Dr. Francis Hutcheſon, 1735. This is followed by the Reſolution of the aſſembly in 1736, upon the return of their commiſſioners from parliament, with the report of their want of ſucceſs, well known to be the draught of the late lord P——t D——s.

We come now to the only original compoſition in this volume, entitled A Candid Inquiry into the conſtitution of the Church of Scotland, in relation to the Settlement of Miniſters. The author has taken a wider range than any former adventurer in the ſame field. He enquires into the origin of patronage, its gradual prevalence in various periods and in different countries, and its effects on religion and the clergy.

At the Revolution, he ſays, it was found, that patronage was inconvenient, and ſubject to great abuſe; it was therefore laid aſide, and in its room a new conſtitution, for the ſettlement of miniſters, was thus formed. 'Upon a vacancy, the heritors, being Proteſtants, and the elders, are to name and propoſe the perſon to the whole congregation, to be either approven or diſapproven by them; and if they diſapprove, the diſapprovers to give in their reaſons, to the effect the affair may be cognoſced by the preſbytery of the bounds, at whoſe judgment, and by whoſe determination, the calling and entry of a particular miniſter is to be ordered and concluded.'

'Such, he adds, was the equitable and liberal plan ſettled by our wiſe forefathers, as the foundation and rule of government in this moſt eſſential point, affecting in turn every individual

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vidual within the kingdom. By it many evils and inconveniences, which, in former times, had been matter of complaint, were avoided. Patrons themſelves, by other parts of the ſtatute, had an equivalent for their titles. All who formerly had, or were now found proper to have, intereſt in calling of miniſters, are brought in, ſuitable conſideration given to each, and the whole adjuſted with conſummate prudence.'

To ſupport and recommend this ſyſtem is the intention of the eſſay we are now conſidering. And though we are not convinced, that patronages are ſo detrimental to religion and the happineſs of the clergy, on one hand, or that popular elections, on the other, are attended with all the advantages which this writer ſuppoſes, yet we muſt confeſs, he has diſplayed a conſiderable ſhare of learning and good ſenſe in the courſe of his enquiry.

It is ſaid, but we do not know upon what foundation, that this tract is the production of the ingenious Mr. Randall of Sterling; and the performance which he endeavours to anſwer, the work of the celebrated author of the Hiſtory of the Reign of Charles V.

The laſt article in this collection is a piece which was publiſhed by the late Dr. Doddridge in 1730, entitled, 'Free Thoughts on the moſt probable Means of reviving the Diſſenting Intereſt.' Though this tract was not occaſioned by any thing relating to patronage in particular, yet, in another view, it has no ſmall connection with ſome conſiderable grounds of the differences in Scotland, upon which the author of *Obſervations*, &c. lays a particular ſtreſs; being a reply to a pamphlet making the like complaints againſt the body of Diſſenters in England, as having the ſame bad taſte in preaching, and therefore apt to chooſe the leaſt or worſt qualified miniſters, which is imputed to the congregations in Scotland. The doctor has made a reply very much upon the principles which the oppoſers of patronage adopt, and this eſſay is therefore added as an anſwer to ſome of the arguments which have been advanced by the *obſervator*.

IX. *Fables of* Flora. *By Dr.* Langhorne. *4to.* 3*s.* Murray.

'IN the following poems (ſays the author of theſe Fables, in the advertiſement prefixed to them) the plan of Fable is enlarged, and the province extended. To the original NARRATIVE and MORAL are added imagery, deſcription, and ſentiment. The ſcenery is formed in a department of nature more adapted to the genius and diſpoſition of POETRY; where

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ſhe finds new objects, intereſts, and connexions, to exercise her fancy and her powers.'

Dr. Langhorne certainly over rates the merit of his Fables. His advertiſement implies, that this ſpecies of writing has hitherto been deſtitute of imagery, deſcription and ſentiment. But we will venture to aſſert that no man who has a taſte for poetry will deny that Gay's Fables have thoſe embelliſhment. Gay was a poet much ſuperior to Dr. Langhorne; and a poet always animates his thoughts, on whatever object he is employed, with imagery, deſcription, and ſentiment. Invention, it muſt be owned, in the fine arts, is a proof of a vigorous and fertile mind; provided it is conducted with judgment, and preſents attractive ideas. Much, however, cannot be ſaid in favour of the new objects, intereſts, and connexions, which Dr. Langhorne has here found for poetry; as they are remote from common life, and will, we ſhall venture to prophecy, be chiefly regarded by the author. As thoſe of our Engliſh readers, whom a writer ſhould wiſh to pleaſe, are not of an extravagant, oriental turn, they are not obliged to Æſop, or Gay, for giving reaſon and ſpeech to the animal creation; and much leſs to our fabuliſt for making the Sun-flower complain, and the Ivy vent its invidious reproaches. The more probable a fiction is, the more pleaſing it will be, and the ſtronger influence will its moral have upon the mind. Therefore, if the compiler of fables would lay before us important objects, intereſts, and connexions, let him make his own ſpecies the ground-work of his poetry; and however ſevere our reſtriction may ſeem to the luxuriant imagination of Dr. Langhorne, man is ſo complicated, and diverſified a being, that he will always afford ample matter for inventive genius.

The plan of theſe Fables is trifling; and it is ill conducted. Flowers are here introduced which are but little known, and are therefore proper ſubjects for a minute virtuoſo, not for a ſentimental poet, who will always take his imagery from thoſe objects with which the generality of mankind are converſant, becauſe it is more his province to affect than to inform.

Pictoribus atque poetis
Quidlibet audendi ſemper fuit æqua poteſtas.

It is by this obſervation of Horace that Dr. Langhorne vindicates his attempt: an obſervation, which, when miſapplied, will never authenticate poetical error: and he has no right to avail himſelf of it, who miſtakes a prepoſterous choice of ſuch materials, as none but himſelf would ſelect, for original compoſition.

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If ſmooth and lulling verſification can atone for the want of manly ſenſe, theſe Fables will bring their author a temporary reputation. We ſhall now appeal to the judgment of our readers, by extracting the ſhorteſt of them.

The LAUREL and the REED.

'The reed that once the ſhepherd blew
On old Cephiſus' hallowed ſide,
To Sylla's cruel bow applied,
Its inoffenſive maſter ſlew.
'Stay, bloody ſoldier, ſtay thy hand,
Nor take the ſhepherd's gentle breath:
Thy rage let innocence withſtand;
Let muſic ſoothe the thirſt of death.
'He frowned---He bade the arrow fly---
The arrow ſmote the tuneful ſwain;
No more its tone his lip ſhall try,
Nor wake its vocal ſoul again.
'Cephiſus, from his ſedgy urn,
With woe beheld the ſanguine deed:
He mourned, and, as they heard him mourn,
Aſſenting ſighed each trembling reed.
"Fair offſpring of my waves, he cried;
That bind my brows, my banks adorn,
Pride of the plains, the rivers' pride,
For muſic, peace, and beauty born!
"Ah! what, unheedful, have we done?
What dæmons here in death delight?
What fiends that curſe the ſocial ſun?
What furies of infernal night?
"See, ſee my peaceful ſhepherds bleed!
Each heart in harmony that vyed,
Smote by its own melodious reed,
Lies cold, along my bluſhing ſide.
"Back to your urn, my waters, fly;
Or find in earth ſome ſecret way;
For horror dims yon conſcious ſky,
And hell has iſſued into day."
'Thro' Delphi's holy depth of ſhade
The ſympathetic ſorrows ran;
While in his dim and mournful glade
The genius of her groves began.
"In vain Cephiſus ſighs to ſave
The ſwain that loves his watry mead,
And weeps to ſee his reddening wave,
And mourns for his perverted reed:
"In vain my violated groves
Muſt I with equal grief bewail,
While deſolation ſternly roves,
And bids the ſanguine hand aſſail.
"God of the genial ſtream, behold
My laurel ſhades of leaves ſo bare!
Thoſe leaves no poet's brows enfold,
Nor bind Apollo's golden hair.
"Like thy fair offſpring, miſapplied,
Far other purpoſe they ſupply;

"The

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The murderer's burning cheek to hide,
And on his frownful temples die.
" Yet deem not theſe of Pluto's race,
Whom wounded Nature ſues in vain;
Pluto diſclaims the dire diſgrace,
And cries, indignant, " They are men."

Some people are prepoſſeſſed in favour of a book from the ſpecíouſneſs of its firſt page. For thoſe eaſy judges, Dr. Langhorne ſeems to have framed the Arcadian titles of his productions. What tender heart does not melt at 'The Effuſions of Friendſhip and Fancy'?—What fine lady and delicate gentleman, will not long to read, 'The Fables of Flora?'

X. *The Satyriſt: a Poem.* 4to. 2s. Robſon.

THIS poem we have peruſed with no ſmall degree of pleaſure, and think it our duty to recommend it earneſtly to all our readers. The purport of it is to ſhew what a ſatyriſt ought to be: and, indeed, ſince Mr. Pope's Eſſay on Criticiſm made its appearance, we do not remember to have met with any didactic performance that contains more harmonious verſification, or a richer vein of poetry. The limits of our Review forbid us to quote very largely from it, and the general excellence of the work itſelf, renders the taſk of ſelection unneceſſary. The following lines, which begin the poem, though very beautiful, will, by no means give the reader a perfect idea of its various merit.

'From Afric's wilds to ſad Siberia's plains,
Wide o'er the world, the thirſt of honour reigns,
Calm or arous'd, as varying paſſion blows,
Like frenzy rages, or like duty glows,
In every boſom wakes aſpiring heat,
Beams in the low, and blazes in the great,
Spreads fancy's plumes, with reaſon's ray explores
Thought's myſtick cave, and teems unbodied ſtores;
Hope points the dazzling prize, in manly ſtrife
We croud for fame the peopled maze of life.
'Tutor'd by praiſe, can jarring ſchemes engage,
Or dark ſuggeſtion poſe, the letter'd age?
Can lab'ring ſcience, as juſt tenets, bind
Uncheck'd, her complex fancies on mankind,
When, led to Nature, pious ſages trace
Thoſe latent worlds that flame through boundleſs ſpace,
Watch the ſlow fires, their varying orbs deſcry,
That wane unnotic'd in the diſtant ſky,
While burſting through the cloudleſs realm of night
Some caſual comet ſtreams diffuſive light,
Sweeps through the ſtill expanſe, impetuous driven
Where glows the rich magnificence of heaven?
'Let wild hypotheſis conceits explore
To gloſs one errour, and engender more,
Or, rebel ſtill to ſenſe, the few deceive,
Who moſt in thought bewilder'd, moſt believe,
Whoſe fruitleſs toils deluſive clouds attend,
'Till the dark ſearch in ſceptic madneſs end.

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'And whilst thus warm a native thirst of praise
Man's conscious race, like busy instinct, sways,
This to the camp with hot ambition speeds,
And plum'd with conquest for his country bleeds,
This, guiding justice, shields the peaceful land
From rapine's spoil, and murder's palsied hand,
Exulting bards to sylvan scenes repair,
Tread the lone walk, and catch the fragrant air,
As kindles thought, their fond distinctions plan,
With fiction sport, or men and manners scan,
Great in opinion murmur, what regard,
What generous plaudits wait the rising bard?
And shall our moments glide with silent haste?
No, let us write, appeal to publick taste,
Burst from oblivion, with unerring skill
Paint nature's works, or bend her to our will,
The crouded levee censure, lone retreat,
The wise with folly brand, with guilt the great,
With modern frenzy make our genius known
By a bold satire levell'd at the throne.
'All pant for fame, as partial dreams delight,
The Mantuan's judgment boast, or Theban's flight.
'This, fir'd with story, feels his bosom swell
In tragick lays some tragick tale to tell,
This, as the bee in quest of liquid sweets
Strains every flowret, every bud she meets,
Lur'd by applause, with comick genius blest,
From each dull fancy draws the duller jest,
A third, his passions hush'd supinely laid
Elysium round him, in the peaceful shade,
Charm'd with description, bids the landscape rise,
The sylvan graces dance before our eyes,
Bids from the barn the pendent ice delight,
Or the gay garden blossom to the sight.
'Whilst the grave bard, by melancholy led,
Chants his slow dirges o'er the hallow'd dead,
This breathing passion through the winding vale
Pours the soft sadness of a plaintive tale,
That rapt, and burning with a poet's pride,
Intent on sounds throws modest sense aside;
Or, warm with genius, fancy's glowing mines
With judgment searches, and with taste refines,
Big thunder rolls through wrath's reviving reign,
Arms crimson slaughter on the tented plain,
Sounds the shrill charge, or rallied squadrons leads
Where the war rages and the battle bleeds
Then lordly shades in burnish'd armour wake;
Towers tremble, temples blaze, and kingdom's shake,
From story'd conquest conquering chiefs arise,
E'en death draws envy when a hero dies.'

To these we must add, the following passage from another part of the poem, because it conveys our sentiments on the present occasion; for censure only would wish to find fault with a performance, which, like this, has beauties sufficient to atone for a crowd of imperfections.

'When

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'When day's bleſt lamp aſcending glads the ſight,
From diſtant worlds recalls its golden light,
As forth we walk, while cloudleſs glories riſe,
Soft o'er the turf the mimick ſhadow flies,
The gliding ſhade partakes reflected day,
And the dark image half diſſolves away,
So melt to reaſon's view the frail offence,
When beaming graces charm the captive ſenſe,
Alone to cenſure's keen inſpection found,
While virtue flames and luſtre plays around.'

XI. *Elements of Agriculture and Vegetation. By* George Fordyce, *M. D.* 8*vo.* 2*s.* 6*d.* Johnſon.

THIS treatiſe is divided into five parts, of which the firſt is employed on the elements of chemiſtry, neceſſary to be underſtood for the explanation of the principles of agriculture; the ſecond conſiders the properties of bodies; the third, the ſtructure and œconomy of vegetables; the fourth, the nouriſhment of plants; and the fifth gives an account of the ſubſtances which are neceſſary for the examination and analyſis of ſoils.

What is chiefly obſervable in this performance is the perſpicuous method in which the author has arranged the ſeveral diviſions of his ſubject. The whole elements of the ſcience are here developed with minuteneſs and preciſion; their various relations, combinations, and different qualities, are conciſely explained, and the reader is conducted through a regular exhibition of the chemical principles of vegetation. After the nature of theſe has been delineated in ſuch a manner as to give an idea of the good or bad effects of the various ſubſtances which are found in different ſoils, we are at laſt preſented with ſeveral proceſſes for diſcovering their exiſtence. This being a ſhort and practical part of the treatiſe, we ſhall extract it entire.

'Subſtances neceſſary for the Examination and Analyſis of Soils, are,

'Firſt, vitriolic acid.—Secondly, muriatic acid.—Thirdly, ſolution of fixt vegetable alkali in water.—Fourthly, common cauſtic, or cauſtic fixt vegetable alkali.—Fifthly, cauſtic volatile alkali, or ſpirit of ſal ammoniac with quick lime; it is known to be cauſtic by not effervеſcing with an acid.—Sixthly, ſal ammoniac.—Seventhly, galls.—Eightly, pure water; if the water contain any metallic or earthly ſalt it is improper; to try this, pour into a glaſs of it a few drops of ſolution of fixt vegetable alkali in water; if it be impure, the alkali will precipitate the metal or earth; ſuch water is to be purified by diſtillation or boiling.

'Pro-

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'Proceſſes for aſcertaining the ſubſtances contained.

'Proceſs Firſt, To aſcertain the quantity of water.—Take one hundred grains of the earth, ſpread it on a ſtone plate very thin before the fire, or in the ſun-ſhine in a warm day; let it lie till it be thoroughly dry, the water will evaporate, and therefore its proportion will be known by the weight loſt.

'Secondly, To know if there be any metallic or earthy ſalt.—Take about a pound of ſoil, pour upon it about a pint of boiling diſtilled water, ſtir them thoroughly together, and let them ſtand for ten minutes, filter off the water through filtrating paper, pour into what comes through a little of the ſolution of the fixt vegetable alkali in water; if there be any earthy or metallic ſalt, a precipitation will take place.

'Thirdly, To know if the ſalt contained has calcareous earth for one of its elements.—Take the filtrated ſolution, pour into it half an ounce of cauſtic volatile alkali, or continue to drop in this alkali till no further precipitation takes place, afterwards filtrate it, and pour to what filtrates through, a little ſolution of fixt vegetable alkali; if there be any further precipitation, it ſhows that there is an earthy ſalt conſiſting of calcareous earth for one of its elements; if a precipitation took place upon the application of the cauſtic volatile alkali, it ſhows that there are either other earthy or metallic ſalts.

'Fourthly, To know if the ſalt contained be metallic or aluminous.—Add to the filtrated ſolution an infuſion of galls; if there be any metallic or aluminous ſalt, a precipitation will take place, if iron a purpliſh black, if copper, or allum, a grey.

'Copper may alſo be diſtinguiſhed from iron by falling in a blue precipitate upon the application of an alkali, while iron forms a greeniſh, and allum a white one.

'Fifthly, To know if magneſia be an element of the ſalt found—Take the filtrated ſolution, apply to it a ſolution of galls; if no precipitation take place, apply cauſtic volatile alkali, which will precipitate the magneſia if it be an element of the ſalt contained.

'Sixthly, To know if a neutral ſalt be contained.—Evaporate the filtrated ſolution with a boiling heat, till the whole water is nearly gone off, and let it ſtand to cool. If there be any neutral ſalt, it will cryſtallize.

'Seventhly, To know if there be any mucilage and what quantity.—Take thirty or forty pounds of the ſoil, boil it in ten gallons of water for an hour, let the earth ſubſide, pour off the clear ſolution, afterwards add four or five gallons of water to the earth, ſtir them thoroughly, let them ſtand to ſubſide, pour off the water clear, mix it with the former, and evapo-

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evaporate the whole to dryneſs, putting it into a water-bath towards the end of the evaporation, what remains is the mucilage, making allowance for that part of the decoction which was not waſhed out from the earth, and deducting the ſaline ſubſtances which will cryſtallize if there be a conſiderable quantity, but will be deſtroyed in the operation if in ſmall proportion, as they generally are.

'Eighthly, To know if there be any calcareous earth in the ſoil, and what quantity.—Take one thouſand grains of the dry ſoil, apply to it half an ounce of muriatic acid and four ounces of water in a glaſs, ſtone ware, or porcelain veſſel, ſufficiently large; let them ſtand together till no more effervescence takes place; and if it was very conſiderable, pour in half an ounce more of the acid, let this ſtand alſo till the effervescence ceaſes, if any aroſe upon pouring it in, continue to add more acid in the ſame manner, until what was poured in laſt, produces little effervescence, which is often at the firſt, and generally at the ſecond or third half ounce.

'After the effervescence has ceaſed, put the whole in a filter, let the ſolution filtrate thro'; pour half a pint of water upon what remains in the filter, let that filtrate alſo into the ſame veſſel; add to the ſolution thus filtrated an ounce and a half of cauſtic volatile alkali for every ounce of acid uſed; if any precipitation take place, there is magneſia, earth of alum, or the calx of a metal (generally iron or copper) contained in the ſoil; after adding the volatile alkali the whole is to be thrown into a filter again, after the filtration has taken place, pour into the liquor a ſolution of mild fixt vegetable alkali in water; if there be any calcareous earth in the ſoil, a precipitation will take place; continue to add the ſolution of the alkali till no freſh precipitation enſues, throw the whole into a filter, let the liquor filtrate off, pour on by degrees a pint of water, let that filtrate off alſo, dry what remains in the filter, it is the calcareous earth.

'Ninthly, To know the proportions of ſand and clay.—Take what remains in the filter after the firſt ſolution in the foregoing operation, and by elutriation ſeparate the ſand from the clay, dry and weigh them: if there be any pyrites it will appear in the ſand.

'In the above proceſſes the principal things to be attended to, are,—Whether there be any metallic, or alluminous ſalts, as theſe are abſolute poiſons, and therefore are to be decompoſed by quick lime.

'Whether there be ſuch a proportion of neutral or earthy ſalts as to be hurtful, in which caſe, the ſolution in proceſs (ſecond) will taſte ſalt, a ſoil containing them in ſo large a proportion, will hardly ever admit of culture for grain.

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'Whether there be calcareous earth, and in what proportion, as that aſcertains the propriety of applying any manure containing it, and the quantity of that manure.

'What the proportion of ſand and clay is, which aſcertains the propriety of adding ſand or clay.

'Whether there be pyrites, as that ſhows why, and when a ſoil will be long of being brought into cultivation.

'Pyrites are beſt deſtroyed by fallowing, and afterwards applying lime.'

This performance is written upon ſuch a conciſe and ſyſtematical plan, as is beſt calculated for explaining the elements of a ſcience. It is at once both plain and ſcientifical; and though contained within narrow limits, it comprehends much knowledge and inſtruction.

XII. *The Philoſopher: in Three Converſations.* 8*vo.* 1*s.* 6*d* Becket.

ONLY one of theſe Converſations is as yet publiſhed; the ſpeakers in it are a Whig, a Courtier, and a Philoſopher. To invite the attention of the public to a book by giving it a ſpecious title, is a common, becauſe an eaſy art; and the frequent uſe of it hath weakened its effect. The author of this Converſation, however, though he treats a complicated ſubject, a ſubject upon which few of our preſent politicians ſpeculate with calmneſs and moderation, deſerves the honourable appellation of philoſopher, as well for his candid and equitable, as for his agreeable, and ſenſible manner of writing. Indeed, it is evident, that he inclines to the popular party, which, we ſhall ſuppoſe, his reaſon and judgment have induced him to prefer.

In this Converſation, the political characters of the whig, and the courtier, are well kept up. The whig ſpeaks in the ſtile of the London-Tavern, the courtier in that of St. James's; while the philoſopher tempers their mutual warmth and prejudices; and though, in many inſtances, he accuſes the popular leaders of violence and licentiouſneſs, he freely cenſures ſome of the late proceedings of adminiſtration. His reflections on the preſent ſtate of England are interſperſed with ſome general political theory, which is worthy of a philoſopher. The following ſpecimen of it, we imagine, will be agreeable to our readers.

'*Philoſopher.* I am far from wiſhing, that men may be left without principles to refer themſelves to, in their political meaſures. But I blame them for adhering to thoſe principles, indiſcriminately, which were laid down, in the rude ſtate of ſociety; when the faculties of men were but little improved, and their rights but little underſtood.

'I have

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'I have found it a fruitless, and not very significant employment, to enquire into the methods, by which men came to form themselves into societies. Their, general, reason is implanted in nature; and their views, whether tacit or declared, are those of security and happiness. Every state, however, may have had particular reasons and views arising from its own circumstances. When the community is formed, the best regulations, in the opinion of the legislators, are determined upon, for its welfare; and, something like a system of government is sketched out. This system will be adapted to the circumstances in which the people were brought together. We will suppose it, to be the best in that case: yet, when those circumstances are no more, the system will cease to be proper, or, perhaps, useful.

'If we might imagine a multitude of reasonable, and independent people, met with a view of entering into society, their system would approach as near to perfection as any which man can invent; and be productive of the highest liberty, which he is formed to enjoy. But if we should suppose many of the people unreasonable; and any influence exerted by men of selfish, and ambitious designs; their plan would be defective, and their liberty abridged, in proportion to the degrees of that folly, and that influence.

'If we should suppose an army, or banditti, settled in a conquered country,—the general origin of communities, and governments; their civil constitution would resemble their military discipline; and be better formed for security and conquest, than for civil liberty and happiness.—But, as the rights of an individual, are not affected by, accidental circumstances, attending his coming into the world; no more are, those of a community, by any circumstances attending its formation, and first existence. Both may labour under disadvantages, from the peculiar circumstances attending those events; but their natural, unalienable rights cannot be set aside; and, it is the duty of the one and the other, to remove those disadvantages, and to improve their condition, as much as possible.

'The state of society, should be considered as a state of progression, from smaller degrees of civil liberty and happiness to greater; and approaching to that perfection, of which we have an idea; but which we may never be capable of enjoying.

'The contentions, and wars of parties on the question of prerogative and liberty, have not, therefore, been properly conducted; and the reasons assigned for them, have not, always, been sufficient; I think, never the best. I would not lose a hair of my own head, or pluck off one of another's to restore a Saxon or Norman constitution; and to perpetuate it

as

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as the model of our civil government. I would loſe my life to obtain that improvement, and perfection of civil liberty, which every ſociety has a right to, and which is capable of producing the higheſt degree of human happineſs. And if, in this cauſe, I trample on the intereſts of ambition, and the imagined rights of its votaries, it would be my duty; as thoſe ought, always, to be ſacrificed to the intereſts, and rights of the community.'

Conſonantly with this theory, our philoſopher ridicules the application of the word *Conſtitution*, to government, and the many abſurd compariſons it has occaſioned between a political frame, and the ſyſtem of the human body. Nor is his ridicule without foundation. The general duration of a human body is well known; and it conſiſts of the ſame ſtamina from its birth to its diſſolution. But we have no ſettled criterion by which we can limit the permanence of a ſtate; it may laſt a thouſand, or it may not laſt two hundred years. The union of the component members of a political community is not eſtabliſhed by nature, but by human art; and they are often at variance with each other. A form of government is ſubject to a ſudden, and total change; it may be deſpotical to-day, and it may be republican to-morrow.

Our author, yielding to the impulſe of philoſophical enthuſiaſm, would not have the legiſlators of a country pay any regard to ſtale precedents in their decrees, but determine from what reaſon ſuggeſts as moſt conducive to the good of mankind. He forgets the confuſion and danger which might attend ſudden and great innovations: indeed, if theſe conſequences were not to be apprehended, nothing would be more abſurd than to be guided by old, Gothic examples. We muſt be content with the condition of human nature as it is; moral, or political, perfection, will never exiſt but in imagination.

XIII. *The Duty, Circumſtances, and Benefits of Baptiſm, determined by Evidence. By* Thomas Barker. 8*vo.* 3*s.* 6*d. ſewed.* White.

THE late Dr. Clarke, in his enquiry into the ſcripture doctrine of the Trinity, collected and examined every text in the New Teſtament relating to that ſubject. This excellent method, which was begun by that learned and judicious writer, was purſued by Dr. Sykes in his Treatiſe on Redemption, and Mr. Edwards in his eſſay on Irreſiſtible Grace; and is certainly the only way to diſcover the genuine ſenſe of the ſacred writers. Mr. Barker, in the firſt part of this work, has purſued the ſame plan; has brought together all the texts of

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the New Teſtament concerning baptiſm, ranged them under diſtinct heads, made ſome obſervations on the doctrines they contain, and given an abſtract of the whole, at the end of the firſt part. This abſtract is as follows:

'John the Baptiſt, as foretold by the prophets, came to prepare Iſrael, by repentance and confeſſion of ſins, for receiving their expected Meſſiah; and baptized in token of forgiveneſs, on a promiſe of future obedience: and referred his followers to Jeſus (after he was made known to him) as the Saviour from whom they muſt expect extraordinary gifts: for the Holy Ghoſt was not given in John's baptiſm (who came only as a ſervant to prepare the way) nor indeed till after Chriſt's aſcention; therefore though Chriſtian baptiſm might not be repeated, it was given to thoſe who had been already baptized by John. He dipped thoſe he baptized, for he always did it where there was plenty of water. He was the *firſt preacher of baptiſm*, and forgiveneſs by it, ſacrifices being the only way to that under the law of Moſes; the Phariſees therefore aſked, what right he who was not the Meſſiah had to ſet up ſuch an innovation, to which he replied, the command of God, as his forerunner. Jeſus's baptiſm alſo in John iii. and iv. ſeems to have been of the ſame preparative kind as John's; for he would not appoint the ceremonies of his religion till its full ſettlement, nor was the gift of the Spirit, which belongs to Chriſtian baptiſm, till after his aſcention.

'All Chriſtians whether converts or natives muſt be baptized, none are entitled to the peculiar Chriſtian rewards without it; but thoſe, who without their own fault miſs of it, muſt be left to the mercy of God, who loves his creatures better than we do, and beſt knows what they deſerve. All God's promiſes are to obedience, and all his threatnings againſt diſobedience; but as he *has not told us* what he will do with thoſe who were never capable of either, we *cannot poſſibly know it:* God has prepared various degrees of rewards and puniſhments according to men's deſerts, and will allot them ſuch a ſtate as beſt ſuits their condition. As for thoſe who after they may know their duty, neglect being baptized, they are deſpiſers of God's command, let them look to it. Μαθητευω means to convert by inſtruction, and is uſed of no diſcipling but what comes by that.

'The texts brought to prove *original ſin*, are I think when compared with the context, either nothing at all, or too indeterminate to ſupport it; on the contrary the ſcripture doctrine is, that nothing is ſin but what is *wilful*, which in a new born infant it *cannot be:* the apoſtles, as foreſeeing an oppoſite notion would afterward ariſe, affect to ſpeak of infants as innocent

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nocent and examples of it, but neither ſay nor allow that they were ſinful before they knew any thing.

'The qualifications *always required* before baptiſm are repentance and faith, and that both at the firſt preaching the goſpel, and after the eſtabliſhment of the churches; nor is there any mention of perſons baptized without them, or that for haſte they baptized any not properly qualified, or in an imperfect manner. When houſholds are ſaid to be buptized, it does not follow that infant children were ſo, for the ſame word is uſed in caſes plainly inconſiſtent with infancy; and the jaylor's, *who only* are ſaid to be *all* baptized at once, did alſo *all hear and believe:* children however ſeem probably to have been baptized before manhood, though not before underſtanding. The text *elſe were your children unclean but now are they holy*, is neither ſufficient to prove that they need no baptiſm againſt univerſal practice from the firſt, nor that they are fit for it from birth, for the ſame argument will prove that the unbelieving party is alſo fit; beſide being bred by Chriſtians will fit them for it more than birth: Paul's meaning ſeems to be, that though he would not have Chriſtians marry heathens, yet they ſhould not forſake thoſe married before converſion. There is no hint in the Goſpel that the children brought to Chriſt were baptized, therefore no proof can thence ariſe that they ſhould: their innocence which he commends rather makes their baptiſm needleſs, which ſuppoſes ſins to be repented of and forgiven, nor may the confeſſion of faith be done by deputy, nor was Chriſtian baptiſm then appointed; ſo that on the whole there ſeems neither need, nor indeed room for baptizing of infants.

'The prieſt was probably the perſon who baptized; if a ſuperior was there he did not always perform the office, yet he compleated it by laying on his hands; but it is doubtful whether a deacon could regularly perform it. The perſon was baptized into the name, that is into the belief of God the creator, Jeſus Chriſt the redeemer, and the Holy Ghoſt the comforter. Jews and Gentiles were all baptized in the ſame manner, being baptized *in the name of the Lord*, meaning nothing different from the command in Mat. xxviii. 19. They entirely dipped the perſon baptized, and probably three times at the three diſtinct names.

'Their being dipped in water, and riſing out of it again, figured to them that as Chriſt died, was buried and roſe again, ſo they alſo muſt die to, that is forſake, their former ſins, and riſe again to a new and holy life; this was further repreſented by their putting off their cloaths, and being cloath'd with a white garment. They profeſs'd their belief in Jeſus Chriſt as

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the Son of God and Saviour of men, who died and roſe again for us. They were alſo anointed with oil, a cuſtom long uſed among the Jews to thoſe ſet apart to any great office, to repreſent the giving of the Holy Ghoſt to aſſiſt them in executing it. Baptiſm was compleated by laying on of hands, and praying for the gift of the Spirit: this was perform'd by the chief officer of the church, immediately if preſent, but if no proper perſon was there it was delay'd till one could be had. The baptized now become a ſon of God, immediately call'd upon him as his father by repeating the Lord's Prayer; and was cloath'd with a white garment, with a charge to keep it clean, to figure his preſent purity, and the neceſſity of continuing ſo for the future.

'As waſhing cleans, ſo by baptiſm *forgiveneſs* of paſt ſins was obtain'd; and they were required, forſaking all their former luſts, to continue to profeſs the truth and to *perſevere in holineſs* from that time, without which their baptiſm would be of no benefit to them: from the great change of manners expected of Chriſtians, baptiſm is call'd *a new birth*, and as new born babes, they were now to conform themſelves to that new ſtate they were juſt enter'd into. To enable men to perform their baptiſmal engagement the *aſſiſtance of the Holy Ghoſt* is promiſed, and certainly given to all true Chriſtians, nor ever forſakes them unleſs they *drive him away* by ſin. The diſtinguiſhing mark of Chriſtians is, that in obedience to Chriſt's new command they *love one another*, and ſincerely endeavour to promote each other's temporal and eternal welfare, as being fellow members of the ſame body.

'Baptiſm thus perform'd *may by no means be repeated*; as there is but one Lord, one faith, and one ſacrifice for ſin, ſo there is but one baptiſm, and one general forgiveneſs, from which therefore it is neceſſary not to fall. *Dipping* is the outward form of baptiſm, but the chief part is a ſincere *confeſſion of faith*, baptiſm therefore of which that is not a part ſeems contrary to all ancient teſtimony. The Epiſtle to the Hebrews, as well as ſeveral of the Fathers, call the new babtized (φωτισθεντες) *illuminated*, from the light they received to guide them into all truth, by the gift of the Spirit therein. Perſecutions are in a figurative manner term'd a baptiſm; this, though moſt like what was afterward call'd *baptiſm of blood*, was not quite a parallel caſe. Circumciſion which ſeparated Jews from Gentiles ceaſed in Chriſt with that diſtinction: baptiſm with obedience now divides Chriſtians from Heathens, and is compared with circumciſion as a token of the covenant.'

The ſecond part of this work contains extracts from the firſt Chriſtian writers, ranged under different heads, with remarks

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on their teſtimonies and opinions, and the inferences drawn from theſe paſſages by Dr. Wall and Dr. Gale. In this part, the author points out the time and place in which thoſe writers lived, and the cuſtoms, the ceremonies, and the errors which were introduced into the practice of baptiſm, in different ages and countries. This enquiry he brings down as far as it appears to be of any importance, to the end of the fourth century.

In the third part, ſays the author, 'the doctrine of the whole is ſummed up in order, and the opinions where different compared together, to find what was the original practice, and where and how alterations aroſe, which ſeem to be theſe. That original ſin is not a ſcripture doctrine, but came in gradually afterwards, and gathered ſtrength by time. That all Chriſtians muſt be baptized in due time, but that thoſe only were baptized at firſt who were old enough to underſtand and believe the doctrine; till by baptizing children, younger and younger, baptiſm of infants came in, firſt in the weſtern church, and afterwards in the eaſtern, the doctrine of original ſin and infant baptiſm keeping equal pace. The ſeveral ceremonies uſed in baptiſm are alſo reckoned up. Forgiveneſs, and divine aſſiſtance, are the benefits of baptiſm; and an open profeſſion and perſevering in virtue the duties of it.'

Our readers will perceive, what ſentiments this writer entertains concerning baptiſm, by the abſtract of the firſt part cited above. Though he tells us, that he conſtantly attends the ſervice of the Church of England, he is no advocate for infant-baptiſm. However, he appears to be a ſenſible, candid, and impartial enquirer after truth. His performance is extremely clear and methodical; and will afford as much entertainment as any treatiſe can be ſuppoſed to afford upon the ſubject of baptiſm.

At the end is an Appendix, in which the author has endeavoured to aſcertain the meaning of ſeveral Greek words in the New Teſtament, relative to the points in queſtion.

XIV. *Hiſtoire de* Nader Chah, *connu ſous le Nom de* Thahmas Kuli Khan, *Empereur de* Perſe. *Traduit d'un Manuſcrit* Perſan, *par Ordre de ſa Majeſté le Roi de* Dannemark. *Avec des Notes Chronologiques, Hiſtoriques, Géographiques. Et un Traité ſur la Poéſie Orientale. Par Mr.* Jones, *Membre du College de* l'Univerſité, *a* Oxford. *Two Vols. 4to. 1l. 1s. in boards.* Elmſley.

MR. Jones, in his Introduction to this publication, informs us, that it was undertaken at the command of his preſent majeſty the king of Denmark; and we think ourſelves

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juſtified in aſſerting, that our tranſlator has by no means diſgraced ſo illuſtrious a patron. Mr. Jones's ſkill in the Oriental languages has indiſputably entitled him to the reputation by which he is diſtinguiſhed; and, if we are not miſinformed, the world will ſoon be laid under yet greater obligations to him for having furniſhed an eaſy key to the ſame ſtores as thoſe from which he derived the preſent Hiſtory of Nader Chah, better known to European ears, under the name of Thahmas Kuli Khan.

It is not very common to find an Engliſhman writing with elegance and perſpicuity in the French language. Mr. Jones, however, ſeems to have been born with all the powers requiſite to conquer literary difficulties; and, as we are aſſured, would find his tongue at liberty in a greater variety of foreign countries than almoſt any other perſon, whether educated here or abroad. Though we are not much diſpoſed to be laviſh in our commendations of the Hiſtory before us, yet we muſt do our very ſpirited, though faithful, tranſlator the juſtice to confeſs, that we believe him, when he aſſures us that all its faults are the faults of the original; we mean ſuch as ariſe from inequalities of ſtile, and the alternate pomp and meanneſs of expreſſion.

Of the author of this Hiſtory, little appears to be known. Mr. Jones conceives him to have been a ſcholar and a recluſe; Mr. Hanway is of opinion, that he was a warrior, and engaged in the public ſervice. Theſe ſuppoſitions, however, are founded on mere conjecture.

An affected tumour of ſtile, which, in our opinion, but ill ſuits with the ſedate majeſty of hiſtoric annals, is the characteriſtic of this author. Even his ſentiments in general are very diſproportionate in dignity to the cumbrous train of words by which they are attended. We do not at all diſcover in him the ſkilful politician or the acute reaſoner. Though his battles are ſometimes pictureſque, yet he ſeems himſelf to have been aware that a perpetual ſucceſſion of ſcenes of blood and horror muſt fatigue the reader, and has therefore often ſtrove to render them leſs burthenſome by the introduction of ſome pieces of poetry, which are not deſtitute of merit.

To this work are added explanatory notes by the tranſlator, which at once do honour to his ſagacity and extenſive ſkill in Oriental literature; while his Eſſay on the Poetry of the Eaſtern Nations is no mean proof of his taſte in the more elegant and ornamental ſtudies.

MONTHLY

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MONTHLY CATALOGUE.

POETRY.

15. Almida, *a Tragedy, as it is now Acted at the Theatre Royal in* Drury Lane. 8*vo* 1s. 6. Becket.

THIS piece is no unanimated tranſlation of the Tancrede of monſieur de Voltaire, who is ſaid to have finiſhed the original in the ſpace of a fortnight. We are not always apt to give credit to the degree of haſte with which many works of the ſame kind are ſaid to be produced. On this occaſion, however, we find ourſelves well enough inclined to believe our celebrated Frenchman; eſpecially as his plot gave him no great trouble in its formation, the circumſtance on which all the tragic diſtreſs is built, being borrowed from a former play of his own. The undirected letter, which decides the fate of Zayre, is as deſtructive to the peace of Amenoide, who is called Almida in the preſent performance. As for Tancred, the hero of it, he is ſo *eaſily jealous*, and takes ſo little pains to get rid of his ſuſpicions, that we do not greatly feel for him when he is *perplexed in the extreme* through three acts, and forfeits his life in the laſt.

Before the repreſentation of this piece, Billy Whitehead, (who ſeems to have been a kind of dry nurſe to it) ſent Mr. Reddiſh to the audience, with a meſs of watergruel, which, out of compliment to the bearer, and the innocence of the ingredients, they conſented to ſwallow. Mrs. Barry appeared after the play with a ſalver of Mr. Garrick's champagne in her hand, which needed not her graceful miniſtry to procure it a triumphant acceptance.

16. *The Father, a Comedy, tranſlated from the* French *of Monſ.* Diderot, *by the Tranſlator of* Dorval, &c. 4*to*, 2*s.* 6*d.* Baldwin.

A very good tranſlation of this celebrated piece, which abounds with delicacy and ſentiment, though it is not ſufficiently pantomimical for the taſte of our Engliſh audiences; who generally prefer an eſcape through a window, or an intrigue carried on by the aſſiſtance of a moveable pannel, to the moſt elegant and natural dialogue that ever was uttered on the ſtage.

17. *A Poetical Eſſay on the Exiſtence of God. Part* I. *By the Rev.* W. H. Roberts *of* Eton. 1*s.* T. Payne.

We have not received greater entertainment from any poetical piece that has made its appearance for ſome time paſt, than from Mr. Roberts's *Eſſay on the Exiſtence of God.* Though we are no friends to blank verſe, and believe rhime to be eſſential to poetry in our language, yet we cannot refuſe our warmeſt approbation to this performance, which is written in Miltonics, and is, we hope, the forerunner of many other parts on the ſame ſub-

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jects and from the same hand. The reader would be better pleased by copious extracts from the piece itself, than by any such remarks on trivial imperfections as we can make, or such compliments on particular passages as we feel ourselves impatient to bestow.

Our author, stating the Aristotelian system of the world's eternity, and refuting it from the lateness of history, arts, sciences, &c. has a series of beautiful lines, which the limits of our Review will not permit us to insert; we will therefore only borrow the following passage, which will sufficiently awaken the curiosity of our readers to peruse the whole poem with a degree of pleasure equal to that which we received on the same occasion.

'Thee, universal king, thy peopled earth,
Thro' every nation, every tribe, adores,
And thro' rude ignorance, with savage rites,
And uncouth gestures, howls her hymn of praise;
Tho' senseless idols, or created lights
Of heaven usurp thine homage; yet to thee
Their voice is rais'd: to thee their incense smokes;
To thee in grove and vale their temples rise.
'With feathery crown, and flaming gems adorn'd,
The gaudy Mexican from cups of gold
Pours out the captive warrior's reeking blood
At Vitzipultzi's shrine; while with loud shouts,
In mystic maze the virgins of the Sun
Dance round the bleeding victim. Near the banks
Of Zaara, whence the merchant, dreadful trade!
Comes fraught with slavery to Caribbean isles,
The tawny African o'er ocean's stream
Spreads forth his arms; on bended knee implores
The howling *Winds*; and begs the *Storm* to drive
The cruel Christian far from Congo's coast.
Where Esperanza to the Indian main
Extends its rocks, the filthy native bows
With humble reverence to the *Moon*: From her
He asks ripe fruits, and fertil seasons mild;
And ever as she swells the impetuous tide,
With antic dances, and rude carol, greets
Her rising beams. On rich Gloconda's walls
Ten tedious nights, and ten long sleepless days,
The self-tormented Bramin sits: if Fo
Well-pleas'd behold his pain, it recks not him
That torn with hooks of steel his mangled flesh
Pours streams of blood, or from his burning head
With livid light the spiral flames ascend.
See where the turban'd caliph o'er the fields
Of fertile Syria spreads wide-wasting war,
And famine: nor can groves of ravag'd palm,
Olives and figs, nor desolated vines
That crown'd the bank of Pharphar, lucid stream!
Nor widow's piercing shriek, nor orphan's tear,
Melt his obdurate soul: for not the lust
Of frantic power, or empire unconfin'd,
But raging zeal, and hope of future bliss,
Arm him with tenfold fury. On he goes

Till

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Till vanquish'd millions glut his righteous rage;
Then pours to Mahomet a fervent prayer,
While victory washes from her savage hands
The blood of slaughter'd hosts.

18. *The Village Oppressed, a Poem. Dedicated to Dr.* Goldsmith. 1*s.* Robson,

We hope Dr. Goldsmith will not be offended at this acknowledgement of his merit from a rustic muse, which we have sometimes praised, and never yet had occasion to condemn. We suppose, nay believe, that the complaints of the authors of the Deserted Village and this poem are alike ideal; and yet we cannot be sorry for the mistaken opinions cherished by either, as it is to these that they are mutually indebted for the opportunity of exerting their abilities to entertain the public.

19. *An Epistle to Mr.* Hickington, *to which is added a Session of Poets. Sold by the Author, in* Beverley. 1*s.*

Goodness of heart, rather than splendor of poetry, distinguish these small but not insignificant pieces. We are told that the author has raised himself in the world by dint of mere industry, without the advantage of any early initiation into books, or the assistance of friends or fortune. We heartily wish him success proportionable to his modesty and merit.

20. *An elegiac Epistle from* John Halser, *who was impressed on his Return from the* East-Indies, *to Susanna his wife. 4to. 6d.* Wilkie.

This piece is dedicated to lieutenant Ayscough, who very probably shewed himself to be no inadequate judge of its merits and use, by dropping the presentation copy, piece by piece, through the aperture at the bottom of the quarter-gallery of his new vessel. Be it known to thee, courteous reader, that we have perused the whole poem, and therefore it is but just that thou, in thy turn, should digest a stanza.

'Adieu, remember me. If e'er we meet,
We'll meet, Susanna, ne'er to part again;
In distant climes we'll seek a safe retreat,
Or flie for peace, and liberty,—to SPAIN.'

The confidence peculiar to a jolly tar, is certainly visible in the assertion contained in the first lines. Mr. Halser seems to have no doubt, but that if he and his wife ever meet in this world, they shall as surely put into the same port in the next. We are sorry that he does not think Spain to be a clime distant enough for his meditated exile. The prospect of peace, may, however, have reconciled him a little to his own country; out of which we heartily wish the press-gangs would transport the whole herd of such miserable rhimers.

21. *The Fairy's Revel: a Satire, 4to.* 1*s.* 6*d.* Bladon.

Though dullness is reprehensible in our court of criticism, indecency is sure always to meet with yet greater severity of treatment.

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ment. This is a miserable motley performance, which never rises above mediocrity, but more often sinks beneath contempt. The most wanton elf in the train of queen Mab, even her midwife, would blush at this writer's obscenity; nor could the most wakeful of her sprites keep its eyes long open over the rest of his performance.

22. *Appendix ad Opuscula. Lusus Medici. Odæ Latinæ, & Anglicæ: Musarum Numerum æquantes, Gratiam studiose colentes,* &c. &c. &c. *Luaente D.* Gulielmo Browne. Dodsley, 4*to.*

Sir William Browne has prudently forebore to affix any price to this collection, because he must have been well convinced that no one would give a single farthing for it. The College of Physicians agreed to return him *no thanks* for the copy of the former part of it, which he presented to them; and we will take no other revenge on him, for the abuse he has bestowed on us, than by republishing it as follows.

'Epigramma de Revisoribus.
'*Laus censura Revisorum est, censuraque laus est:*
'*Hos legito inverse, ut saga locuta preces.*
'A word, and a blow, and a salve,
'To monthly Reviewers.
'Such are the sad Reviewers of our days;
Their praise is censure, and their censure praise.
The true sense of each criticism of theirs
Is backwards read; as witches say their pray'rs.

'Nota bene. These *pseudo-critics*, were whipt, pillored, and branded, both by SHANDY, and by CHURCHILL; yet have the *northern* hardness, to expose their *scarified backs*, their *cropt ears*, and the capital letter B, *burnt in their foreheads.*

'*Icti piscatores:* sapiunt *sed non* Revisores
Fishermen struck become the *wiser*,
But stripes mend no Monthly Revisor.
'—— But let this starving crew my pity meet!
Poor hungry souls! they only print to eat!
And yet alas! go to their sev'ral beds
With *bellies* just as empty as their *heads.*
'*Vivite, valete, seroque saltem, cum Phrygibus sapite.*
'Live, and let physic health advise,
And late at least, with Troy be wise.'

'Datur, Saturnalibus, dated Christmas holidays. MDCCLXX.'

23. *Elegy to the Memory of the right honourable the Marquis of Granby,* 4*to. Price* 6*d.* Dodsley.

And when all good commodities are so dear, what can one expect for six pence?

24. *A Monody on the Death of the Rev. Mr.* George Whitfield. 6*d.* Miller.

This Monody is a performance as far removed from real poetry, as methodism from true devotion. Some *grunting* brother or *snuffling* sister has taken up the pen to celebrate the deceased leader of that enthusiastic band; and seems to be

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of opinion that the world, like the audiences of Tottenham-Court and Moorfields, will be content to pay their money for unconnected nonſenſe. We will, however, for the entertainment of our readers, point out to them a few inſtances of fanatic elegance and ſublimity.

The author, very early in the conſtruction of his poem, takes the pains to inform us, that he does not love a cheek with colour in it; but

'The leaden lid, the ſober brow
The treſſes darkly brown;
That in *diſhevel* ſquallid flow
The ivory neck adown.'

Though he is no admirer of the roſes of the cheek, yet he ſeems to have ſome little taſte for the lillies of the neck:—but mark his reaſons;

'Her cheek's ſoft red is but a ſtain
Shed from the harlot wool of Spain;
And woven is her amber hair,
Warm youth and folly to enſnare.'

Ladies who walk the ſtreets! None of you that paint or wear falſe curls, have any chance of picking up a Methodiſt. However, don't deſpair; if your necks are tolerably white, a ſtraggling ſaint now and then may kneel at your ſhrines.

But let us intreat thee, courteous and intelligent reader, to declare whether thou didſt ever hear before that the late George Whitfield deſtroyed himſelf, was buried where croſs ways meet, and had a ſtake drove through his body? Thou anſwereſt No; and yet this poet tells us

'Thee in the ſilent tomb *impal'd*
With ſmiling ſorrow I have wail'd.'

The effects which follow the ſound of the archangel's trumpet, cannot fail to ſtrike our readers, as a wonderful inſtance of the true ſublime.

'——— the clangors loud and long
Mock the *ſoft* thunder's *puny* tongue.'

Reader, thou art unreaſonable if thou art not ſatisfied with theſe quotations!

25. *An Elegy on the late reverend* George Whitefield, *M. A. who died* September 30, 1770, *in the 56th year of his Age. By* Charles Weſley, *M. A. Preſbyter of the Church of England.* 8vo. *Price* 6*d.* Cabe.

Mr. Charles Weſley might have ſpared himſelf the trouble to inform us what he is, (a particular, into which no one would have enquired) becauſe his elegy is too contemptible for criticiſm, though it deſerves the laſh for its prophaneneſs. Speaking of one of the late Mr. Whitefield's tranſits from our colonies, the author ſays

'By

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'By God's supreme decree and high command,
He now returns to bless his native land;
Nor dreads the threat'nings of the wat'ry deep,
Or all its storms, with JESUS in the ship.'

We almost think ourselves criminal, for having transcribed a passage, which represents our blessed Redeemer embarked on the same bottom with the head of a mercenary sect.

26. *A Funeral Ode on the Rev. Mr.* Adams, *who departed this Life, at* Rodberow, Gloucestershire, August 10, 1770; *and on the much lamented Death of the Rev. Mr.* George Whitefield. —*Together with verses composed in* America, *by a Negro Girl seventeen years of Age, on Mr.* Whitefield.

Price one penny, but not worth a single farthing.

27. *An Elegiac Poem, on the Death of the Reverend Mr.* George Whitefield. *4to. Price 6d.* Wills.

George Whitefield again!—Indeed we are almost ready to wish (notwithstanding the present want of seamen and soldiers) that all his poets had accompanied him to the other world.—We will for once, indulge the wish without restraint; for, on recollection, methodists are rarely ever serviceable to any but their pastors.

This Poem is wretched stuff. Good devil, carry it back to our publisher; we will say not a word more about it.

NOVEL.

28. *The Modern Couple; or the History of Mr. and Mrs.* Davers. *2 vols. 5s. sewed.* Noble.

By husbands who take too great liberties after their marriage, and by wives who are apt to carry their resentment too far, this novel should be read with attention; because it may be read with advantage, if properly regarded.

POLITICS.

29. *Considerations on the present State of the Peerage of* Scotland, *8vo. 6d.* Cadell.

This little pamphlet, wrote on account of a late election of one of the sixteen peers of Scotland, is the acknowledged production of lord Ellibank, a nobleman greatly celebrated for genius, knowledge, and uncommon facility, as well as elegance of expression: what may perhaps appear more extraordinary, is that, in a very advanced age, he retains more fire and strength of imagination, than generally falls to the share of youth. The pamphlet before us is written in a style suited to the dignity of the subject. It recommends to the peers of Scotland, the preservation of their own independence and importance. The motives by which they are incited to this duty by lord Ellibank, are such as freedom, not faction, would inspire; and there has not escaped a single stroke of fancy from his lordship's pen, to lessen the subject he writes on; though all who know him, know how difficult he sometimes finds it, to check the sallies of a rich and luxuriant imagination.

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30. *A Letter to the Jurors of Great Britain, &c.* 8*vo.* 1*s.* 6*d.* Pearch.

It is with pleaſure we ſee an opinion of ſo much conſequence to the liberty of every Britiſh ſubject, diſcuſſed with that candour and moderation which men of liberal ſentiments ought always to exerciſe towards each other. The judges of the King's Bench are treated with the reſpect due to their high ſtation, and their opinion examined with the manly freedom becoming an Engliſhman and a gentleman. The jurors of Great Britain are ſhewn, upon the principles of law and the conſtitution, what are their rights. They are enjoined, with the warmeſt expreſſions of genuine patriotiſm, to hold faſt thoſe rights upon which depends the very exiſtence of their liberty: yet the author ſeems, with a particular ſatisfaction, to confeſs the great abilities, as a lawyer, and the ſtrict integrity, as a judge, of that noble lord who ſo ably preſides in the court of King's Bench, and whoſe name ſtands firſt in the opinion which he condemns.

31. *A Free Addreſs to Free Men. By* William Sharp, *Jun.* [*Dated from* Newport, *in the Iſle of* Wight, November 15, 1770.] 8*vo.* 6*d.* Flexney.

Well ſaid my little inſular patriot! A more buſtling, noiſy, ſnip-ſnap performance has not been laid before us for ſome time paſt! Thy kilderkin of liberty, however ſmall in reſpect of capacity, is yet highly conſequential, when we conſider the quality of the liquor it contains! Thou haſt expreſſed thy averſion to the Stuarts; and to be ſure all mankind will begin afreſh to perſecute their memory. Thou haſt ſneered at David Hume, our beſt hiſtorian, and, would you believe it, your little ſmart ſix-penny touch has already ſtopt the progreſs of his bulky ſix volumes in quarto. Thou haſt contributed towards *the elevation of the houſe of Macaulay*; and behold all our unmarried miniſters are quarrelling who ſhall have her. What more could be expected from ſo ſmall a pamphlet? Yes, one thing more:

——To light our fire to-morrow morning.

32. *A Letter to the Right Hon. Lord* North. 8*vo.* 1*s.* Henderſon.

We are glad to find our *old friend* has ſtepped forth once more, to give ſalutary advice to the miniſter, on ſo trying an occaſion. —Certain we are, that no author in London, or Weſtminſter, is better qualified for the taſk, either in verſe or proſe. The virtue of perſeverance he is certainly bleſt with in a ſupreme degree; and as he ſtill proceeds to warn his country of approaching danger, notwithſtanding the rancour of certain envious critics, he will undoubtedly be rewarded with a penſion, proportioned to his zeal and merit.—*if* (as Falſtaff ſays) *there be any virtue extant.*

33. *Schemes ſubmitted to the Conſideration of the Public, more eſpecially to Members of Parliament, and the Inhabitants of the Metropolis.* 8*vo.* 1*s.* Browne.

From the preface to this collection of letters, it appears, that they were deſigned for the daily papers. The author hopes that the public will excuſe the ſtyle in which they are written,

as

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as he assures them, he never had the advantage of a liberal education.

The subjects of these letters are as follow. The removal of the present executions from Tyburn, to some fitter place. Proposals for a general act of parliament, for improving the roads of this metropolis, and its environs. A reformation of the abuses among stage coach-men, waggon-masters, porters, &c. On the necessity of opening several new roads. On the supposed preparations of the French, for acts of hostility. For teaching the military exercise to 200,000 men. On removing Billingsgate. On reforming abuses in Smithfield market, the Haymarket, and St. James's Park. Methods to prevent such frequent attacks from house-breakers, &c. Means by which transportation may be avoided, &c.

Of these Schemes, some are very reasonable, some plausible, and some visionary. They, however, deserve the attention of our legislators.

CHIRURGICAL.

34. *An Essay on the Cure of ulcerated Legs, without rest,* &c. *by* William Rowley, *Surgeon.* 8*vo.* 1*s.* 6*d.* F. Newbery.

The tendency of ulcerated legs to relapse on the patient's return to the use of exercise, has rendered the common method of curing those disorders one of the most unsuccessful in the practice of surgery. Mr. Rowley here informs us of a new method, which he has practised for some years with great advantage; whereby the patients are laid under no restriction in point of rest, or dietetical regimen, and the ulcers are not disposed to regenerate. The medicine he recommends is nitre, taken in the quantity of a scruple, three or four times a day, and corrected with twenty or thirty drops of sp. sal. ammoniac. or some of the julep. e camphora. For diminishing the inflammation in patients who live freely, he orders a gentle laxative to be taken after every meal, composed of a fourth part of jalap, and three fourths of powdered nitre, of which the dose is from a scruple to half a drachm. The effect of these medicines is commonly to occasion very great pain all round the ulcers, when they are first taken; but that symptom gradually decreases, as the ulcers advance in their cure; and they promote, in general, a most copious discharge of urine. The external applications, he advises, are those only of the most simple kind, in which the precipitate digestive, so commonly used, has no share. In support of this method of cure, Mr. Rowley presents us with twenty-four cases of various kinds of ulcers, which were successfully treated. One instance only occurred, where the liberal use of nitre seemed to hazard a mortification, till such a consequence was prevented by the bark.

Upon the whole, the practice in this pamphlet is delivered with judgment, and highly merits the attention of the faculty.

DIVI-

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DIVINITY.

35. *Sermons principally addreſſed to Youth. To which is added, A Tranſlation of* Iſocrates's *Oration to* Demonicus. *By* J. Toulmin, *A. M.* 8*vo.* 3*s.* Baldwin.

Theſe diſcourſes are of a practical nature, and extremely well calculated for thoſe to whom they are more particularly addreſſed. They are full of uſeful inſtructions, delivered in an animated, and (excepting ſome expreſſions, which ſeem to have a twang of the Meeting, and others which are a little too elaborate and flowery) an agreeable ſtile.

The ſubjects treated of are theſe, viz. Youth exhorted to ſeek the Favour of God and Man, from Luke ii. 52. The Prodigal, a Warning to Youth. Youth reminded of the Connexion between the Conduct of Man in this Life, and his Condition in a future State. Reflexions on the Death of Youth. The Happineſs that flows from religious Truſt. The Grounds and Reaſons of a Life of Faith. The Influence of Habitual Piety. And the Pleas for neglecting Public Worſhip conſidered.

Our author tells us, that the Tranſlation of Iſocrates's Oration to Demonicus is ſubjoined to theſe Diſcourſes, becauſe it falls in with the deſign of their publication, that of inſtilling into the minds of youth the ſentiments of wiſdom and virtue.

36. *A ſhort Account of Theological Lectures, now reading at* Cambridge. *To which is added, a new Harmony of the Goſpels. By the Rev.* John Jebb, M. A. *Late Fellow of St.* Peter's College. 4*to.* 1*s.* 6*d.* White.

This appears to be a full and ingenuous account of Mr. Jebb's critical and explanatory lectures on the Four Goſpels. He has been cenſured, it ſeems, for holding opinions of a dangerous tendency, and for profeſſedly endeavouring to overturn the doctrines of the eſtabliſhed church. He has therefore been obliged to make an apology for himſelf in this public manner. If we may judge of his lectures by this little ſketch, he has been injuriouſly treated. He ſeems to proceed upon a liberal plan, and the ſcheme of his Harmony is ingenious.

37. *A Continuation of the Critical Remarks upon an excellent Treatiſe, intituled, "A Syſtem of Eccleſiaſtical Hiſtory and Morality."* * 8*vo.* 3*d.* Bladon.

The production of a writer, who ſeems to have impaired his intellects, by poring over the Miſhna, and the Gemara.

* See Vol. xxix. p. 318.

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MISCELLANEOUS.

38. *The Tutor's Guide: being a Complete System of Arithmetic, with various Branches in the Mathematics. In Six Parts. By* Charles Vyse. 12*mo.* 3*s.* Robinson *and* Roberts.

Arithmetic, considered in its full extent, is, doubtless, a very copious subject; but as the practical part is generally understood to consist chiefly in the four great rules, or operations of addition, subtraction, multiplication, and division, the learner, when master of these, will not find much difficulty in obtaining a thorough knowledge of such other useful rules, namely, fellowship, alligation, simple and compound interest, discount, barter, rebate, &c. as have been contrived for facilitating mercantile computations; and which, indeed, are no more than an application of the first four general rules above mentioned. It has, however, been found necessary by the modern writers upon arithmetic, to enlarge the former plan, by the introduction of Practical Geometry, the Rudiments of Algebra, and likewise the Extraction of Square and Cube Roots, by which means their publications are rendered of general use to every art or profession, wherein the knowledge of numbers becomes necessary; and notwithstanding there are many books already extant upon the same subject, yet we apprehend, that the work before us will not be deemed either unnecessary or impertinent, after having assured our readers, it is recommended to the favour of the public, by one of the most considerable mathematical writers of the present age.

39. *Proceedings of a general Court-Martial, held at* Pensacola, *in* West Florida, *on* Wednesday, March 16, 1768, *and continued till* Wednesday, April 20, 1768. 8*vo.* 3*s.* 6*d.* Johnston.

This work is of such a nature, that no account can be given of it; or, in other words, it cannot be reviewed in such a manner as to convey any adequate notion of it to our readers. And where a private character is concerned, we do not think it proper to give our own unsupported opinion. In a word, those who want to know whether major Farmer, to whom these proceedings relate, was unjustly accused, or fairly acquitted, must consult the work itself.

40. *Thoughts on Capital Punishments, in a series of Letters,* 8*vo.* 1*s.* Baldwin.

This pamphlet contains a collection of Letters formerly published, at different times, in the London Magazine; and suggests many ingenious arguments for a mitigation of the penal laws.

41. *To*

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41. *Some Propoſals for ſtrengthening our Naval Inſtitutions: in a Letter to Lord* Anſon, &c. 8*vo.* 1*s.* 6*d.* Becket.

Theſe propoſals relate to ſupplying the defect of literary accompliſhments, which gentlemen who go early to ſea labour under, by eſtabliſhing regulations for educating them afterwards on board; and the author thinks that, without extravagance, they ought to be particularly inſtructed in all the following parts of knowledge, as neceſſary or ſubſervient to their profeſſion; viz. the Latin, French, and Spaniſh languages, moral philoſophy, geography, geometry, aſtronomy, algebra, mechanics in every branch, drawing, ſtatics, optics, experimental philoſophy, engineering, the uſe of arms, and military exerciſes, in the moſt extenſive conception.

42. *A Letter to the Hon. Sir* Richard Perrot, *Bart.* 8*vo.* 1*s.* Swan.

From the peruſal of this pamphlet, it appears, that the hero of the piece has met with very rough treatment, in conſequence of the part he took in the late affair of the Flint Addreſs; but, when it is conſidered, that the author owns himſelf to be the friend of Sir Richard Perrot, and an admirer of his virtues, &c. &c. ſome perſons may be inclined to believe, that the character of this diſtinguiſhed baronet has not ſuffered merely from the factious ſpirit of the times.

43. *An Addreſs to the People of* Cumberland ſtreet *Chapel.* 8*vo.* 6d. Jones.

All we can learn from this pamphlet is, that the people belonging to Cumberland-ſtreet chapel have been throwing haſſocks at one another's heads; and that they have a military man among them, who, while he was in a country where the Goſpel was not preached, was as bold as a lion, and feared nothing. We ſhould be ſorry to draw the natural inference from this aſſertion of his, and ſuppoſe that religion and bravery are incompatible; or, in other words, that he himſelf is leſs a ſoldier in England, where he may hear a ſermon every hour, than he was in a place where no religious worſhip was eſtabliſhed.

44. *A brief Account of the Commencement, Differences, and Separation between the Proprietors of* Cumberland-ſtreet *Chapel, and* J——n B——e, *Preacher at the ſaid Chapel.* 8*vo.* 6d. Roſon.

We cannot help ſaying, with king Stephen, that we hold this account to be *ſixpence all too dear*; and feel as little reluctance as that monarch to *call the taylor*, whom we ſuppoſe to be the author of it, by hard names. This, and the foregoing, can hardly be called literary articles, and therefore we are in haſte to diſmiſs them.

45. *The Travels of Father* Orleans, *a Jeſuit.* 8*vo.* 1*s.* Mackenzie.

We learn from this pamphlet, that father William Orleans, was originally a Jeſuit; that, after his baniſhment from France, he travelled through Europe, Aſia, Africa, and America; that he ſuffered a great variety of hardſhips; was expoſed to many

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imminent dangers from ſtorms, ſhipwrecks, thunder, lightnings, robbers, and wild beaſts; and that at laſt he arrived ſafe in London, and became a follower of Mr. Whitefield.

This narrative is ſaid to have been written by himſelf. But who the author of it was, is of no conſequence. It is a miſerable compoſition, calculated only for readers of the loweſt claſs.

46. *Anſwer to a Letter in the* Gazetteer, *&c. relative to the new Edition of* Shakeſpeare's King Lear.

To the Printer of the Gazetteer, Jan. 8 1772.

'The Critical Reviewer remarks, that patience, rather than ſagacity, was required to the publication of King Lear; but he has taken no notice that *fidelity* is required in all editions, and has been *performed* in this, and in no other. The worthy pioneer, he allows, has a degree of merit; but who ever heard, ſays he, of a victory obtained by the efforts of pioneers only? They who have heard of a battle fought by pioneers only; which is the caſe in point!

'He has not been ſo lucky as to have diſcovered, that one valuable reading has been retrieved through the whole tragedy! Then he has been very unlucky indeed! He may ſet his own value on his own readings, but the public will value the readings of Shakeſpear for *itſelf*; and ſome will think this reading, p. 23, *friendſhip* lives hence of ſome value, and juſtified as ſuch by the note f. which all his empty witticiſms will never be able to anſwer. And when the Reviewer has tired himſelf with laughing at his own jeſts, he will find himſelf laughed at in his turn, for venting them with no better foundation.

'Mr. Jennens, with his leave, when in the country, is both *at* and *of* Gopſal; and by acceſs to his library, more or leſs *valuable*, the edition was undertaken; *valuable* and *extenſive* are of the Reviewer's invention, malevolent enough, and truly deſpicable; the doubt, ſorely troubleſome to his mind, let him get rid of as he can; no man ſees that creeping *ſervility of ſtile* which the Reviewer ſees; nor has the chaplain any concern in it, as he falſely ſuppoſes: but I will loſe no more time in remarking on a critic, who ſays any thing at random, never conſidering whether with or without reaſon, but following the dictates of his own troubled mind, which, like the troubled ſea, cannot reſt, but whoſe waters are perpetually caſting up mire and dirt.

'There is no peace, ſaith my God, to the wicked.'

To the Author of the preceding elegant and correct Letter.

IT is difficult for any man to conceal his profeſſion. In the Gazetteer's reprehenſion of our Review of the newly publiſhed Lear, we ſhould have been glad not to have ſeen the Parſon peeping through the Critic; ſince he betrays himſelf by indecencies very unclerical, and utters his ſcriptural fulminations with a ſerioufneſs and ſolemnity, which, on ſo ſlight an occaſion, we deride, and with a licentiouſneſs and prophaneneſs which on all occaſions we deteſt.

We ſtill entertain our former opinion in reſpect of this brat of impotence, which was father'd by one of the parties concerned, and midwifed by the other two into the world;

And that (as K. Richard ſays) *ſo lamely and imperfectly,*
The dogs bark at it as it halts by them.

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In short, this leash of vain-glorious editors have only done that which all their predeceſſors had diſdained to attempt. It would as ill have become a Homer or a Plato, to have gathered pebbles and cockle-ſhells, as a Pope or a Warburton to *chronicle* ſuch *ſmall beer* as falſe orthography, or yet more erroneous punctuation. The ſingle reading, which one of theſe zealous clerks (hapleſs man! couldſt thou find no more?) points out in his letter, as ſupremely important, exhibits only a freſh proof of his want of diſcernment. *Baniſhment*, which may be conſidered as an act of deſpotiſm, is ſignificantly oppoſed to *freedom*; but *friendſhip*, (the word which theſe luckleſs critics would introduce) has no propriety at all. A man may be *baniſhed* into *freedom*, but he cannot be *baniſhed* to his *friends*. To abandon ſenſe, in favour of nonſenſe, and introduce blunders into the text of Lear, merely for the ſake of appearing to do ſomething, where nothing was requiſite to be done, is to treat the play with greater ſeverity, than even the hero of it ſuffered from his ungrateful daughters.

We are, however, at no time aſhamed to retract our judgments when they have been too haſtily delivered. We think ourſelves authorized, by the letter already laid before the reader, to declare, that the library of the ſaid Mr. Jennens is neither *valuable* nor *extenſive*. At the ſolicitation of our correſpondent, we retract the epithets we had inadvertently beſtowed on ſo inſignificant a collection.

We likewiſe humble ourſelves before the magnificent Jennens, the induſtrious Lemuel, and Saygrace the Fat. We do allow, that when the firſt of theſe is *at* his country ſeat, he is certainly *at* Gopſal. Leaſingly doth he write, who ſhall aſſert the contrary. We only plead the privilege to ſay, in our turn, that as he was in town for ſome months paſt, and deſcended to the laborious taſk of correcting the preſs from which King Lear iſſued, he could not be in London and *at* Gopſal too. We would, in the mean time, have acknowledged him to have been *of* Gopſal, even while he was wiping his critical ſpectacles in Great Ormond-Street:—nay, more, we would have loudly announced to the world, that he was Charley Jennens, *with his familiars*; Charles, *with his brothers and ſiſters*; and Charles Jennens, Eſq. *with all Europe*.

We are likewiſe ſorry that our former account of this publication has obliged the editors to inſert the following expenſive puff in the Public Advertiſer of the 14th Inſtant.

Extract of a Letter from a Gentleman in the Country to his Friend in London, Jan. 5.

'I return you thanks for the copy of Lear which you were ſo kind to ſend, and which I received the latter end of laſt week: the edition is beautifully printed; and I am particularly obliged to you for adorning it with ſo fine a mezzotinto of Shakeſpeare, from your favourite picture of him: it has more vivacity in it, and is more like Shakeſpeare's ſoul, than any picture I have ſeen before.'

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The reader will hereby perceive, that these editors have had some comfort. They have been told by this friend in the country, that their play is *beautifully printed*, and that the mezzotinto before the title, *is more like Shakespeare's soul than any picture he has seen before.*

Concerning the print we will have no controversy; but we still adhere to our former opinion, that the soul of the mezzotinto is not the soul of Shakespeare. It has been the fate of Shakespeare to have had many mistakes committed, both about his soul and body. Pope, who may have been supposed to have had some acquaintance with his soul, knew so little of his body as to exhibit him under the form of James the First. We should be glad to flatter Mr. Jennens upon some knowledge of his body, in hopes that we may hereafter praise him for gaining more acquaintance with his soul. But while he keeps company with men who look for the soul of Shakespeare no further than a mezzotinto, there is great reason to suspect that the Poet and the Critic will continue strangers.

We that are daily witnesses to the revolutions of the learned world; and have known many authors, and many editors, who, while they *thought their greatness was a-ripening*, have been suddenly *nipt by a killing frost*; we, who have ourselves sometimes suffered from the unexpected blasts of nipping criticism, must be supposed to have a just sense of literary misfortunes, and to regard a dejected brother with mild sympathy and soft commiseration. We have imaged Mr. Jennens and his coadjutors hastening to town with their new Lear; counting the miles, fretting at the roads, and cursing the post-horses. At last they entered this great metropolis. *Veni, vidi, vici*, said Mr. Jennens, 'I have hitherto concealed my powers; but I will now shew these Londoners the prowess of seventy-six. *Calvitiem laureâ celabo.*' Thus he spoke, and grew larger in his own eyes. But NEMESIS heard the unseasonable boast; and the ghost of CAPEL stood grinning behind him. That night he dreamed a fatal dream. A garland of bays was advanced towards him. He stretched out his hand, seized it with eagerness, and found it was *birch*.

We do not doubt, but that when this sad recital shall arrive in Leicestershire, the manor-house of Gopsal will be completely insulated by the tears of all the neighbouring parishes. *Vale, Jennine noster! literatorum omnium minimè Princeps!*—Arrogance ill becomes the man who commences critic at a time of life, when the little judgment and fancy he ever possessed, are both in their decline!—Adieu, plump Saygrace! go comfort thy *trisful* patron,

For tears do stop the floodgates of his eyes;

and may the smiles of the fair, at the ball in Bloomsbury, overpay thee for all thy sufferings in our Review!—Farewell, most microscopic Lemuel, who, like thy namesake, the immortal Gulliver among the Brobdignagians, hadst almost escaped our notice! We acknowledge the certainty of thy descent from that great traveller; for through him only, the art of Lilliputian criticism could have devolved to thee!

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THE CRITICAL REVIEW.

For the Month of *February*, 1771.

ARTICLE I.

A General Hiſtory of Scotland, *from the earlieſt Accounts to the preſent Time. In Ten Vols. By* William Guthrie, *Eſq.* 8*vo.* 2l. 10s. *ſewed.* Robinſon *and* Roberts.

WE concluded our laſt Review on this Hiſtory, with mentioning a tranſaction ſo infamous in itſelf, and ſo ſubverſive of the public faith of nations, that no partiality would allow us to extenuate; which was the infraction of the charter of Renunciation, granted by Edward III. to Robert I. reſpecting the ridiculous claim of the ſuperiority of the Engliſh crown over that of Scotland. We ſhall now preſent our readers with this author's ſhort, but deciſive remarks on the miſtakes of ſome hiſtorians, in regard to the authenticity of a charter of homage, ſaid to have been paſſed by David Bruce, in the fifth year of his reign, with the advice and conſent of the three eſtates of the kingdom in parliament at Edinburgh.

'That ſuch a charter ſhould be forged and deemed genuine, in the days of ignorance and impoſture, is not ſurpriſing; but that it ſhould meet with advocates in this enlightened age, would ſurpaſs belief, was it not mentioned by Carte, who is among the lateſt of the Engliſh hiſtorians, as an authentic deed, and as ſtill remaining intire, under the great ſeal of Scotland, in the old Chapter-houſe of Weſtminſter-Abbey. It is very poſſible that the great ſeal of Scotland might be appended to ſuch an inſtrument, becauſe it was in poſſeſſion of David's enemies; but that this charter is a forgery, appears plainly from the teſtimony of all hiſtory and records, which prove, that David, in the

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fifth year of his reign, was in France, and that he did not hold a parliament at Edinburgh till eight years after the date of the ſuppoſed inſtrument. After this flagrant detection, it would miſpend the reader's time, ſhould I deſcend to other proofs of this counterfeit deed.'

It would lead us into too minute a detail, to exemplify the ſeveral important obſervations which are made on preceding writers by this learned author, whoſe hiſtorical information is no leſs accurate and extenſive, than his judgment is clear, and unbiaſſed even by the greateſt authorities. The legitimacy of the elder ſons of Robert II. however, is a matter of ſo great conſequence to the honour of the Britiſh crown, that we ſhould be guilty of a ſort of miſpriſion of treaſon, if we did not exhibit the arguments which are adduced by our author for the eſtabliſhment of that fact, in oppoſition to the injurious repreſentations of the celebrated Buchanan.

'On the fourth of April this year (1373), a parliament met at Scone upon a very momentous occaſion. Robert had a numerous iſſue, but his ſon and heir by his firſt marriage had none, and was of a ſickly conſtitution. His daughters had been married into ſeveral powerful families, who had remote pretenſions to the crown: and, upon his death, his younger ſons might aſpire to the royal dignity during the life-time of their elder brother. It was therefore by this parliament enacted, "That the ſons begotten of his firſt and ſecond wives, and their heirs, ſhould in order ſucceed to him, the ſaid king, in the kingdom and right of reigning; that is, that his eldeſt ſon, the lord John, earl of Carric, and ſteward of Scotland, procreated betwixt him and his firſt wife, Elizabeth More, conformably to the declaration made in the laſt parliament, ſhould ſucceed to him; and failing him and the heirs of his body (which God forbid), the lord Robert earl of Fife and Menteith, ſecond ſon of the ſaid lord the king by his ſaid firſt wife; and the ſaid lord Robert and his heirs alſo failing, Alexander lord of Badenoch (afterwards earl of Buchan), the third ſon of the ſaid lord the king by the ſame wife; and the ſaid lord Alexander and his heirs failing alſo, the lord David earl of Strathern, ſon of the ſaid lord the king, begotten of his ſecond wife, Euphame Roſs; and the ſaid lord David and his heirs in like manner perchance failing, Walter, ſon of the ſaid lord the king, brother-german of the ſaid lord David (afterwards earl of Athol); and that the aforeſaid five brothers, and the heirs from them deſcending, failing perchance in like manner, and wholly (which God forbid), the true and lawful heirs of the blood and ſtock-royal from thenceforward ſhould ſucceed in the kingdom and the right of reigning."

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'This act of parliament, to which the great seal of Scotland, and those of forty-one prelates, earls, and barons, particularly that of William earl of Douglas, are appended, is a fresh and most signal refutation of Buchanan's calumnious assertion, who says, that king Robert, in the third year of his reign, married Elizabeth More, who had been his concubine, legitimated her children, advanced them to honours and riches, and obtained an act of parliament, by which they were preferred, in the order of succession, to the children of queen Euphame. After an assertion so false in fact, and contradicted by so many authentic records, the candid reader cannot be astonished at the many harsh charges which have been brought against Buchanan's veracity in so capital a point as that of bastardizing all the royal line of Scotland, from which his present majesty derives his title to the crown of Great Britain. I shall add, now that I am upon this subject, that in the year 1695, the greatest antiquaries of Europe, after inspection and examination, admitted the authenticity of a charter which is deposited in the Scotch college at Paris, and was published by its principal, Lewis Innes. By this charter, which is dated 1364, Robert, who was then steward of Scotland and earl of Strathern, endows a chapel which he had erected in consideration of the dispensation granted him by the pope (dodum) for marrying long ago his deceased wife, Elizabeth More, notwithstanding the consanguinity between them; and the seal of his eldest son, John Stuart, lord of Kyle, is appended to the same. The witnesses are the abbot of Klywynne, and the lord John, brother to the high-steward, with many others. Can it be supposed, that Robert's own brother would have witnessed this deed, had there been the least question as to the legality of the marriage? But indeed the proofs of John's legitimacy are so various, that it would be tiresome to the reader, should we multiply them in this place. I shall only add, that the calumny seems to have taken rise, as we shall see hereafter, from the pretensions of the sons of the second marriage, who wanted to bastardize the progeny of the first; and that Robert certainly had natural children by a lady of the name of Moran, who was married to a gentleman named Giffard, and is therefore either inadvertently or designedly confounded with his wife Elizabeth.'

We shall extract the account of a very singular combat betwixt two of the northern clans, which the author has very properly introduced to give his readers an idea of the character of those warlike tribes, and the desperate manner in which they engaged in their feudal contentions.

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'Such being the ſtate of foreign affairs, the hiſtory of domeſtic feuds becomes now that of Scotland. The earl of Crawford's ſucceſs againſt the Catarenes, under the earl of Buchan, encouraged Robert to entruſt him (Buchanan ſays his ſon) with a commiſſion for ſubduing other inſurgents, who were then diſturbing the peace of the country. Particular mention is made of two Highland tribes, the one called the Clan Chattan, and the other the Clan Kay. They were numerous, brave, and barbarous, and the earl of Crawford was not without his apprehenſions, that ſhould he attempt to ſuppreſs them by force, they might both unite againſt him, and thereby occaſion a great deal of bloodſhed, if not defeat him. After ſome conſideration, he and Thomas Dunbar, earl of Murray, who was joined with him in the commiſſion, reſolved to have recourſe to policy; and, under pretence that they were unable to reconcile their differences, they propoſed a method by which they might be terminated. This was by thirty, on each ſide, entering themſelves as champions for their reſpective clans, and deciding their differences by the ſword, without being allowed any other weapon. This propoſal, which was entirely according to the ſpirit of the feudal-law, was agreed to on both ſides. The king and his nobility were to be ſpectators of the combat. The conquered clan were to be pardoned for all their former offences, and the conquerors honoured with the royal favour. The North inch of Perth, a level ſpot, ſo called from being partly ſurrounded by water, was to be the ſcene of action; but, upon the muſtering the combatants, it was found that one of them, belonging to the Clan Chattan, had abſented himſelf through fear, and could not be found. It was propoſed to balance the difference, by withdrawing one of the Clan Kay; but none of them could be prevailed upon to reſign the honour and danger of the combat. After various other expedients failing, one Henry Wynd, a ſadler, though no way connected with either clan, offered to ſupply the place of the abſentee, upon his receiving a French crown of gold (about the value of ſeven ſhillings and ſix pence) which was accordingly paid him. The encounter was maintained on both ſides with inconceivable fury; but, at length, by the ſuperior valour, ſtrength, and ſkill, of Henry Wynd, victory declared herſelf for the Clan Chattan. Of them no more than ten, beſides Wynd, were left alive, and all dangerouſly wounded. The combatants of the Clan Kay were all cut off, excepting one, who remained unhurt, threw himſelf into the Tay, and eſcaped to the oppoſite bank.'

Among a people ſo fierce and obſtinate in their private diſputes, and ſo little accuſtomed to the reſtraints of legal authority,

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thority, it may justly appear surprising, and our author observes it is peculiar to this history, that no altercations ever happened between the kings of Scotland and their parliaments, or great councils.

'Several plausible arguments, says he, have been advanced to account for this; but I believe it was in some measure owing to the king, assisted by the clergy, being always able to throw the scale wherever they lent their weight, in the parties that generally divided a feudal state, particularly that of Scotland. Another cause might have operated still more powerfully. The kings of Scotland, as I have often observed, most undoubtedly were controulable by their great council or parliament; and in matters of so great importance as might unite all the laity, the kings might not think proper to disagree with their parliaments, even though they had the clergy on their side.'

Mr. Guthrie has occasionally interspersed through this work, many judicious observations on the political constitution of Scotland, which cannot fail to give a reader the highest idea of the ancient freedom of its government. The first innovation we find to be introduced, that tended to increase the prerogative, was in the reign of James I. which that prince had probably borrowed from the practice of the English parliament, and was the appointment of a few members, chosen mostly by the crown, who were to hear and report all causes that should be moved or insisted upon during that session. This institution was the model of that committee termed afterwards the Lords of the Articles, who became the instruments of the most oppressive despotism in that country. It would, however, be doing injustice to the character of that amiable and accomplished prince, not to acknowledge the indefatigable pains he exerted in reducing the turbulent aristocracy under a constitutional obedience to the civil power; and it was probably more owing to a desire of establishing public order and tranquility in his kingdom, than to the influence of any arbitrary principles, that he stretched the prerogative in several points to a degree that was incompatible with the maxims of a limited monarchy.

'If we are to judge, says our author, from the tenor of his conduct, we must be of opinion, that he had nothing in view but the good of his people. His great abilities for government would have rendered them happy, had he been despotic; but, as was said of Augustus Cæsar, he ought either to have been immortal, or never to have existed, because a worthless successor would have enslaved his people; and even the acquisitions of prerogative he made proved dangerous and fatal in the hands of such of his posterity as were not endued either with his capacity or virtues.'

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The feudal confederacies which James I. had laboured so much to exterminate, became again so formidable, during the minority of his son, as to threaten the almost total extinction of the royal authority in Scotland, and was productive of one of the most singular tragedies that occur in history; that of a turbulent and seditious subject sacrificed by the hand of his sovereign. Since this incident has been variously represented, we shall extract the account of it, as faithfully delivered by our author, with his judicious reflexions upon it.

'The confederacy against James's government was now no longer a secret. The lords Balveny and Hamilton, with such a number of other barons and gentlemen, had acceded to it, that it was thought to be more powerful than all the force the king could bring into the field. Even Crichton advised James to dissemble. The confederates entered into a solemn bond, and oath, never to desert one another during life; and, to make use of Drummond's words, "That injuries done to any one of them, should be done to them all, and be a common quarrel; neither should they desist, to their best abilities, to revenge them: that they should concur indifferently against whatsoever persons within or without the realm, and spend their lives, lands, goods, and fortunes, in defence of their debates and differences whatsoever." All who did not enter into this association were treated as enemies to the public; their lands were destroyed, their effects plundered, and they themselves imprisoned or murdered. Drummond says, that Douglas was then able to bring forty thousand men into the field; and that his intention was to have placed the crown of Scotland upon his own head. How far he might have been influenced by a scene of the same nature that was then passing between the houses of York and Lancaster in England, I shall not pretend to determine; though I cannot be of opinion, that his intention was to wear the crown himself, but to render it despicable upon his sovereign's head. It is evident, from his behaviour, that he did not affect royalty; for when James invited him to a conference in the castle of Stirling, he offered to comply, provided he had a safe conduct. This condition plainly implied, that he had no reliance upon the late act of parliament, which declared the proclamation of the king's peace to be a sufficient security for life and fortune to all his subjects; and there is no denying that the safe-conduct was expedited in the form and manner required.

'This being obtained, the earl began his march towards Stirling, with his usual great following; and arrived there on Shrove-Tuesday. He was received by the king as if he had been the best of his friends, as well as the greatest of his subjects,

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jects, and admitted to ſup with his majeſty in the caſtle, while his attendants were diſperſed in the town, little ſuſpecting the cataſtrophe that followed. The entertainment being over, the king told the earl, with an air of frankneſs, "That as he was now of age, he was reſolved to be the father of all his people, and to take the government into his own hands; that his lordſhip, therefore, had no reaſon to be under any apprehenſions from his old enemies, Callendar and Crichton; that there was no occaſion to form any confederacies, as the law was ready to protect him; and that he was welcome to the principal direction of affairs under the crown, and to the firſt place in the royal confidence; nay, that all former offences done by himſelf and his friends ſhould be pardoned and forgot."

'This ſpeech was the very reverſe of what the earl of Douglas aimed at. It rendered him, indeed, the firſt ſubject of the kingdom, but ſtill he was controulable by the civil law. In ſhort, upon the king's peremptorily putting the queſtion to him, he not only refuſed to diſſolve the confederacy, but upbraided the king for his government. This produced a paſſionate rejoinder on the part of James; but the earl repreſented that he was under a ſafe conduct, and that the nature of his confederacy was ſuch that it could not be broken, but by the common conſent of all parties concerned. The king inſiſted upon his ſetting the example, and the earl continuing more and more obſtinate, James ſtabbed him with his dagger; and armed men ruſhing into the room, finiſhed the ſlaughter.

'Such is the manner, diveſted of a number of invented, ſuperfluous, circumſtances, in which this tragedy was acted, according to all the Scotch hiſtorians. Prerogative-writers incline to juſtify James, becauſe he had no legal way of bringing the earl to juſtice; but I cannot help thinking, that they have miſrepreſented the affair. What paſſed between James and the earl was, we are told, in a private room, remote from all company; ſo that we have the converſation between them only upon the word of James; and indeed the whole ſeems to have been premeditated. Had the earl, finding himſelf in the power of James, promiſed to break the confederacy, and afterwards retracted that promiſe, the moſt ſevere caſuiſt could not have condemned his diſſimulation; nor could James imagine that, in the circumſtances Douglas then was, he would refuſe to comply with all that was required, be it ever ſo unjuſt or humiliating. The cataſtrophe, therefore, muſt have been owing to premeditation, aided perhaps by intemperance. I give no kind of credit to the report of the laſt converſation that paſſed between them. In fact, the ruſhing

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in of the armed men gives us no favourable idea of the king's original intention; and we are told, that Sir Patric Gray ſeconded the king's blow, by cleaving the earl's ſcull with a battle-ax. It is childiſh, therefore, for the advocates of James to mention the obſtinacy of the earl as the cauſe of his death. Their beſt plea is an appeal to the hiſtory of government in all ages, whether a ſubject under a monarchy, guilty of the crimes the earl of Douglas was accuſed of, might not have been put to death in the manner he was, notwithſtanding his ſafe-conduct; a diſquiſition into which I ſhall not now enter, my province being only to repreſent facts.'

Mr. Guthrie has favoured us with a particular account of a treaſonable contract, betwixt Edward IV. of England and the duke of Albany, brother to James III. of Scotland, which has hitherto never once been mentioned by any Scotch hiſtorian. It was firſt exhibited to the public view by Mr. Rymer, in his collections, and ſhews that, whatever was the infatuation of the king of Scotland at that time, the oppoſition of his brother was influenced by motives no leſs irreconcileable with honour and the intereſt of his country, than with the dictates of fraternal affection. We ſhall make no apology for laying before our readers this valuable piece of hiſtorical information in the author's own words.

'He (the king of France) had for ſome time kept up a correſpondence with the duke of Albany, who, notwithſtanding all the obligations he lay under to Lewis, was diſſatisfied with his coldneſs in ſoliciting his being reinſtated in his Scotch honours and eſtate. That duke's firſt wife, the earl of Orkney's daughter, was ſtill alive, as was his ſecond wife, the daughter of the earl of Murray; but ſeveral objections were made to the laſt marriage. Edward, who was no ſtranger to the duke's difficulties and diſcontents, ſecretly offered him all he could demand as the price of his ſervices; and he agreed that it ſhould be no leſs than the crown of Scotland, which the duke was to hold of Edward.

'Lewis having ſome ſuſpicion of this infamous compact, the duke was ſo narrowly watched, that a ſhip, commanded by one James Douglas, was ſent to carry him off by ſtealth from France; and the ſhip-maſter having perfectly ſucceeded in his undertaking, Edward gave him a noble reward upon the duke's arrival in England. It appears that they met together at the caſtle of Fotheringay, in the beginning of June, and that they entered into articles of agreement the tenth of the ſame month, which were repeated and ratified the next day. In this negociation the duke of Albany is ſtiled Alexander king of Scotland, by the gift of the king of England, a meanneſs which never

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never had disgraced even the Baliol titles. The rest of this agreement is infamous, almost beyond belief or precedent. Alexander obliged himself and his heirs to assist, with all his power, king Edward and his heirs, in all his quarrels, and against all earthly princes or persons; to swear fealty and do homage to the said king Edward for the crown of Scotland, within six months after his being put in possession of the most part of the kingdom; to give up the town and castle of Berwic to the crown of England, as also the castle of Lochmaben, and counties of Lidsdale, Eskdale, and Anandale, fourteen days after his being conducted by the English army to Edinburgh; to break, renounce, and disclaim the old league between Scotland and France, and never to renew the same. Lastly, if he could make himself clear of all other women (a testimony that his lady was not yet dead) according to the laws of the Christian church, within a year, or sooner, to marry the lady Cecil, king Edward's daughter, to his nephew the duke of Rothsay; and if he could not by the laws of the church get free of other women, not to suffer his eldest son and heir to be married, but by the order of the king of England, and to some lady of his blood. On the other hand, king Edward obliged himself to assist the said Alexander towards reducing the kingdom of Scotland to his obedience, and to support him in it against James, now holding the crown of that realm.'

In spite of all the weakness and imprudence so glaring in the character of James III. every reader must sympathize with distressed royalty at the recital of his assassination, which was attended with a circumstance of barbarity that strongly marks the ferocious temper of the insurgents of those times.

'The first line of the royalists obliged that of the rebels to give way: but the latter being supported by the Anandale men and borderers, the first and second lines of the king's army were beat back to the third. The little courage James possessed had forsaken him at the first onset; and he had put spurs to his horse, intending to gain the banks of the Forth, and to go on board one of Wood's ships. In passing through the village of Bannockburn, a woman who was filling her pitcher at the brook, frightened at the sight of a man in armour galloping full speed, left it behind her; and the horse taking fright, the king was thrown to the ground, and carried, bruised and maimed, by a miller and his wife into their hovel. He immediately called for a priest to make his confession; and the rustics demanding his name and rank, "I was (said he incautiously) your king this morning." The woman, overcome with astonishment, clapped her hands, and running to the door, called for a priest to confess the king.

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"I am a prieſt (ſaid one paſſing by) lead me to his majeſty." Being introduced into the hovel, he ſaw the king covered with a coarſe cloth; and kneeling by him, he aſked James whether he thought he could recover, if properly attended by phyſicians? James anſwering in the affirmative, the villain pulled out a dagger and ſtabbed him to the heart.

We have ſcarcely hiſtorical faith ſufficient to admit the credibility of the expedition attributed to James IV. on a viſit to the ſhrine of St. Duthac in Roſs-ſhire; when the royal pilgrim is ſaid to have ſet out from Stirling on the 30th of Auguſt, without any attendant, and travelling by Perth and Aberdeen, he reached Elgin the ſame night; by which account, he muſt have rode 130 Scotch miles in one day. The learned hiſtorian has anticipated our ſcepticiſm in regard to a ſtill more incredible anecdote, related in the life of the ſame monarch, and which we think is accounted for by Mr. Guthrie in a rational manner.

'James was more exaſperated than ever by this defeat, and continued his preparations for invading England with additional vigour. His queen did all that became a wife and prudent wife to divert him from his fatal purpoſe. She endeavoured to work upon his ſuperſtition, by recounting to him her ominous dreams, and her boding apprehenſions. James treating theſe as mere illuſions and fictions of the brain, "Sir (ſaid ſhe) it is no fiction that you are entering upon a dangerous, and I am afraid an unjuſt, war; that your ſon is an infant, and myſelf a ſtranger, among a people who hate my nation, and will deſpiſe my authority, ſhould you be unſucceſsful." Finding all her remonſtrances of that kind vain, ſhe had recourſe to other arts. While James was waiting at Linlithgow for the arrival of his army from the North and the Highlands, he aſſiſted one afternoon at the veſpers in the church of St. Michael. Being placed in one of the canons ſeats, a venerable, comely, man, of about fifty-two years of age, dreſſed in a long garment of an azure colour, and girded round with a towel or roll of linen, his forehead bald, and his yellow locks hanging down his ſhoulders; in ſhort, he was dreſſed and formed to appear like St Andrew, the apoſtle of Scotland, as he is repreſented in painting and ſculpture. The church being crowded, this perſonage, with ſome difficulty, made his way to the king's ſeat, and leaning over it, he ſpoke to the following purpoſe: "Sir (ſaid he) I am ſent hither to intreat you for this time to delay your expedition, and to proceed no farther in your intended journey: for if you do, ye ſhall not proſper in your enterprize, nor any of your followers. I am farther charged to warn you, if ye be ſo refractory as to

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go forward, not to uſe the acquaintance, company, or counſel of women, as ye tender your honour, life, and eſtate." After delivering thoſe words, he retired through the crowd, and was no more ſeen, though, when the ſervice was ended, James earneſtly enquired after him.

'That this ſcene was acted ſeems to be paſt diſpute; for Sir David Lindſay, who was then a young man, and preſent in the church, reported it both to Buchanan and Lindſay the hiſtorian. It is, however, equally certain, that the whole was a contrivance of the queen, to whoſe other afflictions the ſtings of jealouſy were now added. In one of the Scotch inroads into England, one Heron, the proprietor of the caſtle of Ford, had been taken priſoner, and ſent to Scotland, where he was detained on a charge of murder, of which he ſeems to have been innocent. The Engliſh hiſtorians mention this as having paſſed after James entered England; but, from the latter part of the ſuppoſed phantom's ſpeech, I am inclined to believe that it happened before; and that Heron's wife and beautiful daughter had been, for ſome time, ſoliciting James for his deliverance.'

The ſuſpicion of our author concerning the fabrication of this pretended miracle, is farther confirmed by a tranſaction of a ſimilar nature, which, though gravely related by the Scotch writers, he thinks is of too ludicrous a caſt to be admitted into the body of hiſtory, and has therefore thrown it into a note. The following is the account of it, as extracted from Lindſay.

"In this mean time, when they were taking forth their artillery, and the king being in the abbey for the time, there was a cry heard at the market-croſs of Edinburgh, at the hour of midnight, proclaiming as it had been a ſummons, which was named and called by the proclaimer thereof, The Summons of Plorcock; which defired all men "to compear, both earl and lord, and baron and gentleman, and all honeſt gentlemen within the town (every man ſpecified by his own name) within the ſpace of forty days, before his maſter, where it ſhould happen him to appoint, and be for the time, under the pain of diſobedience." But whether this ſummons was proclaimed by vain perſons, night-walkers, or drunk men, for their paſtime, or if it was but a ſpirit, I cannot tell truly: but it was ſhewn to me, that an inn-dweller of the town, Mr. Richard Lawſon, being evil diſpoſed, ganging in his gallery ſtair forenent the croſs, hearing this voice proclaiming this ſummons, thought marvel what it ſhould be, cried on his ſervant to bring him his purſe; and when he had brought him it, he took out a crown, and caſt over the ſtair, ſaying, "I ap-

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peal from that ſummons, judgment and ſentence thereof, and takes me all whole in the mercy of God, and Chriſt Jeſus his ſon." Verily the author of this, that cauſed me to write the manner of this ſummons, was a landed gentleman, who was, at that time, twenty years of age, and was in the town the time of the ſaid ſummons; and thereafter, when the field was ſtricken, he ſwore to me, there was no man that eſcaped that was called in this ſummons, but that one man alone, which made his proteſtation, and appealed from the ſaid ſummons; but all the lave were periſhed in the field with the king."

Such anecdotes would ſcarcely merit the ſmalleſt notice either of hiſtory or criticiſm, did they not ſerve to ſhew the credulity of otherwiſe reſpectable writers; and that the ſuperſtition which infatuated the mind of James III. was not ſo much the particular foible of that monarch, as the general weakneſs of the age in which he lived.

It may not be improper to extract the author's account of the death of James IV. as it refutes a prejudice pretty generally entertained on that ſubject.

'The relation I have given of this fatal battle is drawn from the moſt probable accounts I meet with in the beſt authors, every one of whom differ among themſelves. It is plain that the fatal defeat of the Scots was owing to the king's romantic diſpoſition, which he had always too much indulged, and to the want of diſcipline among his Highlanders, who were the flower of his army. Scotch writers have, indeed, attributed the defeat of their countrymen to the treachery of lord Hume. What they call treachery, was poſſibly no more than a cautious conduct, which was incompatible with the fury and madneſs of his countrymen; nor can I ſee, if he was a traitor, why he did not retire when the earl of Angus left the army, or openly declare for the Engliſh. That nobleman was unqueſtionably unpopular; and the malice of his countrymen went ſo far, that it was openly reported the king fled from the battle to the caſtle of Hume, where he was murdered, though nothing can be more certain, than that his body was found on the field of battle. It appeared that he had been ſhot through the body with an arrow, and that he had received a mortal wound in the head with a bill. Many of James's domeſtics who ſurvived him, knew and mourned over his corpſe; nor could the earl of Surry, who had often ſeen him, be miſtaken as to the identity of his perſon.'—

'The body of James was accordingly carried from Newcaſtle, and royally interred at Shene in Surry. If it ſhould appear ſtrange to the reader, that the Scots did not reclaim the body (a favour that would have been eaſily granted them) I can

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can account for it no other way, than that the kingdom of Scotland, being, as well as its king, under an interdict, the funeral ſervice could not have been regularly performed over him in that country. Beſides the report of James being killed in Hume-caſtle, another prevailed, as if he had been carried out of the battle by four ſtrange men; and another, that he went to Paleſtine, where he ended his days before the holy ſepulchre in acts of devotion and penitence. To mention all the idle notions retailed by the vulgar on that head would be endleſs. The ſtrongeſt objection to the body being buried at Shene is, that it was not begirt with the iron girdle. This, however, we have only upon very vulgar authority; and as the chain, by the additions it had received, muſt have been, at the time of James's death, pretty ponderous, he might have thought proper to lay it aſide for that day; but I am inclined to think he never did wear it but upon certain ſtated occaſions. In a manuſcript of the earl of Nithſdale, in the Scotch college at Paris, mention is made of a chained ſkeleton being found in Oliver Cromwell's time, wrapped up in a bull's hide, buried in Roxburgh-caſtle; but chains were often a part of ancient armour, and the ſtory carries with it no ſufficient authority to counterbalance the evidences I have brought on that head.

In treating of the reign of James V. our author preſents us with an account, taken from the Harleian collection of MSS. in the Britiſh Muſeum, of the firſt inſtitution of the court of ſeſſion in Scotland, with the names of the original members; and the obſervations he makes on the inlet which was opened both to civil and religious tyranny, by that inſtitution, are entirely conformable to ſound policy. How far the erection of this court of judicature was attended with a regular diſpenſation of the laws, and the impartial diſtribution of juſtice in Scotland, we may determine from the condemnation and barbarous execution of the maſter of Forbes and lady Glamis, which ſoon ſucceeded that event. The laſt of theſe tranſactions in particular was conducted with ſuch a total diſregard of all legal evidence, and every ſentiment of humanity, that it fills us with indignation at that enormous abuſe of civil power, which dared to ſanctify with the ſpecious name of juſtice, a crime that would have ſtartled the moſt barbarous ages of feudal anarchy.

The facility of James in abandoning the celebrated Buchanan to the fury of the clergy, is an incident which thoſe who are acquainted with the writings of that elegant author, will think of ſufficient importance to be mentioned in a General Hiſtory of Scotland; ſince it is not improbable that it proved in a great meaſure the cauſe of the animoſity which that hiſtorian after-

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afterwards discovered against the whole house of Stuart. The story is thus related by our author.

'James had a strong turn for poetry, and had appointed the famous George Buchanan to be preceptor to his natural son, the prior of St. Andrew's, afterwards the regent-earl of Murray. Buchanan was then in great esteem, all over Europe, for the harmony of his Latin versification, and a vein of poetry fitted equally to satire and panegyric. It is an undoubted truth that, during the late and present reigns, for reasons that have been explained in the course of this history, church-preferments had been generally obtained by court-interest; and the clergy, at least the cloistered part of them, were incredibly wicked and ignorant. Buchanan, while he was abroad, had been tinctured with the protestant doctrines; and, while he was tutor to the prior of St. Andrew's, had wrote a satire upon the Franciscans, which subjected him to a prosecution; but it was dropt, upon his disowning himself to be the author. James, who knew the falsity of that defence, soon after the death of his queen Magdalen, was so much disgusted with the same order, that he employed Buchanan to write another satire against them, which he did; but James thinking it too tame, and not sufficiently poignant, ordered him to write a third upon the same subject, and he performed it with sufficient acrimony; which, to say the truth, is the chief merit of the poem. Though James, in honour, was obliged to have protected the poet he had employed, yet he meanly gave him up to the fury of that very clergy whom he so much despised; for he suffered Buchanan to be imprisoned; and he must have been burnt alive, had he not (the Muses holding the cable, says Drummond) escaped from his jail, and fled into England.'

We thought it the more proper to give this anecdote at full length, as it must certainly weaken the authority of that classical and admired writer, in regard to facts that are either contradicted or not authenticated by other historians. We may here likewise add, that the patronage under which Buchanan flourished in the subsequent reign, which was that of the regent earl of Murray, might naturally dispose him to too partial a representation of the transactions succeeding this period. But though presumptive arguments of this sort must greatly affect the credibility of every writer, we must acknowledge, in justice to Mr. Guthrie, that he never rejects the evidence of that respectable author, nor indeed of any other historian, without such cogent and invincible reasons, as sufficiently vindicate his dissent. We must also here subjoin, in farther confirmation of the impartiality with which this history is conducted, that the author appears to be wholly divested of that attach-

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attachment to particular ſyſtems, which has ſo much biaſſed the generality of hiſtorians. His repreſentation of facts is faithful, candid, and conſiſtent; and he paints the virtues and the vices, the foibles and the crimes, of his princes with a freedom and ingenuity that merit our higheſt approbation.

[*To be concluded in our next.*]

II. *Illuſtrations of Natural Hiſtory. Wherein are exhibited upwards of two hundred and forty Figures of Exotic Inſects, according to their different Genera; very few of which have been hitherto figured by any Author, being engraved and coloured from Nature, with the greateſt Accuracy, under the Author's own Inſpection, on fifty Copper plates. With a particular Deſcription of each Inſect; interſperſed with Remarks and Reflections on the Nature and Properties of many of them. By* D. Drury. *To which is added a Tranſlation into* French. *4to. 2l. 12s. 6d. in boards.* White.

THE ſtudy of natural hiſtory is attended with many difficulties, ariſing from various cauſes; among which, that of forming adequate ideas of the various objects of which it conſiſts, is far from being the leaſt. It cannot be expected that every perſon who is deſirous of contemplating the different ſpecies of beings diſſeminated by Providence in different parts of this terraqueous globe, can acquire ſpecimens of a variety almoſt boundleſs. If he has recourſe to authors who have contented themſelves with verbal deſcriptions only, however excellent, he will find the taſk too difficult to be accompliſhed. Even when the deſcriptions are illuſtrated with drawings of the object on copper-plates, unleſs theſe figures are exhibited in their natural colours, the delineations will often prove very defective; eſpecially when the elegance of their colours form the greateſt part of their beauty.

This is the method our author has purſued to remove the difficulty; he has exhibited the ſeveral inſects in their proper colours, and deſcribed them in a very accurate manner.

* But this work (as the author obſerves in his preface) can by no means be conſidered as a complete one. The moſt tranſitory view will confirm this. Nor can I take any merit to myſelf by its publication, unleſs the great care that has been taken to give juſt and accurate figures of the ſubjects, in which the different generical characters, according to the ſeveral authors I am acquainted with, are truly repreſented, will entitle me to any.

' Indeed the many opportunities I have had of obſerving the great tendency all kinds of inſects have to periſh and decay, particularly moths and butterflies, firſt gave me the hint of preſerving them from oblivion, by thus delineating them upon paper. For theſe laſt are of ſuch tender and delicate natures, that, however pleaſing

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pleasing and agreeable they may be to our sight; they are not easy to be preserved with all their gay and striking plumage. Our utmost care can only secure them to us for a few years; and if they are exposed to either air or sunshine, we are quickly robbed of them; the latter being capable, in a few months, of entirely destroying their colours, and the former, in as short a space, will totally consume every part of them, leaving nothing behind but a little dust.

'Hence it is, I have been induced to give figures of foreign insects. In prosecuting which, the reader will find many that has never before been described by any author; and if the preserving them, by this method, from the ravages of time, if the delight and amusement arising from contemplating objects of this kind, or if an attempt to promote and encourage this branch of natural history, meets with the encouragement I hope for, I must assure the public no labour on my side shall be wanting to render it complete, by adding future volumes, as the subjects I shall receive from abroad, and my own leisure, will enable me to do; and this, I flatter myself I shall be able to accomplish by the means of a few ingenious gentlemen situated in different parts of the world, whose correspondence I am honoured with, and by whose assistance I shall be able sometimes to give a tolerable history of an insect, or as much of it as has fallen within their observation, by which means new subjects of speculation, some unnoticed circumstances in insect life, may arise that cannot fail of being a valuable embellishment.

We hope encouragement will not be wanting; as a work of this kind, executed by so accurate an artist, must prove a very acceptable present to every lover of natural history, and reflect honour both on the author and our country. Some years since, M. Roesel, published, in the German language, a History of Insects, illustrated with copper-plates, elegantly coloured from nature. This work, Mr. Miller, a very ingenious engraver, undertook to publish, with large additions; and a few numbers of it accordingly appeared; but at last was dropped for want of encouragement. However, as the ingenious Mr. George Edwards, who favoured the world with a History of Birds, &c. was not disappointed, we hope this author will meet with the same indulgence, as he appears so well qualified to succeed that able artist.

We shall conclude this article with the following curious observations on a species of insects, known in England under the name of dragon fly; as we do not remember to have seen any remark so complete on the changes, &c. of that wonderful insect.

'It is not easy (says our author) to determine whether they should be ranked among the water-insects or those of the land, nor shall I attempt here to ascertain it, my present business being only to relate the several circumstances attending them during their respective states, in which they are passing from the egg to the complete animal: and although these observations have been confined to our English ones, yet they so exactly agree and coincide with those of foreign countries, as my correspondents have assured me, that

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that their nature and behaviour appear to be just the same; so that what is observable in ours, is at the same time applicable to the whole genus, wherever found.

'If we take a cursory view of the different ranks of animals that inhabit our globe, we shall hardly find one that can excite our wonder and astonishment more than this genus; nor is it from that general ignorance of the insect world, that reigns so strongly in these kingdoms, that I am emboldened to say this; but if we reflect that the beasts, birds, and reptiles, are furnished with powers for living only in the air, and that even the amphibious tribes can perform the office of respiration only in that element; if we also consider that fishes, on the contrary, are unable to respire but in water, and when deprived of that must certainly perish; we cannot but conclude, that all these animals are most wisely fitted with means and faculties for filling up the respective orders and ranks wherein they are placed: but let us cast our eyes on the subjects I am about to describe, and there behold a tribe of beings, who, as soon as they leave their eggs, subsist for a certain number of months, I had almost said years, creeping and swimming in the liquid element, are there invested with organs and powers for existing, and weathering out the utmost severity and intemperance of the winter; that, afterwards, as the spring and summer advances, and the period arrives when they are to appear in other forms, in the space of half an hour, those very organs and powers, that before enabled them to live under water, should be so entirely altered, the very nature and abilities of the creatures so changed, as to permit them to quit their former element and place of residence, insomuch that the remaining parts of their lives is spent in the open air, furnished with wings, and flying about in the full glee of wanton liberty; that, in a very few weeks after, having performed the business of generation, the same animals should die of mere old age, with their wings quite ragged and worn out, their strength exhausted, and all the powers of their bodies lost by a total imbecility and weakness, which, but a little before, enabled them to transport themselves through the air with the swiftness of a bird. If, I say, we reflect on all these circumstances, we cannot but allow them to be objects of a very extraordinary nature, and well adapted for leading the mind to the contemplation of their Supreme Author, who has thought proper to exhibit to us these kinds of insects, thus differing from almost all the animals in the creation.

'They have been variously named by different authors, owing perhaps to the time when they wrote, or the progress natural history had made in the world. Some have called them by the name of dragon-fly, others, adder-bolt, balance-fly, perla, libellula or libella. I shall prefer the last, as conveying an idea well known to English adepts.

'The caterpillars of them all live in ponds and stagnant waters, that are undisturbed by cattle, during the greatest part of their lives, and make their appearance under three general forms, there being but little difference in the colours or marks of their respective tribes; the various sizes and shapes being the chief observable circumstance attending them. They are all furnished with six legs, and have each of them four little membraneous substances issuing from the back, or upper part of the thorax; that are the follicles, or cases, wherein the wings are inclosed. When the young caterpillars issue from their confinement in the eggs, there is no appearance of these cases, nor till a considerable time after; but as they

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arrive to a maturer state, they become more conspicuous, and, like the young leaves of trees, that open and expand themselves on the arrival of spring, their appearance increases, till, having approached the period when they are to forsake their former habitations, and become inhabitants of the air, these wing-cases have then arrived to their due size. They are all of them, from the largest to the smallest, armed with a strong offensive weapon, which serves them, and is, indeed, the means they are endued with, for obtaining their food. The strength and power that these animals discover in the use of this instrument, is very singular and extraordinary. There are two joints to it, one about the middle, the other underneath the mouth, close to the throat; and in some, when it is closed or contracted, it appears fastened to the face of the creature, by fitting it so exactly as to form a perfect mask; covering the mouth, and reaching almost as high as the eyes. In others it is made to fit only the under part of the mouth, and, when at rest, is drawn up close underneath it. At the extremity of those that are extended, may be observed two very strong and remarkable fangs; that, shutting over each other, form a pair of forceps, of such strength, that few, if any of their captives, can escape, if once inclosed therein.

'The motions of these creatures in the water, particularly those of the largest size, is very slow, seldom exercising any swiftness or activity, unless they are disturbed or threatened with danger; in which case they can transport themselves to places of more security, with the quickness or agility of a fish; but in general they appear to have so little inclination to move, that I have often seen them, I mean those which I have kept in glass bowls, remaining in their respective places above a week together, and could not discover the least motion in them, unless under the circumstance above mentioned, or when they had seen their prey, and were advancing to seize it. Some of these caterpillars fix themselves to some little stick, or straw, &c. that they find in the water, and there remain, as I said before, without stirring; while others are more frequently seen in motion among the thickest part of the roots and plants that grow there, routing and searching for those small animals inhabiting that part, which are their proper food. This aversion to motion, so apparent in some of these insects, appears to me to be the effect of an extraordinary cunning and sagacity; and may be considered as the principal means by which they obtain their prey: for while they continue thus motionless in the water, the small animals, who constitute their proper food, approach them with less fear than they would otherwise do, not suspecting their grand enemy lies upon the watch to seize them, the moment they come within his reach; but no sooner has their insensibility of danger brought them within a small distance of these destructive weapons, mentioned before, being placed under their mouths, but that very instant they dart upon them with the utmost rapidity, suddenly throwing their forceps, and seizing them with as much eagerness as a pike does the unwary gudgeon: they then bring their forceps up to their mouths with their prey in it, and feast on their trembling captive. Nor is their voracious nature less astonishing; and the greediness with which the large ones seize other small animals, would hardly gain belief among persons entirely ignorant of this study. I have seen one of them, in less than an hour's space, devour three insects, each of which was full two-thirds as big as itself; but, in general, the small ones are the sacrifices made by the greater,

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greater, for as their food consists altogether of animals less than themselves, they neither spare the caterpillars of the lesser libellæ, nor confine themselves to those belonging to other tribes. They will eagerly prey upon the different kinds of cads, or caterpillars of the phryganæ; great numbers of whom, at certain seasons, quit those husks or cases they make and swim about, with less fear and dread than in the early part of the spring. I have also seen the caterpillars of the nota spectas or boat-flies, devoured by them; and, not seldom, the small blood-worms, as they are called. In short there are but few of the lesser animals that live in the water, but, when once they get within reach of their instruments, will certainly fall victims to these fresh-water leviathans.

'I could never observe that these caterpillars ever threw off any exuvia, or skin, in their progress from the egg to the complete animal, as most other insects do that live in the open air; neither could I ever perceive any difference between the caterpillars and chrysalises of this genus in their outward forms; the same voracious behaviour, in seizing and devouring their prey, reigning both in one and the other: but that they internally undergo some material alteration, when passing their respective states, is what I do not entertain the least doubt of; as the organs of respiration during the creature's life in the water, appear to me to be under a necessity of receiving a great alteration, when they are to perform the same office in so different a medium as the air. Nor can I suppose this business to be done in so quick and sudden a manner, as the short space of time in which the creature would then be passing from the caterpillar-state to the perfect one would permit, without having the intestines prepared, as it were, and fitted by some previous change. However as this is conjecture only, I shall dwell no longer on this head; my present purpose being to point out, and describe their general circumstances and behaviour.

'When the caterpillars of the respective species have arrived to their full growth, and nature informs them that they are to quit their former element of water, for one, wherein they are to appear invested with very different powers, they prepare for this extraordinary change; and creeping up the sticks, straws, or plants they find for their purpose, whose tops grow out of the water, they entirely quit that element, and, stopping at about six or eight inches above its surface, there fix themselves, and continue some time, till their internal form, growing too big to be confined within the skin, that a few minutes afterwards will be entirely thrown off, on a sudden that part of it which covers the thorax, splits or bursts on the upper-side, and the creature, pushing out its head, next disengages its fore-legs, which fastening to any substance within its reach, draws gently the remainder of its body and legs entirely out, just as a man draws his leg out of a boot, leaving its slough or skin sticking in its place, and in the exact form wherein it appeared itself but a few moments before. Having thus quitted its former covering, it waits for the wings to expand themselves, and grow to their proper size; being before confined within those small cases I mentioned were placed on the back. In about half an hour, if the weather is favourable, this extraordinary operation is completed; and the wings having arrived to their proper size, the creature generally makes an effort, to try its strength; well knowing, that if it fails in attempting to fly, without being endued with a sufficient degree of it, it must certainly fall into that water it lately quitted, and there perish; but having made several

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motions with its wings, and finding its power equal to its desire, it suddenly flies into the air, and there fills up a character as different from the former as one element is from the other. At the time this change is accomplishing, the instrument or weapon for catching their prey, before mentioned, by an effect of nature, totally disappears, and not the least vestige of it then remains; the mouth, indeed, is furnished with jaws, and those of a very extraordinary form, dividing themselves both horizontally and perpendicularly, but no part of them appears extended beyonded the rest, or have the least appearance of being furnished with an instrument like what they had in their former state.

'Hitherto I have considered these creatures only in their infant or incomplete states; wherein the faculties and powers they are endued with, are entirely different from those of their perfect and complete ones. In the former I have described them swimming and groveling about in the water, preying upon the lesser kinds of insects, being incapable of subsisting for any length of time out of that element; in the latter we must view them capable of flying in the open air, and conveying themselves from place to place. If they are then confined to the limits of a small pond, they are now capable of roving from tree to tree, and from field to field, darting and skimming along with all the rapidity and seeming joy, that a being sensible of, and exulting in its own powers, can be supposed to do; in short we must now view them in shapes so distinct and different from their former ones, that they hardly seem to bear any relation to each other, except in their nature and appetites; for although they appear in a far more elegant dress than when they were in their caterpillar-states, yet these are just the same, the same voracious inclinations subsisting now as formerly; hunting after, and preying upon, the lesser genera, with the same eagerness and desire as they did when inhabitants of the water. Incredible numbers of small moths, bees, flies with four and two wings, are the daily sacrifices offered to the insatiable appetites of these hungry gluttons; and where they devoured one insect in the water, they now destroy an hundred, if the mildness of the season will permit them to range about in quest of them. In rainy weather they seldom or ever move; nor when the wind is very strong and boisterous. Indeed it is not to be wondered at. The small insects, who are their proper food, being prevented by the same reasons from being abroad, consequently are an impediment to those motives, that so strongly induce the libellas to fly about. During such inclement times they generally shelter themselves from the wind, &c. being suspended by their feet in a perpendicular position on some twig, that is remote and separate from any boughs, waiting in that manner, without any motion, for better weather and sunshine.

'If we attentively consider these creatures, either in their caterpillar or complete states, we cannot help concluding them to be a rank of beings, of greater benefit and advantage to mankind than they appear to be at first view; for, not to mention their being annual "ministers of nature," they are appointed, by the great Governor of the universe, as grand instruments for assisting to preserve that equilibrium so apparently reigning through the insect world; and which all, who have made any progress in the study of natural history, unanimously confess. Hence the voracious disposition of the libellas, is wisely made to answer a most necessary and beneficial purpose; and the great numbers of small insects, who are daily sacrificed to their insatiable appetites, both in their caterpillar as well

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the complete ſtates, is as ſtrong an inſtance as any I know, of the neceſſity and propriety of the exiſtence of theſe animals. The general principle reigning through the whole animal kingdom, of the ſtronger preying on the weak and defenceleſs, can hardly be explained to the purpoſe of being uſeful to mankind, and agreeable to the laws of nature, in any one inſtance more, than is evidently to be obſerved in the ſubjects I have been deſcribing. The leaſt reflection will confirm this, for if the food of the libellas, when in their complete forms, had conſiſted of the leaves of plants, like the locuſt genus, and not of thoſe ſmall inſects they now prey on; or had it, like the beetle tribe, conſiſted of the ſuperfluous parts of nature, as the putrid carcaſes of dead animals, rotten wood, &c., how great a chaſm would there have been in the univerſal chain? How evident and conſpicuous would it have appeared? And how could the vaſt number of ſmall inſects, increaſing every day during the ſummer, be reſtrained and leſſened? What genus of the tranſparent-winged claſs could poſſibly have performed this buſineſs ſimply? Or could all the genera of flies, and even birds that we know of, have accompliſhed this end? Could all the dipteræ, or any other kinds that prey on the leſſer genera, have prevented ſuch an increaſe of them, as to become in a little time a plague too great to be borne? No. The Almighty Creator has moſt wiſely conſtituted this genus for executing his commands, in the manner I have deſcribed; and, for this reaſon, they muſt be conſidered as beings of greater conſequence than the inconſiderate part of mankind allow them to be.

'Nor is this the only advantage ariſing from their exiſtence. The ſtill waters, where theſe creatures are inhabitants during their infant ſtate, are, in ſome degree, by their aſſiſtance, preſerved ſweet and good, that otherwiſe might corrupt and putrify; for the motion the waters receive by theſe inſects is not trifling; the reſpiration they perform in that element, being obſervable by a cloſe attention, which, together with that, and the motion of thouſands of other inſects, does in ſome meaſure contribute to keep it ſweet and wholeſome.'

III. *Memoirs of Agriculture, and other Oeconomical Arts. By* Robert Doffie, *Eſq. Vol. II.* 8*vo.* 5*s.* Nourſe.

IT appears from the Preface to this volume, that ſome unforeſeen accidents had prevented its being publiſhed ſo early as was originally intended; and that the ſame cauſes ſtill operate ſo much, that the editor has been obliged to delay the continuation of the Proceedings of the *Society for the Encouragement of Arts, Manufactures, and Commerce*, till another opportunity. We are ſorry for any retardment in the proſecution of a work which promiſes to be attended with ſuch advantage to the public as theſe Memoirs; but we have had ſo frequent occaſion of remarking the precipitancy of a certain other ſociety in the publication of their Tranſactions, that we cannot help looking upon any circumſtance which favours a proper deliberation in that point, as a matter conducive to the reputation of

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thoſe who are concerned in the work. We are alſo informed in the Preface, that ſome of the papers inſerted in this volume, have formerly appeared in print, alone, or in ſome miſcellaneous compilations; but that all of them, one or two only excepted, had been ſurreptitiouſly obtained by the editors, and were publiſhed in a very incorrect manner. For theſe reaſons, as well as that all the pieces which the ſociety thought proper to lay before the public, ſhould be preſerved in one repoſitory, where they might always be found, they are now republiſhed in this collection.

The firſt article in this volume is an account of an improved method of cultivating lucern. In drilling, or tranſplanting this graſs, three feet four inches is the common diſtance adviſed to be made betwixt the rows; but from theſe experiments it is found, that exactly half that diſtance, or one foot eight inches, is ſufficient; and that in a field ſo laid out, the crop is actually greater than where the uſual method had been followed. It appears, at the ſame time, to be aſcertained from theſe experiments, that in the cultivation of lucern, as well as the other products of agriculture, the broad-caſt method of huſbandry is greatly ſuperior to the drill; a point which ſeems now to be fully agreed upon by the moſt approved writers on the ſubject.

The ſecond article contains directions for making a cheap, ſtrong, durable, and handſome coping for walls.

The next is an account of a method of making mortar, which will be impenetrable to moiſture, acquire great hardneſs, and be exceeding durable; preſumed to be that uſed by the ancients. This is ſo valuable an improvement, that it would be unpardonable not to give a particular account of the preparation.

"Take of unſlacked lime, and of fine ſand, in the proportion of one part of the lime to three parts of the ſand, as much as a labourer can well manage at once: and then, adding water gradually, mix the whole well together by means of a trowel, till it be reduced to the conſiſtence of mortar. Apply it immediately, while it is yet hot, to the purpoſe, either of mortar, as a cement to brick or ſtone; or of plaſter for the ſurface of any building. It will then ferment for ſome days, in drier places; and afterwards gradually concrete or ſet; and become hard. But in a moiſt place it will continue ſoft for three weeks or more; though it will, at length, attain a firm conſiſtence, even if water have ſuch acceſs to it ſo as to keep the ſurface wet the whole time. After this, it will acquire a ſtone-like hardneſs; and reſiſt all moiſture.

"The perfection of this mortar depends on the ingredients being thoroughly blended together; and the mixture's being applied immediately after to the place where it is wanted. In order to this, about five labourers ſhould be employed for mixing the mortar, to attend one perſon, who applies it."

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We are told that chalk-lime, which is the kind moſt commonly uſed at London, is unfit for the purpoſe, on account of the flints it contains, which render it neceſſary to be ſkreened before it can be tempered with the water and ſand. Previous to ſkreening, however, the lime muſt be ſlacked; and the ſlacking it before it be mixed with the ſand, prevents its acting on that ingredient, ſo as to produce their incorporation; which power it loſes, in a great degree, after its combination with the quantity of water that ſaturates it. The lime for this purpoſe, therefore, muſt be that made of lime-ſtone, ſhells, or marble; and the ſtronger it is, the mortar will be proportionably the better.

Beſides an attention to the kind of lime to be uſed in making this mortar, what is intended for it ſhould be carefully kept from the acceſs of air, as it will readily attract moiſture, and loſe proportionably that power of acting on the ſand to produce an incorporation. It is alſo adviſed to exclude the ſun and wind from the mortar for ſome days after it is applied, that its drying too quickly may not prevent the due continuance of the fermentation, which is neceſſary to favour the action of the lime on the ſand.

This mortar is attended with very particular advantages; for it may be uſed, and will even attain a perfect induration, though moiſture have acceſs to it when it is applied; and while it is fermenting and ſetting, it is extremely beneficial for preventing the ouſing of water through the floors, or walls of houſes, where the common method would have no effect. When a very great hardneſs and firmneſs are required in this mortar, the uſing of ſkimmed milk, inſtead of water, either wholly, or in part, will produce the deſired effect; and in this circumſtance likewiſe, the preparation is imagined to reſemble that of the ancients.

The fourth article preſents us with obſervations on the comparative utility of the drill and broad-caſt methods of huſbandry; and on the turnep cabbage. The comparative merit of the drill and broad-caſt methods, has already been placed in ſo clear a light, by the accurate and induſtrious Mr. Young, that the matter ſeems now to be fully determined: we ſhall, therefore, only obſerve, that the reſult of theſe experiments is ſimilar to thoſe of that author.

The ſucceeding Memoir contains further obſervations on the qualities, culture, and uſe, as well as an eſculent plant, as in agriculture, of the turnep-rooted cabbage; and an account of a method of raiſing melons in bark, without any earth or dung. The laſt of theſe being uncommon, we ſhall extract it.

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'Prepare a bed of caſt tanners bark, about four feet deep, ſix feet wide, and twelve feet in length within-ſide the frame; to be covered with four ſaſh-lights when finiſhed. No rain, or water, is to be admitted, by any means: for that will hinder the ſweating and heat of the bark.—This bed is to be prepared about a month beforehand for receiving the ſeed: and March will do well for this purpoſe for private uſe.—When the bed becomes warm (which generally happens in about twenty days, or little more) a few ſeeds are to be ſteeped in a little warm milk, in a tea-cup, or ſmall earthen veſſel; and plunged into the bark-bed for about thirty-ſix hours, to promote its vegetation. Then open four holes in the bed, at equal diſtances, of nine inches diameter, and about five inches deep: having in readineſs about a peck of pounded bark (ſaw-duſt like) to place at the bottom of the holes, three inches thick. On this place the ſeeds: preſſing them with the finger a little. This done, cover the ſeeds two inches thick with the ſame powder of bark, as was put at the bottom: preſſing it down cloſe with the hand. This is all that is needful to be done in planting; and is all eaſy enough.

'When the plants are advanced to a proper ſize, make choice of the beſt; and take the others away, at pleaſure, as the caſe requires: giving them proper pruning, and as much warm air, as poſſibly can be, through the ſummer: as is done in the common methods.

'By this practice, I have for ſeveral years paſt, raiſed as good melons of divers kinds, as were ever brought to table; and that without earth, dung, or water.

'I really think the fruit of the melon plants, ſo managed, is better-taſted than that of thoſe raiſed on ſtinking dunghills; and, perhaps, more wholeſome too.'

Articles ſixth, ſeventh, and eighth, contain further experiments to determine the comparative advantages of the drill and broad-caſt huſbandry, three accounts of the cultivation of burnet, and obſervations on cole-ſeed.

The next ſubject is a method of brining corn, to prevent ſmut; with general obſervations on the nature and cauſes of ſmut. The method of brining which is here recommended, and has been ſucceſsfully practiſed by the inventor for thirty years, is thus related in the Memoirs.

'A tub is to be procured, that has a hole at the bottom; in which a ſtaff, and a tap-hoſe, are to be fixed over a wiſp of ſtraw, to prevent any ſmall pieces of lime paſſing, (as in the brewing-way). This done, put in ſeventy gallons of water; and then a corn-buſhel heaped full of ſtone-lime unſlacked; ſtirring it well till the whole be diſſolved, or mixed; and letting it ſtand about thirty hours. Afterwards run it off into another tub, as clear as may be, in the manner practiſed for beer. This generally produces about a hogſhead of good ſtrong lime-water. To this add three pecks of ſalt: which will weigh forty-two pounds; and, with a little ſtirring, will ſoon diſſolve. Thus there is obtained a proper pickle for the purpoſe of brining, and liming the ſeed-wheat, without any manner of obſtacle. This is preferable to the common way; and greatly facilitates the drilling, where that method of culture is uſed.

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'In this liquor ſteep the wheat in a broad-bottomed baſket of about twenty-four inches diameter, and twenty inches depth, made on purpoſe for large ſowings: running in the grain gradually in ſmall quantities, from ten or twelve gallons up to ſixteen gallons, and ſtirring it. What floats muſt be ſkimmed off with a ſtrainer; and muſt not be ſown. Then draw up the baſket, to drain over the pickle for a few minutes.—The whole of this operation may be performed within half an hour; and the ſeed will be duly pickled. After which proceed as before.—This done, the wheat will be fit for ſowing in twenty-four hours, if required. But if deſigned for drilling, it will be found beſt two days after the pickling. And if it be prepared four or five days before-hand, in either caſe it makes no difference at all, that I know of. But, in the caſe of drilling, ſhould the ſeed be clammy, and ſtick to the notches in the drill-box, more lime muſt be added to the lime-water. Here the maſter muſt uſe his *direction*, as the caſe requires. For ſome lime has much more drying and aſtringent qualities in it than other.—If ſea-water can be obtained conveniently, leſs ſalt will ſuffice. But ſome will be found neceſſary even then: otherwiſe light grains will not float: a thing which is of more conſequence than is generally imagined. Theſe light grains ought, therefore, to be carefully ſkimmed off; and thrown aſide for poultry, &c.'

The tenth article affords obſervations on pine-trees, and larches, reſpecting the advantages of planting them, and ſome uſeful particulars in the method of it.

The eleventh, is an abridgment of, and obſervations on, the contents of a Treatiſe on the Diſeaſes of Corn, while growing; written in Italian, by count Ginanni, and lately preſented by him to the ſociety. From the account here given of this work, it appears, that the author has treated the ſubject in a very learned and elaborate manner; that he has read, and collected the opinions of all preceding writers, who could afford any information for his purpoſe; and that he has added ſuch obſervations of his own, as occurred to him, either from reaſoning on principles, or examining facts. It would ſeem, however, as if the count was much more diffuſive than neceſſary, though it is acknowledged to contain almoſt every thing that has hitherto been advanced on the ſubject. The principal diſeaſes to which count Ginanni imagines corn to be liable while growing, are four in number, viz. *La Ruggine del Grano*, *la Filigine del Grano*, *Il Grano Carbone*, and *Il Grano Ghiottone*. Theſe anſwer to blaſting, ſmutting, the bag-ſmut, and mildew.

The ſecond capital diſeaſe of growing corn, treated of by count Ginanni in this work, and which he calls *la Filigine del Grano*, clearly correſponds with one of thoſe morbid affections, generally termed among us, the *ſmutting* of *corn*. For we give the ſame appellation of ſmut alſo to another diſeaſe, which the count very juſtly conſiders as of a different ſpecies, and treats

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treats of by the name of *il Grano Carbone*. To expreſs theſe two diſeaſes by the correſpondent names uſed among us, the *Carbone* may be interpreted *bag-ſmut*; and the *Filigine*, *looſe-ſmut*. It is acknowledged that count Gihanni deſcribes the looſe-ſmut with great accuracy; but the editor remarks that, though he has mentioned the opinions of various authors, he is entirely ſilent with regard to *animalculæ*, which are ſuppoſed to be the cauſe of the diſeaſe. The precautions recommended by the count for the prevention of looſe-ſmut, are, to ſow the grains of corn at a diſtance from each other; to keep the ground clear of weeds; and to avoid the ploughing ſome lands in time of bad winds.

The remaining capital diſeaſes of corn are treated of by the count with the ſame care and attention as the two former. This Memoir, however, is chiefly valuable for the learned and ingenious commentaries with which we are favoured by the editor, who, on account of the labour he has beſtowed on this curious and important ſubject, is highly intitled to approbation.

Beſides the capital diſeaſes abovementioned, the count has enumerated ſix more of inferior note; but for a particular account of theſe we refer our readers to the Memoir.

The twelfth article contains a relation of various methods of rearing and fattening hogs, verified by experiments.

In the ſucceeding number, we are preſented with obſervations on making bread; exhibiting the means of diſtinguiſhing good corn; the weight of wheat, and the proportion afforded by it of fine flour, bran, and bread; the compoſition and ſubſequent management of bread.—Methods of preſerving yeaſt, and making leven to anſwer the ends of it; and the means of procuring bread from other cheap ingredients, where corn is wanting.

The editor very juſtly obſerves, that there are ſeveral of the domeſtic arts, which, though conſtantly practiſed, are, in general, far from being perfectly underſtood; and that this is chiefly the caſe with reſpect to bread. We agree with the editor in opinion, that there are ſeveral kinds of eſculent roots, which, if mixed with a ſmall proportion of a farinaceous ſubſtance, would afford a wholeſome and palatable bread; and it were to be wiſhed that, during a ſcarcity of corn, the prejudices of the poorer ſort of people could be reconciled to the uſe of ſuch a ſubſtitute. The roots which the editor mentions, as beſt adapted for anſwering the purpoſes of bread, are thoſe of the potatoe, turnep, carrot, and Jeruſalem artichoke.

The next article is an account of the late introduction of the true or palmated rhubarb, into Great Britain; with obſervations

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ſervations on the proper method of cultivating, and curing it, in order to obtain the roots in a ſtate officinally fit for the purpoſe of medicine.

The ſucceeding number contains an account of the qualities, culture, and uſe, of a very valuable ſpecies of potatoe, lately brought into cultivation in England. This root, which the editor diſtinguiſhes by the name of the Bedfordſhire potatoe, from the place where it firſt began to be largely cultivated, is of the conglomerated kind, and appears to be extremely prolific.

The ſixteenth article preſents us with a catalogue of machines and models in the repoſitories of the Society for the Encouragement of Arts, Manufactures, and Commerce.

The next relates obſervations on the culture and uſe of timothy-graſs, bird-graſs, burnet, and turnep-cabbage. The ſucceeding number is on the culture, product, and uſe of the turnep-rooted cabbage, in feeding ſheep. And the nineteenth article is an account of a profitable method of ſowing turneps in the intervals of a crop of beans.

The laſt article in this volume contains obſervations on the murrain or peſtilential diſeaſe of neat cattle, the methods of preventing the infection, and the medicinal treatment of the beaſts when ſeized with it.

This article, which appears to be the production of the editor of theſe Memoirs, is drawn up with great accuracy, judgment, and learning. After giving a general account of the murrain, the author enters upon a diſcuſſion of ſome of the moſt material points of its hiſtory; ſuch as the ſuſceptibility of cattle as to its infection, the conveyance of the contagion, and the means hitherto propoſed either for the prevention or cure of the diſtemper. On the firſt of theſe heads he obſerves, that an original murrain never makes its appearance but after ſome prevalent cauſe has weakened the habit of the beaſts in general; ſuch as very ſevere cold, or repeated alterations of heat and cold in the weather, a moiſt and putrid air, and a ſcarcity of wholeſome food. He obſerves alſo, that the ſame principle of a debilitated ſtate of body holds good with reſpect to the particular beaſts which are ſeized with the diſtemper.

Concerning the propagation of the murrain, Mr. Doſſie we think very juſtly refutes the common opinion of its being communicated by the air, like other contagious diſeaſes. 'There is no clear fact, ſays he, which in the leaſt proves this notion; and the univerſal failure of the preventive means founded on that idea, furniſhes the ſtrongeſt arguments againſt it.' It would appear from a number of obſervations, that cattle are

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never infected, but by an actual conveyance of the contagious matter, by means of contact of a found beaſt with one that is diſeaſed; or with ſome other body, which receives firſt the virulent matter from ſuch beaſt.

In regard to the means hitherto propoſed either for the prevention or cure of this diſtemper, we entirely agree with the author in opinion, that they are actually calculated to prove rather injurious than ſalutary, upon the principle of the diſtemper being originally the conſequence of weakneſs.

The author remarks, that the time betwixt the beaſts receiving the infection, and the perceptible effects of it, is not yet preciſely aſcertained by accurate obſervations; that, in general, appearances will be found in three or four days; though, in ſome inſtances, they may not come on till ſix or ſeven; or, if the diſeaſe be ſlight, till ten days after the infection. He entirely diſapproves of the method of inoculating for the murrain; as it is evident from facts that it neither renders the cattle leſs liable to future infection, nor leſſens the virulence of the diſtemper.

It would lead us too far beyond our bounds to enter into ſuch a minute detail of this Memoir as the importance of the ſubject requires; we ſhall therefore only obſerve in general, that it deſerves to be peruſed by every agricultural reader: and it gives us pleaſure to find that the author intends proſecuting the ſubject ſtill more at large in another treatiſe.

IV. *The* Weſt Indian: *a Comedy. As it is performed at the Theatre Royal in* Drury Lane. *By the Author of* The Brothers. 8*vo.* 1*s.* 6*d.* Griffin.

THE reception which this Comedy has met with from the public, may be fairly ſaid to place it above moſt dramatic performances which have appeared ſince we firſt undertook the taſk of monthly criticiſm. We ſaw it performed with pleaſure; but having been long accuſtomed to the ſplendid impoſitions of a theatre, forebore to give our judgment till we had diſpaſſionately peruſed it in the cloſet. Even there it has ſtood the teſt; and though we might point out a few ſlight imperfections, we ſhould, on this occaſion, be aſhamed of our own ſagacity. In ſhort we have been in ſuch a manner forced along by the magic of the ſcene, that we have had neither leiſure nor inclination to look on any objects which aroſe within its circle, but ſuch as afforded pleaſure; and it would be unpardonable in us now to retrace the path, in hopes to diſcover thorns where before we had only trod on flowers.

If

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If we offer one obſervation which may ſeem at firſt ſight to the diſadvantage of this piece, the reader will eaſily perceive that it can by no means tend to depreciate its general powers of entertainment. Take away from Belcour the account of his firſt arrival at the Cuſtom-houſe, where he thought himſelf at liberty to treat thoſe who crouded about him, like ſlaves, together with two or three other local alluſions, and his character might ſerve for that of any young man educated in a foreign country who has great propenſities to do right, accompanied at the ſame time with ſome over-ruling paſſions which every moment threaten to render his beſt qualities uſeleſs. We are willing nevertheleſs to pay all poſſible reſpect to our author's merit in reſpect of the hero of his piece; but had we undertaken to draw the portrait, we ſhould not have paid ſo great a compliment to the Weſt Indies, a place by no means famous for giving birth to men of extraordinary abilities or uncommon virtue. He who would look for the true deſignations of a Creole, will rather find them in the haſty outlines of Lovel, in High Life below Stairs, than in the moſt laboured ſcenes of this finiſhed comedy. Lovel is repreſented as the ſlave of idle prodigality, rather than the diſpenſer of uſeful munificence; nor has reflection any great ſhare in his conduct. In ſhort, a true Weſt Indian is the light foam which this dramatic chemiſt of ours has by mere art exalted into ſpirit.

In conſequence of the great and deſerved ſucceſs of this piece, every News-paper and Magazine has laid the ſtory of it before the reader; ſo that were we, in our turn, to attempt its analyſis, we ſhould communicate nothing new. What remains, therefore, is to inſert two ſcenes, the firſt of which will open the character of the Weſt Indian, while the other affords a ſpecimen of the author's abilities in depicting the comic manners of Major Dennis O'Flaherty, who for this month paſt has filled the theatre with repeated convulſions of laughter.

'Belcour enters.

'*Stockwell.* Mr. Belcour, I am rejoiced to ſee you; you're welcome to England.

'*Belcour.* I thank you heartily, good Mr. Stoekwell; you and I have long converſed at a diſtance; now we are met, and the pleaſure this meeting gives me, amply compenſates for the perils I have run through in accompliſhing it.

'*Stock.* What perils, Mr. Belcour? I could not have thought you would have met a bad paſſage at this time o' year.

'*Bel.* Nor did we; courier like, we came poſting to your ſhores, upon the pinions of the ſwifteſt gales that ever blew; 'tis upon Engliſh ground all my difficulties have ariſen; 'tis the paſſage from the river-ſide I complain of.

'*Stock.* Ay, indeed! What obſtructions can you have met between this and the river-ſide?

'*Bel.*

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'*Bel.* Innumerable! Your town's as full of defiles as the Island of Corfica; and, I believe, they are as obſtinately defended: ſo much hurry, buſtle, and confuſion, on your quays; ſo many ſugar-caſks, porter-butts, and common council-men in your ſtreets; that, unleſs a man marched with artillery in his front, 'tis more than the labour of a Hercules can effect to make any tolerable way through your town.

'*Stock.* I am ſorry you have been ſo incommoded.

'*Bel.* Why, faith 'twas all my own fault; accuſtomed to a land of ſlaves, and, out of patience with the whole tribe of cuſtom-houſe extortioners, boat-men, tide-waiters, and water-bailiffs, that beſet me on all ſides, worſe than a ſwarm of muſquetoes, I proceeded a little too roughly to bruſh them away with my rattan; the ſturdy rogues took this in dudgeon, and beginning to rebel, the mob choſe different ſides, and a furious ſcuffle enſued; in the courſe of which, my perſon and apparel ſuffered ſo much, that I was obliged to ſtep into the firſt tavern to refit, before I could make my approaches in any decent trim.

'*Stock.* All without is as I wiſh; dear nature add the reſt, and I am happy (*aſide.*) Well, Mr. Belcour, 'tis a rough ſample you have had of my countrymen's ſpirit; but, I truſt, you'll not think the worſe of them for it.

'*Bel.* Not at all, not at all; I like 'em the better; was I only a viſitor, I might, perhaps, wiſh them a little more tractable; but, as a fellow ſubject, and a ſharer in their freedom, I applaud their ſpirit, though I feel the effects of it in every bone in my ſkin.

'*Stock.* That's well; I like that well. How gladly I could fall upon his neck, and own myſelf his father (*aſide*).

'*Bel.* Well, Mr. Stockwell, for the firſt time in my life, here am I in England; at the fountain head of pleaſure, in the land of beauty, of arts, and elegancies. My happy ſtars have given me a good eſtate, and the conſpiring winds have blown me hither to ſpend it.

'*Stock.* To uſe it, not to waſte it, I ſhould hope; to treat it, Mr. Belcour, not as a vaſſal, over whom you have a wanton and deſpotic power, but as a ſubject, which you are bound to govern with a temperate and reſtrained authority.

'*Bel.* True, Sir; moſt truly ſad; mine's a commiſſion, not a right: I am the offspring of diſtreſs, and every child of ſorrow is my brother; while I have hands to hold, therefore, I will hold them open to mankind: but, Sir, my paſſions are my maſters; they take me where they will; and oftentimes they leave to reaſon and to virtue nothing but my wiſhes and my ſighs.

'*Stock.* Come, come, the man who can accuſe, corrects himſelf.

'*Bel.* Ah! that's an office I am weary of: I wiſh a friend would take it up: I would to Heaven you had leiſure for the employ; but, did you drive a trade to the four corners of the world, you would not find the taſk ſo toilſome as to keep me free from faults.

'*Stock.* Well, I am not diſcouraged; this candour tells me I ſhould not have the fault of ſelf-conceit to combat; that, at leaſt, is not amongſt the number.

'*Bel.* No; if I knew that man on earth who thought more humbly of me than I do of myſelf, I would take up his opinion and forego my own.

'*Stock.* And, was I to chuſe a pupil, it ſhould be one of your com-

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complexion; so if you'll come along with me, we'll agree upon your admission, and enter on a course of lectures directly.

'*Bel.* With all my heart. [*Exeunt.*'

And now for the major, whose name we cannot transcribe without the smile that every where attends the repetition of it.

'Lady Rusport enters, leaning on Major O'Flaherty's arm.

'*O'Flaherty.* Rest yourself upon my arm; never spare it: 'tis strong enough: it has stood harder service than you can put it to.

'*Lucy.* Mercy upon me, what is the matter; I am frighten'd out of my wits: has your ladyship had an accident?

'*Lady Rusport.* O Lucy! the most untoward one in nature; I know not how I shall repair it.

'*O'Fla.* Never go about to repair it, my lady; ev'n build a new one; 'twas but a crazy piece of business at best.

'*Lucy.* Bless me, is the old chariot broke down with you again?

'*Lady Rus.* Broke, child? I don't know what might have been broke, if, by great good fortune, this obliging gentleman had not been at hand to assist me.

'*Lucy.* Dear Madam, let me run and fetch you a cup of the cordial drops.

'*Lady Rus.* Do, Lucy. Alas! Sir, ever since I lost my husband, my poor nerves have been shook to pieces; there hangs his beloved picture; that precious relick, and a plentiful jointure, is all that remains to console me for the best of men.

'*O'Fla.* Let me see; i'faith a comely personage: by his fur cloak I suppose he was in the Russian service, and by the gold chain round his neck I should guess he had been honoured with the order of St. Catharine.

'*Lady Rus.* No, no; he meddled with no St. Catharines: that's the habit he wore in his mayoralty: Sir Stephen was Lord Mayor of London; but he is gone, and has left me a poor, weak, solitary widow behind him.

'*O'Fla.* By all means, then, take a strong, able, hearty man to repair his loss: if such a plain fellow as one Dennis O'Flaherty can please you, I think I may venture to say, without any disparagement to the gentleman in the fur gown there.——

'*Lady Rus.* What are you going to say? Don't shock my ears with any comparisons, I desire.

'*O'Fla.* Not I, by my soul; I don't believe there's any comparison in the case.

'*Lady Rus.* Oh, are you come? Give me the drops; I'm all in a flutter.

'*O'Fla.* Hark'e, sweetheart, what are those same drops? Have you any more left in the bottle? I didn't care if I took a little sip of them myself.

'*Lucy.* Oh! Sir, they are call'd the cordial restorative elixir, or the nervous golden drops; they are only for ladies cases.

'*O'Fla.* Yes, yes, my dear, there are gentlemen as well as ladies that stand in need of those same golden drops; they'd suit my case to a tittle.

'*Lady Rus.* Well, Major, did you give old Dudley my letter, and will the silly man do as I bid him, and be gone?

'*O'Fla.* You are obey'd; he's on his march.

'*Lady Rus.* That's well; you have manag'd this matter to perfection; I didn't think he wou'd have been so easily prevail'd upon.

'*O'Fla.*

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'*O'Fla.* At the firſt word; no difficulty in life; 'twas the very thing he was determin'd to do, before I came; I never met a more obliging gentleman.

'*Lady Ruſ.* Well, 'tis no matter; ſo I am but rid of him and his diſtreſſes: wou'd you believe it, Major O'Flaherty, it was but this morning he ſent a begging to me for money, to ſit him out upon ſome wild-gooſe expedition to the coaſt of Africa, I know not where.

'*O'Fla.* Well, you ſent him what he wanted?

'*Lady Ruſ.* I ſent him, what he deſerved, a flat refuſal.

'*O'Fla.* You refuſed him!

'*Lady Ruſ.* Moſt undoubtedly.

'*O'Fla.* You ſent him nothing!

'*Lady Ruſ.* Not a ſhilling.

'*O'Fla.* Good morning to you—Your ſervant—(*going*).

'*Lady Ruſ.* Heyday! What ails the man? Where are you going.

'*O'Fla.* Out of your houſe, before the roof falls on my head—to poor Dudley, to ſhare the little modicum that thirty years hard ſervice has left me; I wiſh it was more for his ſake.

'*Lady Ruſ.* Very well, Sir; take your courſe; I ſhan't attempt to ſtop you; I ſhall ſurvive it; it will not break my heart if I never ſee you more.

'*O'Fla.* Break your heart! No, o' my conſcience will it not—You preach, and you pray, and you turn up your eyes, and all the while you're as hard-hearted as a hyena—A hyena truly! By my ſoul there isn't in the whole creation ſo ſavage an animal as a human creature without pity.' [*Exit.*

We have not ſelected the moſt intereſting ſcenes from this piece, but have rather choſen to exhibit thoſe which were chiefly deſcriptive of the two principal characters. He who would form a complete idea of the Weſt Indian, muſt attend him through a long train of careleſſneſs and reflection, of vices ariſing from exuberance of paſſion, and actions which could reſult only from the nobleſt diſpoſition. In this purſuit, the reader will be ſurpriſed with new proſpects at every turn; and will be ready to join with us in pronouncing, that he never received greater pleaſure from any comic performance of modern date, either in the cloſet or on the ſtage.

V. *The Mathematical Principles of Geography. Containing*, 1. *An Account of the various Properties and Affections of the Earth and Sea; with a Deſcription of the ſeveral Parts thereof. And a Table of the Latitude and Longitude of Places.* 2. *The Uſe of the Artificial or Terreſtrial Globe, in ſolving Problems.* 3. *The Principles of Spherical and Spheroidical Sailing; with the Solution of the ſeveral Caſes in Numbers, by the common Tables, according to the Spheroidical Figure of the Earth.* 8vo. 7s. Nourſe.

THE utility of geography and navigation to mankind in general is too evident to need illuſtration; like ſiſter arts, they go hand in hand, and each is ever aſſiſting to the other;

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the former of these arts enable us to ascertain the situation of places, by fixing their latitude and longitude; and by help of the latter, we conduct our ships from one port to another with safety and expedition; to these noble sciences we are indebted not only for our increase of knowledge by travelling to foreign parts, but also for those immense riches which are frequently acquired by the industrious merchant, and other traders among commercial people; 'and therefore, as our author observes, are necessary to be known for the sake of trade. But necessity may be understood two ways, either for *absolute need*, without which a thing cannot be; or merely for a *conveniency*, without which a thing cannot well be. Now it is certain, that many places are so poor, as not to be able to maintain a populous nation, without the help of foreign trade, at this time when the world is grown so full of people. In this case, there is an absolute necessity for navigation to carry on the business of merchandizing, without which the inhabitants could not live.'

The work before us is divided into three parts, consisting of geography, navigation, and dialling; in the former of these, we have an investigation of the figure of the earth, both as a sphere and spheroid, several properties of the sea, the origin of springs and rivers; also a method of finding the distances of places, and making maps; to these articles are added, the use of the terrestrial globe, exemplified by the solution of several important problems of the sphere, and a copious table, exhibiting the latitude and longitude of near two thousand of the most remarkable places in the four quarters of the earth.

In the second part, which treats of navigation, Mr. Emerson has resolved the several cases thereof in the common way, and also according to the spheroidical figure of the earth, to the former he gives the preference, and very justly observes, the latter is rather a matter of mere speculation, than any real use at sea; 'for in a day's run, the necessary calculations being made by either method, will have no sensible difference. And a ship must reckon her way every day, and so day after day, through the whole voyage. And when an observation is had, this sweeps away all irregularities from every cause, and sets all right, as far as there is a possibility to do it; and surely, an observation is the only thing to be depended on in a reckoning, and ought never to be neglected; and therefore, as no apparent advantage is got by this way of sailing, it may be set aside, and the more simple and easy method by the sphere continued in use. For who will think it worth their while to spend a deal of superfluous time and labour, to obtain a degree of accuracy, which can never be wanted? No-

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body will, but ſuch are fond of novelties, and therefore, they prefer ſuch things becauſe they are new, though they have no advantage above other methods, but a manifeſt diſadvantage of embarraſſing the calculation, and making more work for the ſailor; for which, I believe, he will never thank them.'

Our author concludes this ſecond part with the following remark. 'To complete the art of navigation, theſe three things are abſolutely neceſſary; the variation of the compaſs, the latitude of the ſhip, and the longitude of it. The firſt may be found by an amplitude, or azimuth; the ſecond is known from the ſun's meridian altitude; the third is ſtill a ſecret, and likely to continue ſo. For, though many thouſand pounds have been paid for the pretended diſcovery thereof, I doubt, we ſhall ſtill remain juſt as wiſe as we were before the diſcovery; except the ill ſucceſs of it happens to teach us ſo much wit, as to take better care of our money for the future. And, indeed, all unlikely ways and means for this purpoſe, have been propoſed and proſecuted; whilſt the only probable method is never thought of, or quite neglected.'

The third and laſt part of this work contains a complete treatiſe of dialling, wherein the foundation of that art, and the general properties of dials, and dial-planes, are explained upon the cleareſt principles; the rules for calculating all the requiſites in drawing horizontal, vertical, declining, or reclining dials, rendered eaſy to be underſtood, and the method of deſcribing the common furniture of thoſe dials, is the moſt conciſe and elegant of any we remember to have yet ſeen.

Before we conclude this article, we ſhall, in juſtice to the author's reputation, endeavour to obviate a ſeeming difficulty which occurs at p. 34. of the geographical part, where, in Cor. 1. it is ſaid, that 'the length of a pendulum vibrating ſeconds, increaſes from the equator to the pole, as the force of gravity increaſes, that is, as the ſquare of the coſine of the latitude.' But it is evident, the coſine of the latitude, and, conſequently, its ſquare, decreaſes from the equator towards the pole; therefore, we apprehend, it is by an error of the preſs, rendered ſquare of the coſine, inſtead of ſquare of the right ſine; and, indeed, the demonſtration at p. 26, and the table of the lengths of a pendulum to vibrate ſeconds, at p. 35, ſeem to indicate the ſame thing: theſe corrections being made, it will appear, that the increaſe of gravity, in going from the equator to the pole, is directly as the ſquare of the right ſine of the latitude, and the length of a pendulum vibrating ſeconds, increaſes from the equator to the pole in the ſame proportion, which agrees exactly with Newton, Sterling, M'Laurin, Simpſon, and other eminent mathematicians.

VI. *A Voy-*

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VI. *A Voyage to* China *and the* East Indies, *by* Peter Osbeck. *Together with a Voyage to* Suratte, *by* Olof Toreen; *and an Account of the* Chinese *Husbandry, by Captain* Charles Gustavus Eckeberg. *Translated from the* German, *by* John Reinhold Forster, *F. A. S. To which are added, A* Faunula *and* Flora Sinensis. *2 Vols. 8vo. 10s. 6d. sewed.* White.

NO literary productions are more entitled to a favourable reception from the public than books of voyages and travels, which contain honest and accurate inquiries into the works of nature. They at once gratify curiosity, a strong and prevalent principle in the human mind, and augment our veneration of the Creator, by a further display of his wisdom and goodness. While they entertain the reader, they inspire him with a rational religion.

Books of this kind, too, when they are written by authors whose researches have been judicious and indefatigable, have always novelty to recommend them; a recommendation much wished for, but seldom found in these times, when arts and sciences seem so near perfection, when publications are daily multiplying, and people grow tired of reading repetitions. The mind of man is active, and progressive; it is ever making new advances in knowledge; but the physical world is inexhaustible.

We must rank Mr. Osbeck, the author of the work before us, with these respectable writers. A diligent and elegant observer of nature, he carefully studied her objects in the different countries to which he travelled, without bestowing his attention upon trifles. No marks of credulity, ostentation, or disingenuity are to be met with in this book; no minuteness which will be disagreeable to a philosopher.

Mr. Osbeck, chaplain of an East-India ship of Sweden, his native country, was a pupil of the great Linnæus; and though natural history seems his favourite subject, it appears that nothing, when he was abroad, which was worthy of being known, escaped his attention. The history, the antiquities, the religion, the manners, the dress, the characters, and the policy of the different countries in which he resided, were likewise objects of his inquiry. The merchant will here find an accurate account of many commodities brought from the East; and of the commerce of China. In short, there are many remarks in the course of this work that will assist the reader in the study of agriculture, medicine, history, geography, and almost every other branch of learning.

But the following quotation from the author's preface will give our readers as favourable and just an opinion of his in-

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duſtry, judgment, and taſte as any thing we can ſay to his advantage.

'During the courſe of our voyage, I obſerved the latitude at all opportunities, and have ſo deſcribed ſeveral fiſh and birds, that if they ſhould occur to others they may be known by them though they had never ſeen them before. Some which I have only ſeen at a diſtance, I have (till further examination) only mentioned under the name which the ſailors generally give them in the latitude, where they either ſtay for a ſeaſon or throughout the whole year. I have remarked ſwallows and other birds when they approached our ſhip, that by a variety of obſervations on that kind, we may become better acquainted with the hiſtory of their migrations.

'During my ſtay in China and other foreign places, I have been exceedingly attentive to the exterior aſpect of the inhabitants, their dreſs, cuſtoms, religion, manner of ſubſiſtence, trade, &c. but eſpecially to the condition of the country, the ſoil, the quadrupeds, amphibia, fiſh, birds, inſects; likewiſe the trees, herbs, plants, ſeeds, &c. of which I have brought a good many with me. Moſt new plants and other natural bodies I have deſcribed in Latin, that foreigners might likewiſe avail themſelves of theſe deſcriptions: but ſome few run in my mother tongue, on account of thoſe who underſtand no other. I have minuted the particular ſpot in which I found every plant, ſuch as plain, mountain, valley, whether in ſhade, &c. becauſe an ignorance of ſuch circumſtances frequently fruſtrates the labour and expence uſed in the cultivation of foreign plants.

'I have ſhewn, that moſt foreign nations, and eſpecially the Chineſe, live for the greateſt part on fruits, roots, and plants, and that they cultivate ſuch plants in their marſhes, as will not ſucceed in other places: we might alſo find ſufficient proviſion among our own ſpontaneous plants. The Chineſe inſtruct their children in a religion both irrational and pagan, yet the principal objects of their education are morality and œconomy.

'In ſome places I have taken notice of things not uncommon in Sweden; which are however worthy of remark, becauſe they are found in ſuch diſtant climates, where every thing elſe is different: from hence we might at leaſt draw ſome uſeful concluſions.

'We are uſed to aſk what a thing is good for? And often raſhly think that alone uſeful, which ſerves for medicine, cloaths, and food: as if the eye had no claim to its gratifications, and as if what is agreeable was not connected with what is uſeful. The dreſſes and utenſils of diſtant countries are admired and carefully collected; why ſhould not then the works of the Creator deſerve at leaſt an equal degree of attention?

'The obſervations which I have made in ſeveral places, eſpecially ſuch as were much frequented, are ſhort and inartificial: and it will appear from my ſtile, in how languid a manner the pen performs its office amidſt the ſcorching heat of the Chineſe ſhores, where, to avoid the ſuſpicion of the people, I frequently wrote with my hand in my pocket, on a pocket book. Let every reader conſider my ſituation, and apply the caſe to himſelf. The hurry of the preſs has excluded ſome additions which I intended to have made.

'I only wiſh that my obſervations may procure half as much approbation from the world, as they have coſt me trouble and attention. I ventured on ſhore at the iſland of Java, where the woods

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are filled with tigers and crocodiles; and hazarded my life in China; (where the heat of the sun on barren hills, robbers on the roads, and petulant children in back streets, are continually annoying a foreigner); and landed on the island of Ascension, where the sun hatches the eggs of the tortoises, and in a short time ruins the constitution of the most healthy. On the whole, however, I have no reason to be sorry for my voyage, from the kind reception with which the directors of the East India company have honoured me on my return: the same year they gave me leave to go on a second voyage, which some intervening obstacles obliged me to lay aside.'

These two volumes contain, with the travels of Mr. Osbeck; a voyage to Suratte, China, and Java, by Mr. Toreen, chaplain to a ship in the Swedish East-India company's service; and a short account of the Chinese husbandry, by Charles Gustavus Eckeberg, captain of a ship in the same service. These gentlemen, likewise, are curious observers of nature and art; their works deserve to be classed with those of our author. Toreen was a man of distinguished capacity and learning. He left Gottenburg in the quality of a chaplain to an East-Indiaman, to enlarge his knowledge. That he might make philosophical observations with more accuracy, he went first to Upsal, that he might improve himself by the instructions of the celebrated Linnæus. While he was abroad, he collected many scarce plants, which he presented to his master in natural history, who named the Torenia Asiatica, after its discoverer. The series of letters from November the 20th, 1752, to May 3, 1753, which he published on his return, are translated in the second volume of this work. He died near Nasinge, in Sweden, on the 17th of August, 1753.

The Faunula, and Flora Sinensis, which are added to this collection, are, Essays towards a Catalogue of Chinese Animals and Plants.

The principal articles of the first volume are, Mr. Osbeck's account of Spain, the Canary-Islands, Java, and a great part of his account of China. His observations in both the volumes may be termed a philosophical journal. Like a faithful narrator, he trusted not to his memory; but committed his remarks to paper as soon as he had examined their objects. His book is an agreeable, and well-arranged miscellany; and though it principally treats of natural curiosities, and particularly of plants, it likewise comprehends the arts, manners, government, and religion of the countries which he visited.

We beg leave to recommend in general his philosophical disquisitions to those who take pleasure in studying the operations of nature; we shall extract his account of the three principal sects of religion in China, as a specimen which will afford amusement to most of our readers.

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'The first principal sect is called Tao-tsa, and their founder Daokium. Its followers endeavour to disengage themselves from every thing which tends to disquiet the rest of the soul, to live free and void of cares, to forget the past, and not to be in apprehensions for the future. They have fictitious spirits, which are independent of the Supreme Being, and among these they comprehend some of their ancient kings. They look upon it as a folly to procure another persons's happiness and lose their own rest by it. They brag of a preservative against death, lest the remembrance of it should cause them trouble. They think to get their wishes fulfilled by the assistance of the evil spirit. The emperor Fou-ti drank several times of their pretended draught of immortality; but he at last found he was as mortal as others, and pitied his own credulity. The heads of this sect are very learned, and live in towns in fine houses. Numbers of people come to them out of the adjacent provinces, and fetch remedies for their diseases; and by the way get them to tell them the fate of the remainder of their lives; and the principal man gives them a paper full of particular letters, which they pay for very thankfully. This sect has decreased or increased according as the court has favoured or neglected it.

The second and most common sect, are the Fo, or Fo-é. The emperor Ming introduced it in the year 65 after Christ's birth, having dreamed of, and recollected an opinion of the great Confucius, that the Most Holy was to be found in the western countries. He, therefore, sent to enquire for him in India; and his people meeting with the idol Fo, or Fo-é, they believed they had found the true worship, and brought this idol to China, and together with it those tales which fill the Indian books. This infection began at court, and soon took root in the provinces, and afterwards spread through the whole empire. Their religion consists in not killing any living creature, for they believe that the souls of their ancestors transmigrate into irrational creatures, either into such as they liked best, or into such as they resembled most in their behaviour: for which reason they never kill any such animals; but while they live feed them well, and when they die bury them with splendour*.

'Le Comte gives the following account of that which happened to himself: "I once was called to baptize a sick man 70 years old, who lived upon a little pension, which the emperor bestowed on him. When I came to him, he said, I am much obliged to you, for you will deliver me from a great punishment. I replied, This is not all: baptism not only delivers a man from hell, but it also leads to a happy life. I do not understand you, said the sick man, and perhaps I have not expressed myself plain enough: you know, that I have for some time lived upon the emperor's bounty; and our bonzes, who are well instructed concerning what happens in the other world, have assured me, that I shall be obliged out of gratitude to serve the emperor after my decease; and that my soul will undoubtedly animate a post-horse, to bring the posts to court out of the provinces. They exhort me, therefore, when I shall have assumed my new form, to do my duty well, and take care not to snort,

*'Mr. Des Guignes, in his Histoire des Huns, des Turcs, & des Mogols, is of opinion, that the religion or sect of Fo is originally the Christian religion, perhaps corrupted by length of time so far as to admit these absurd tenets. Perhaps the decay of his own religion was the only foundation he had for this opinion. F.'

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nor to kick, nor hurt any one. They further exhort me to trot well, to eat sparingly, and to be patient, in order to move the compassion of the gods, who often change a good animal into an human being, and make a great lord of him. I own this thought makes me shudder; and I cannot think of it without trembling: every night I dream of it, and sometimes when I am asleep, I think I am saddled, and already start at the first lash of the rider's whip; after this, I awake in great trouble and anxiety, uncertain whether I am a man or a horse. But alas! what will become of me, when I am to be a horse in reality! I have therefore taken this resolution: it is said, that those of your religion are not exposed to this misfortune; but that with you men remain men, and will be such in the world to come. I beseech, you, receive me among you. I know it is difficult to live conformable to your religion; but if it was even more difficult, I am however ready to embrace your faith, and at any rate to be a Christian rather than a creature void of reason." This sect particularly prohibits pride, uncleanness, and drinking of wine. They acknowledge a God, who dwells in Heaven, sees every thing, rewards virtue and punishes vice; for which reason, if I made a doubt of what they said, they answered with great emotion, that I being a priest should ask Yos * in Heaven if it were true or not. Yet they have a very limited knowledge of the Supreme Being; for being asked who was the Creator of Heaven and earth and of every visible thing, they said it was a great Lord. If they were further asked, whether he was yet alive, they answered no, he died some years ago. However, their priests, in their morning, evening, and other prayers, and when they sacrifice, bowed three times to the ground, as if the Trinity was not unknown to them †. They are greatly afraid of the evil spirit, and believe, that if he was not withheld by a superior Power, he would be able to do as much mischief as he pleased; for which reason they pray to him to spare them. They have a number of tales ready to support the truth of this opinion. They sometimes pretend to see in their rooms small lights which on a sudden grow very large, together with many other things which they attribute to the devil. They believe that the dead come back, and that the deceased husband visits his surviving wife, and the dead wife her husband. This is the reason why at every little alarm in the night-time they are afraid of spectres; and I myself have often seen how fearful they were. But they likewise believe every human being has his angel, who attends him during his life and after his decease. They reckon the sun, moon, and deceased great men, such as kings and the like, among their gods.

'The third sect consists of those philosophers who ground themselves upon the writings of Confucius, and the disciples of Mem-

* 'This is a name they have learned from the Europeans, by which they mean God; but in the Chinese language he is called To-en, Heaven, &c.

† 'It is from these and the like feeble hints that the party of unbelievers have got so frequent opportunities to ridicule the sacred doctrines of the Christians. Such is the argument of the Trinity doctrine discovered even among the Tibetans, by a late learned writer, and which he deciphered from an idol with three heads, on a paste coin, with some Tibetan characters: which his friend so well acquainted in the Hibernian antiquities gave out to be an old Irish Inscription. F.

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cius. Confucius * was born in the year 551 before Christ's birth, in the province of Canton in the city of Kiofian †; his works are highly esteemed, and on account of his excellent morality deserve to be read by those who would embrace the good and reject the bad. They are printed at Canton, and a part of them at Goa in India, in Chinese and Latin, under the inspection of the Sicilian Intorcetta, subscribed by 16 Roman Catholic fathers, in the year 1676. Kircher promised to publish this philosophy with the commentaries upon it, which he had translated into Latin at Rome; but soon after the writings of these philosophers were published in Latin at Paris, 1687. The editors of this edition were, Intorcetta, Herdtrich, Rougemont, and Couplet. However, this edition little differs from that published at Goa. A greater book of the writings of this philosopher was that which Couplet had with him, which has been published by Aymon, after it had been corrected by the most learned members of the society, and some Chinese. Franciscus Noel published, anno 1711, at Prague, the six Libri Classici of the Chinese empire ‡. The philosophers of the sect of Confucius endeavour to persuade the people, that the creation and government of the world are effected by material causes, not to mention other unreasonable maxims with which they dishonour their Creator.'

Towards the beginning of the second volume, he finishes his observations on China. The remainder of his voyages comprehends his account of Java, the Cape of Good-Hope, Ascension Island, and the Grass-Sea, which is a part of the Indian-Ocean, and takes its name from the great quantities of sea-weed which float upon it. The last of Mr. Osbeck's pieces in this second volume, is a speech shewing what should be attended to in voyages to China. He delivered this speech on his being chosen a member of the Royal Swedish Academy of Sciences at Stockholm, on the 25th of Feb. 1758.

Mr. Osbeck, in these voyages, particularly recommends Java and China to the examination of the naturalist. In Java, according to his account, the most magnificent productions of nature are to be met with; the most remarkable animals, the finest insects, the most beautiful shells and corals, the scarcest plants, especially many sorts of palm-trees, which might afford long, and entertaining investigation to a natural philosopher. The civility of the inhabitants of that island is no small encouragement to physical inquiry. The remarkable trade-wind, which blows south-west one half of the year, and north-east the other half, in the Chinese Sea, has sometimes detained Swedish ships half a year at Java, or some other island. If one attentive person should be found among so many people, says our author, the disadvantage arising to the

* From Cun a peacock, and Su the sun.
† Boie's Journal, p. 79.
‡ Baiari Praef. Mul.

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company, from this delay, would be balanced by the improvement which natural history, and other sciences would receive.

By his account of China, it exceeds all countries in a careful management of soil. The extreme, but well-rewarded trouble, which the Chinese take in transplanting, and many other curious particulars of their husbandry, are, indeed, proofs of their industry, and their laudable disposition to cultivate their country. He advises travellers, while they are in China, to forget their own expences, but never to forget the least circumstance of the œconomy of the Chinese; for they regulate their art by nature, and modify it according to the situation of the place.

Great foresight, he observes, is necessary against the suspicion of the Chinese. An old interpreter would be of much use to a traveller in that country, if his finances would allow him to keep one. But he must remember, that with a people so totally governed by interest, one seldom comes at the truth by direct questions.

In China, collections may be made by the philosopher from all the regions of nature. The Chinese sell birds, fishes, shells, and insects. They will also supply you with trees; among which, the bamboo-tree, and the China-root, says our author, deserve to be brought to Europe. The country is adorned with the finest trees, and plants; and almost all of them are different from those of our northern latitudes.

Captain Eckeberg, in the second volume, gives a curious account of the cultivation of rice by the Chinese; it authenticates the encomiums bestowed on them by Mr. Osbeck; it is a proof of their ingenuity and skill in agriculture.

'The rice-grounds are so soft in some places, that the flood carries away the soil from the shores: to prevent this, they are planted with cypresses, whose roots being twined among one another give a consistence to the earth. And as each great rice-field is separated from the river by broad ditches, these long rows of cypresses make a very fine shew, especially when the field is under water.

'They have a different sort of rice-fields in higher places, such as cannot be watered by the flood. About each of these fields they make, for the sake of watering, a dyke two or three feet deep, within which they either collect or let the water run off in the rainy season, as they think proper, but in the dry season they convey it to these spots. The soil of these fields is a mixture of a strong clay and mould: and as the annual produce thereof may be double that of the others, they are supplied with several sorts of manure, and are better taken care of.

'Besides this, the Chinese make rice-fields from swamps and brooks; but since these cannot be kept uniformly moist without great expence and trouble, they generally miscarry in dry years. Some persons of credit among the Chinese have told me, that the river in the province of Yockian, which discharges itself at Schangthey, forms great flat shores, and that the inhabitants (displeased that

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that such a considerable piece of ground should be useless) built rafts, spread mats over them, and carried soil and laid upon them, and then planted rice, to their great advantage. When the winds shifted, they suffered sometimes from storms: but this contrivance was reckoned very advantageous, because they had always a uniform degree of moisture from below, both in the dry and wet season: and in the latter season they did not suffer by the rain, because it ran off soon. This is an invention and a proof of their industry, which deserves admiration.

'The preparation of all the afore-mentioned rice-fields, is effected either with the plough, or with a beck-hoe to break up the ground. Both methods have the same effect, since the whole business required is to remove the old rice stumps, and turn them under ground; for, as the ground is always so soft that the labourers must wade up to the knees in it, the work is very easy. Their plough is very simple, and is drawn by an ox; but with the beck-hoe they can likewise penetrate as deep into the soil as they think proper, without much trouble. By the next tide the ground is made as even as if it had been rolled; and as the continual humidity of the soil hinders the ground from binding together, they want no other tools. All other sorts of arable fields are prepared in the same manner, since they choose that time for cultivation when the ground is most softened by the wet, and accordingly can be most easily managed.

'They manure, plough, and prepare a little part of a field, about 60 feet square, either more or less, which must be as the other ground, wet and swampy, but at such a distance from the river as not to be exposed to inundations when the water is high in the river. They sow it very thick with rice, which is first soaked in water, in which lime and dung had been previously put. When the rice begins to come up, they keep the field about a hand's breadth deep under water: and after thirty days the rice plants are ready to be transplanted into larger fields.

'They are not very curious in transplanting, to place the plants in strait lines; but very careful that every rice plant has the necessary room, which is generally about eight or nine inches from one another. The transplanting itself is transacted (as all their other business is) with great ease, and in such a manner, that they crop off about two inches from the top of the plants, and plant each by itself: but when they are too small, they plant several together so deep into the soft soil, that the roots immerge full two inches. When the rice is transplanted in this manner, they do not meddle with it any more, except that now and then, while it is yet tender, they examine whether the worms and little crabs to it any damage: in which case, they supply the place of the destroyed plants with fresh ones, and afterwards spread some lime, which annoys these animals.'

Some parts of these voyages to an English reader may seem trite and insignificant. But allowance is to be made to a Swede, who, in communicating his labours to the public, had the instruction of his countrymen principally in view; and it must be remembered, that the knowledge of the Swedes is far more confined than that of the English. The few passages which may seem trivial to us, are amply atoned for by many important observations.

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This Engliſh tranſlation is not from the original Swediſh, but from the German; a circumſtance, which is rather an advantage than a prejudice to it, as Mr. Oſbeck not only reviſed the German tranſlation, but alſo made ſome additions to it, which are not to be found in the Swediſh edition. It was tranſlated into German by Mr. J. Godlieb Georgi, under the direction of Dr. Daniel Schreber, who both underſtood the Swediſh language perfectly, having ſtudied at Upſal for many years. The latter was a pupil and friend of Linnæus, and publiſhed many uſeful treatiſes on huſbandry, and natural hiſtory.

Mr. John Reinhold Forſter, the tranſlator of this work, is a native of Germany. Though a foreign idiom may ſometimes be diſcovered in his tranſlation, he writes our language, in the main, with propriety; always with perſpicuity, the great requiſite in the communication of ſcientific learning.

VII. *A Letter to* Robert Morris, *Eſq. wherein the Riſe and Progreſs of our political Diſputes are conſidered. Together with ſome Obſervations on the Power of Judges and Juries, as relating to the Caſes of* Woodfall *and* Almon. 8*vo.* 2*s.* 6*d.* Baldwin.

THIS letter is written with ſenſe and ſpirit; it contains many indiſputable facts, and many judicious obſervations; a diſpaſſionate peruſal of it might temper the licentious outcries which have of late been raiſed againſt adminiſtration.

But undiſtinguiſhed commendation is, in general, every way abſurd. It deviates from truth; nor does it ſerve the cauſe which it intends to promote. A candid mind will always be impreſſed with a conſciouſneſs of its fallibility; nor will it be angry with thoſe who remark its errors.

We are ſorry to obſerve, that a warmth, almoſt inſeparable from lively talents, hath ſometimes betrayed this gentleman into illiberal ſarcaſm, a puny auxiliary, to which his abilities and learning needed not to have recourſe.

In one inſtance too, he loſes ſight of merit, in his attachment to his cauſe. It is allowed by moſt good judges, that the author of the Letter to Almon, in Matter of Libel, has ſhown himſelf a great maſter of argument, and well acquainted with the laws of his country; therefore we ſhall venture to pronounce his account of that gentlemen and his performance, the reſult of prejudice.

'To enter into, and confute, every falſe maxim which this heavy work contains, would require as much room as the work itſelf; for it is from beginning to end a tiſſue of diſguſting falſehood and abſurdity. This would alſo be the moſt uſeleſs, and the vaineſt labour; for there is not a word in it, from beginning to end, that has

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has any relation to the matter in diſpute. But the great art of the performance lies ſingly in this, that it does not relate to the matter in diſpute. There is unfortunately a petty-fogging ingenuity, natural to ſome men, and which a certain ſort of practice in the law never fails to improve, by which thoſe who poſſeſs it, can play round the queſtion in agitation, through the courſe of a long argument, or a longer pamphlet, without ever touching or receding ſo far from it, that common underſtandings will perceive they are going upon another queſtion. This pitiful knack has acquired great reputation to more than one I could mention at the bar, and, if we may judge from the Letters upon Libels, and thoſe ſigned Phileutherus Anglicanus, in the Public Advertiſer, the author of them ſeems to have acquired all his reputation by his ſkill in it.

'Nothing ſo eaſily deceives people, who are not accuſtomed to diſtinguiſh logical truth from falſehood; but to men of clear and ſound underſtandings, theſe idols of the gaping mob are infinitely more contemptible than people of the plaineſt and moſt common apprehenſions. The ſophiſtry of an haranguer's arguments caſts no miſt before the eye of true reaſon and judgment; but there is ſome art required to ſtrip it of its falſe glare, and make it appear, as it really is, a phantom and an illuſion. That art does not conſiſt in following it ſtep by ſtep; for it is an ignis fatuus that will lead you into quagmires and over precipices. The true and only method is, to keep clearly and ſteadily to the preciſe terms of the queſtion; and not to recede a line from logical truth and demonſtrable deduction; whatever plauſible ſhape the ſophiſm may take, to deſpiſe and neglect it; and (to apply to the ſubject the ancient allegories concerning virtue and pleaſure) to keep onward to a direct concluſion, in ſpite of all the deluſions which it may throw in your way, to tempt you from the path of fair and ſteady argumentation.'

This letter takes in a large field of political ſpeculation. To confute Mr. Morris, and to examine the caſes of Almon and Woodfall, are not its only objects. It contains an accurate and ſpirited ſurvey of lord Bute's character and adminiſtration, and of the conduct of Mr. Wilkes. We feel an inclination to take particular notice of his analyſis of that gentleman's principles and actions; an inclination which is counteracted by the pain it would give us to be ſevere upon the *dead* †.

It is now ſo difficult to determine the province of juries, by reaſon of the many diſputes of able lawyers upon that ſubject, that we muſt not preſume to ſhow, in a ſummary manner, how our author diſcuſſes it, leſt in ſome places we ſhould miſtake his meaning, and in others, let material circumſtances eſcape us.

We ſhall therefore, in juſtice to him, and to our readers, quote his own words.

† This part of his letter, however, we beg leave to recommend to the ſerious attention of thoſe who fancy they are patriots, or would impoſe themſelves as ſuch upon the public.

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'However excellent and conducive to the preſervation of our liberties trials by jury may be, it would hardly be expedient, that every verdict of a jury were final and concluſive. Jealous as our anceſtors were of this ineſtimable privilege, they did not chuſe to give juries an uncontroulable power over their lives and properties. They appointed different puniſhments for different miſdemeanours of juries, and for returning a falſe verdict, which is a miſdemeanor in their *judicial* capacity, as diſtinguiſhed from their *miniſterial*, the puniſhment was by *attaint*; at leaſt in civil caſes. That method of puniſhing a jury for returning a falſe verdict is now obſolete; and ſince Buſhell's caſe it is ſettled, that no jury can be fined or impriſoned for returning a verdict againſt evidence, or againſt the direction of the judge.

'It is a neceſſary conſequence of this legal indemnity of jurors in their judicial capacity, that they may return what verdict they pleaſe: becauſe every power is unbounded, the exerciſe of which is not reſtrained by ſome ſanction or puniſhment. But although it be right that juries ought to enjoy this unbounded liberty of determination, without fear of penal conſequences, it does not follow, that what they do, ſhould be *concluſive and irremediable*. On the contrary, expedients to redreſs the injuſtice which they may commit, either by a wanton abuſe, or an erroneous uſe of their unlimited power, ought to be encouraged, provided they are ſuch as the conſtitution authorizes.

'Of this kind, founded on the ſpirit of the conſtitution, and abſolutely neceſſary for procuring material juſtice between man and man, are *motions for new trial*; which have been greatly protected and encouraged latterly. By theſe the errors and miſtakes of one jury, are rectified by another, and the courts never fail to grant new trials, when it appears that a jury have miſbehaved in their *miniſterial* or *judicial* capacity. Of this nature alſo are *motions in arreſt of judgment*, but which muſt proceed upon ſome ground of *form* or *ſubſtance appearing upon the face of the record*. By this a defendant may elude the effect of a verdict *guilty*, by moving matter ſufficient in law, either againſt the *formality* of the charge, or the *criminality* of the fact charged. But the only evidence he can give to the court, is the record itſelf; and therefore, where the iſſue is complicated of law and of fact, and the clear legal queſtion does not remain open on the face of the record, a defendant found *guilty againſt law*, cannot move an arreſt of judgment upon the *ſubſtance or merits*. The only remedy he has, is the judge's recommendation of him to his majeſty, as a proper object of the royal clemency.

'An example will ſerve to illuſtrate this diſtinction. *A* is indicted of *murder*, and pleads the general iſſue. The fact of *killing* is proved, and the defendant brings evidence to prove circumſtances of juſtification, alleviation, or excuſe, which reduce the fact, charged as murder, *to juſtifiable homicide, manſlaughter at large, or manſlaughter in ſelf-defence*. The judge directs the jury, either to find the preciſe crime as it turns out upon the evidence, or to return a *ſpecial verdict*, ſtating particularly the facts proved in ſupport of the indictment, and in juſtification, &c. of the defendant. It is optional in the judge to do either, though in theſe caſes the better courſe is to direct a ſpecial verdict; and an upright jury will generally return a ſpecial verdict. But if inſtead of this the jury ſhould neglect the direction of the judge altogether, and return a general verdict *guilty*, this would be guilty of murder; for the

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verdict bears a direct and immediate relation to the indictment, and there exists no intermediate evidence of record to qualify the co-relatives, *guilty* and *murder*.

'Nor in this case can the defendant move an arrest of judgement; because his justification, &c. depended upon evidence, which the court cannot examine, nothing appearing to them to ground a determination upon but the record, viz. the indictment charging murder, and the verdict finding guilty. But supposing *a fact* is charged in the indictment as murder, which does not amount to the legal definition of that crime: the defendant pleads the general issue; the fact *as charged* is proved, and no evidence is offered for the defendant, and a verdict *guilty* is returned. There, I conceive, the defendant might move an arrest of judgment, to defeat the effect of the verdict; because the question of law, uncomplicated with fact, remains open upon the face of the record, and the judicial power of the court can operate upon the question, to determine whether the fact charged, of which the defendant is found guilty, amounts to the crime of murder, or to a crime of any kind.

'This, in my humble opinion, is the true ground of distinction between general issues, complicated of *law and of fact*, and general issues, which are merely *of fact*; and between cases where the question of law remains *open*, or *not open*, upon the face of the record. The application of this general doctrine to my lord Mansfield's opinion, will show how much he is belied by those who contend, that he means to abridge the power of juries. Indeed the very basis and groundwork of his argument is this power which it is pretended he would impeach. And from a fair construction of every position he has laid down, it appears, I think, demonstrably, that he meant no more than to direct the jury to keep precisely within the bounds of their province, in a case, where, if they had exceeded it, the jurisdiction of the court could not have been excluded by the verdict.

'No man can deny, in Woodfall's case, that the question of law, libel, or no libel? was open upon the face of the record. The general issue was purely an issue of fact; for nothing was alledged in justification, alleviation, or excuse; no evidence whatever was offered for the defendant. The defence made for him by his counsel was merely *argumentative*, on these grounds, that the paper, charged as a libel, was not a libel, but innocent, and consequently did not deserve the epithets of false, scandalous, and malicious, given it by the information. Secondly, That the defender's intent in publishing it, did not deserve these epithets.

'In his charge to the jury, lord Mansfield told them, "that, if they did not believe the evidence, as to the publication, or that the inuendoes, and applications, to matter and persons, made by the information, were not in their judgment the true meaning of the paper, they should acquit the defendant; but if they believed both, they should find him guilty."

'By way of *answer* to the *argumentative* grounds of defence, offered by the defendant's counsel, his lordship said, to the first, "That whether the paper, meaning as alledged by the information, was a libel, *was a question of law upon the face of the record*; for, after conviction, a defendant may move in an arrest of judgment, if the paper is not a libel; and that the epithets in the information were formal inferences of law, from the printing and publishing." To the second ground he answered, "That no proof of

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of an expreſs malicious intent, was ever required in any caſe, and in moſt caſes was impoſſible to be given. That if the defendant's intent was innocent, or juſtifiable, the proof of juſtification or excuſe lay upon him, and on failure thereof the law implied a criminal intent."

'Whatever blind, inconſiderate prejudice and paſſion may do, I know not; but I think it would be hard, in ſound reaſon and fair conſtruction, to find an objection to this doctrine. Upon the firſt branch, a man to impeach the opinion muſt deny that the queſtion, crime or no crime? is a queſtion of law, but that it is a queſtion of fact. It has been ſaid, that every man can tell what is a libel, and what is not a libel, juſt as well as a judge. Many caſes have been quoted, to prove that judges have permitted the queſtion, libel or no libel? to be agitated by the counſel; and have themſelves, in directing juries, enlarged upon it; and from thence an inference has been drawn, that theſe judges conſidered the queſtion as the province of the jury to determine.

'Moſt of thoſe caſes have been taken from the State Trials, which, when they make for the patriots, are authentic and undoubted authority; but when they make againſt them, are ill-collected, looſe, inaccurate, arbitrary and unconſtitutional. Scroggs and Jefferys too are quoted in one ſentence, and anathematized in another. Reſemblances to them (as like as I to Hercules) are diſcovered, when they act partially and unjuſtly; but when their opinions ſupport thoſe of the patriots, they are ſet up as patterns above the reach of imitation. Holt, when he favours their purpoſe, is a great luminary of the law, and a zealous defender of the conſtitution; when he makes againſt them, he is the whig chief juſtice, trampling on the conſtitution, and perverting law and reaſon to wreak his patron's vengeance on an obſcure libeller. Raymond is a freſh convert, and, like all freſh converts, his zeal hurries him on to injuſtice and all its concomitant evils. By this way of reaſoning all authority is baffled and confounded. Should I cite my lord Coke, it would be retorted on me, that he too was a court ſycophant, becauſe he was at one time devoted to the court; and perhaps I ſhould not be able to prove, that the opinion I rely upon was given when he was in oppoſition to the court. (For ſo, at the time of the queſtion of juriſdiction between the King's Bench and Chancery, he certainly was.) I know, therefore, but of one authority directly applicable to the preſent purpoſe, which *ſome of the law patriots* will not controvert; or if they controvert the opinion, they will not ſurely attribute it to partial or ſiniſter motives. The perſon I mean is lord chief juſtice Pratt, who not only held, that the queſtion, libel or no libel? and the *intent* of publication, were queſtions of law, and determinable by the court; but alſo that the meaning of the paper, and the applications to matter and perſons, was alſo a queſtion of law, and not the province of the jury. To this purpoſe he gave a charge to a jury at Guildhall, in 1722, the King againſt Gallard: a note of the caſe, very accurately and judiciouſly taken, is amongſt the papers of Mr. Filmer, then a practiſing counſel. Lord Raymond, it is true, rectified the error, as to the *meaning* of the paper in this charge of lord chief juſtice Pratt; *but he is a new convert*, and all who have followed him are tainted with ſome one vice or other, which I will not give the ſatyriſt of our judges an opportunity of expoſing.'

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The words of the jury's verdict in the case of Woodfall, whom they brought in, 'Guilty of printing, and publishing only;' have occasioned much dispute among the learned in the law.

——— *non nostrum est tantas componere lites;*

yet, perhaps, many questions in law, which the oracles of that profession find it difficult to answer, might be solved by an appeal to the principles of common sense, to the moral import of language. Guilt is certainly the offspring of the mind; a man can only be *guilty* of such actions as proceed from baseness of intention, or irregularity of passion. If then the jury were satisfied that Woodfall published Junius's Letters without any bad design, without any consciousness of misdemeanour, as a man, or a subject, as it appears they *were*, by the word *only*, in their verdict, why did they not totally absolve him from a charge which they found not applicable to him; with what propriety of sense or expression could they bring him in, '*Guilty of printing and publishing only?*' If merely to print and publish be guilt, may we not say, that a man is *guilty* of *walking in the Park*, or *of going to Ranelagh?*

VIII. Plutarch's *Lives Translated from the Original* Greek; *with Notes Critical and Historical, and a new Life of* Plutarch. *By* John Langhorne, *D. D. and* William Langhorne, *M. A.* 6 *Vols.* 8*vo.* 1*l.* 11*s.* 6*d. boards.* Dilly.

PERHAPS there is no species of writing more entertaining and instructive than biography. What literary performance can be more worthy our attention than the life of a truly eminent man, written by a masterly author; where we have great, and uncommon atchievements to admire, heroic virtues to excite our emulation, and errors and vices to arm us with moral caution, and prudence?

There is not an author of antiquity in higher esteem by the learned and judicious than Plutarch. Theodore Gaza, a man of great learning, and one of the revivers of literature, was a particular admirer of this author. When he was asked what writer he would wish to have saved from ruin, in case of a general destruction of books? he answered, Plutarch: and the most respectable modern opinions have coincided with Theodore's judgment.

The veneration in which Plutarch has been held by so many ages may be easily and sufficiently accounted for.

His parts were vigorous and acute, and his industry was indefatigable. From his early years he dedicated his life to the study

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ſtudy of philoſophy. His great aim, was, to make himſelf acquainted with human nature, and to adopt, from the different ſects of Greece, a ſyſtem of pure, and exalted morality. He regarded not the tinſel of imagination; but endeavoured to ſtore his mind with uſeful and important truth. He was well verſed in the learning of his own country, of Rome, and of Egypt. He inſtructed the emperor Trajan, that illuſtrious ornament of the human ſpecies, in philoſophy and the arts of government. He reſided in Italy forty years, during which time he was intimate with the moſt eminent Romans. Plutarch, though a Greek, could converſe with eaſe in Rome, and had the beſt opportunities of gaining whatever information he wanted, by his acceſs to the learned and the great; for the Greek tongue was more familiar to the polite Romans of his age, than French is to the people of faſhion in England; and hiſtory and philoſophy were as favourite topicks of converſation in old Rome as operas and maſquerades are in London.

Plutarch himſelf gives us a ſtriking example of this noble taſte of the ancients in the following paſſage in his Treatiſe on Curioſity.

'It once happened, ſays he, that when I was ſpeaking in public at Rome, Arulenus Ruſticus, the ſame whom Domitian, through envy of his growing reputation, afterwards put to death, was one of my hearers. When I was in the middle of my diſcourſe, a ſoldier came in, and brought him a letter from the emperor. Upon this there was a general ſilence through the audience, and I ſtopped to give him time to peruſe his letter. But he would not ſuffer it; nor did he open the letter till I had finiſhed my lecture, and the audience was diſperſed.'

He had long intended to write the lives of the illuſtrious men of Greece, and Rome; and he probably lived ſo many years in Italy in conſequence of that intention, that he might collect proper materials for his work. And in the ſpace of forty years he muſt undoubtedly have been informed of many eſſential anecdotes, and events; theſe he always wrote in a common-place book, as they were communicated to him, that he might tranſmit them faithfully to poſterity.

In the decline of life, but while his faculties were yet in their full vigour, he returned to Greece, and exchanged a commerce with the world for the calmer pleaſures of retirement and ſtudy. In this retirement he wrote his Lives, of which he had been ſo carefully, and deliberately collecting the materials. And we need not wonder that they met with eſteem proportioned to the merit of the author, and the dignity of the characters which he drew; that theſe productions of genius, enriched by knowledge, matured by judgment, and

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animated by great objects, were admired by the ancients, and are yet read with pleasure by the friends of learning and virtue, by those who prefer historical and moral improvement to superficial and temporary amusement.

As these Lives in this new translation will probably be more agreeable to English readers than they have hitherto been, we shall here give a more particular account of Plutarch, abstracted from his new life by Dr. Langhorne, which is judiciously written, and in an easy style.

He was born at Chæronea in Bœotia, about fifty years after Christ. The inhabitants of Bœotia were accounted as phlegmatic and heavy a people by the ancients, as the Dutch are by the modern Europeans. That small district of Greece, however, produced an Epaminondas, a Pindar, and a Plutarch; and the genius and virtues of those great men were sufficient to redeem the character of their country.

Plutarch descended from an ancient and creditable family of Chæronea. He tells us, in his Symposiacs, that his ancestors had been invested with the most considerable offices in the magistracy. It appears, by the honourable mention he makes of his father, that he was a virtuous man, and a philosopher. Our author, in the earlier part of his life, studied at Delphi, under Ammonius the academician. He always preferred the academic philosophy to the other systems; though he was of too liberal a mind to adhere implicitly to any sect: his philosophy was formed by the free and unbiassed exercise of his reason. From the academicians he took their modesty of opinion, and left them their original scepticism. With the peripatetics he walked in search of natural science, and of logic; to the stoics he was indebted for the belief of a particular providence; and from Epicurus he borrowed the ideas of rational enjoyment, rejecting his irreligious opinions, as he had rejected the vanities and absurdities of the other sects. Nor was the doctrine of Pythagoras despised by the humane Plutarch; he enforced the metempsychosis, to promote humanity towards the animal creation.

Much time is spent in modern education in learning words. Happily for Plutarch, and for useful knowledge, the ancient Greeks prosecuted a different plan. If their young students were masters of their mother tongue, they counted them adepts in philology. Their time was principally employed in the study of history, of ethics, and of nature, and in laying up in their memory the treasures of their poets, and the precepts of their philosophers. Plutarch did not learn the Latin till late in life; as he was not a pedant, he was always more attentive to things than sounds. And great must have been the acquisitions

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fitions of his mind, whoſe talents were vigorous, and whoſe diligence was intenſe; whoſe underſtanding and memory were improved by the education of his own country; whom Greece, Rome, and Egypt contributed to inform.

When, or upon what occaſion he viſited Italy, is not known; but he probably went to Rome in a public capacity, on the buſineſs of the Chæroneans: for, in the Life of Demoſthenes, he tells us, that he had no leiſure, in his journey to Italy, to ſtudy the Latin language, on account of public buſineſs. During his long reſidence in Rome he was highly eſteemed by the principal Romans: Soſſius Senecio, who was four times conſul, once under Nerva, and thrice under Trajan, was his moſt intimate friend; by him he was recommended to Trajan, who honoured him with his warmeſt patronage, choſe him for his inſtructor, and made him conſul of Rome, and governor of Illyria.

That Plutarch was preceptor to Trajan, is diſputed by Dacier and other critics; though, as Dr. Langhorne obſerves, we have no reaſon to doubt of his being raiſed to that honourable office. A letter to Trajan, which is denied to be Plutarch's, but not on juſt grounds, may ſatisfy us, with other concurrent circumſtances, that he was tutor to the emperor in philoſophy and politics. We ſhall here tranſcribe Dr. Langhorne's tranſlation of this letter: it was written on a very important occaſion; it ſtrengthens a controverted fact; it is every way worthy of Plutarch; and it is a ſtriking contraſt to the ſervile adulation which, in our times, is payed to princes by thoſe who would be thought philoſophers.

Plutarch to Trajan.

"I am ſenſible that you ſought not the empire. Your natural modeſty would not ſuffer you to apply for a diſtinction to which you were always entitled by the excellency of your manners. That modeſty, however, makes you ſtill more worthy of thoſe honours you had no ambition to ſollicit. Should your future government prove in any degree anſwerable to your former merit, I ſhall have reaſon to congratulate both your virtue and my own good fortune on this great event. But if otherwiſe, you have expoſed yourſelf to danger, and me to obloquy; for Rome will never endure an emperor unworthy of her; and the faults of the ſcholar will be imputed to the maſter. Seneca is reproached, and his fame ſtill ſuffers, for the vices of Nero. The reputation of Quintilian is hurt by the ill conduct of his ſcholars; and even Socrates is accuſed of negligence in the education of Alcibiades. Of you, however, I have better hopes, and flatter myſelf that your adminiſtration will do honour to your virtues. Only continue to be what you are. Let your government commence in your breaſt; and lay the foundation of it in the command of your paſſions. If you make virtue the rule of your conduct, and the end of your actions, every thing

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will proceed in harmony and order. I have explained to you the ſpirit of thoſe laws and conſtitutions that were eſtabliſhed by your predeceſſors; and you have nothing to do but to carry them into execution. If this ſhould be the caſe, I ſhall have the glory of having formed an emperor to virtue; but if otherwiſe, let this letter remain a teſtimony with ſucceeding ages, that you did not ruin the Roman empire under pretence of the counſels or the authority of Plutarch."

Why Dacier ſhould think (as Dr. Langhorne juſtly remarks) that this letter is neither worthy of the pen, nor written in the manner of Plutarch, it is not eaſy to conceive; for it has all the ſpirit, the manly freedom, and the ſentimental turn of that philoſopher.

It is conjectured that he wrote his Morals at Rome; and it is almoſt certain, that he wrote his Lives at Chæronea. After his return to the place of his nativity, he was not wholly devoted to his ſtudies, though they employed a great part of his time. He was conſecrated prieſt of Apollo; and after having ſerved inferior civil offices in Chæronea, was choſen its archon, or chief magiſtrate. He was not diverted by his literary purſuits from a proper attention to his public employments, which he diſcharged with ſingular reputation.

The name of Plutarch's wife was Timoxena. She was a woman well born, and well educated, of diſtinguiſhed ſenſe and virtue, worthy, in every reſpect, to be the wife of a philoſopher.

By her he had four ſons, and one daughter, named Timoxena, after her mother. Timoxena died in her infancy; two of his ſons ſurvived him.

To Lamprias, one of Plutarch's ſons, we are indebted for a catalogue of his father's writings; by which catalogue it appears, that many of them are loſt. We cannot, ſays Mr. Dryden, read the titles of his works, of which poſterity are deprived, without the ſame emotion that a merchant muſt feel in peruſing a bill of freight after he has loſt his veſſel.

One of the rewards of philoſophy is long life; a reward, which it is clear that our author enjoyed; but of the time, or the circumſtances of his death, we have no ſatisfactory account.

Few have done greater honour to human nature than Plutarch; and none were ever more amply rewarded for their merit: of whatever part of his character we take a view, he commands our reſpect. His ideas of his Creator were worthy of that infinite Being; he had a thorough knowledge of mankind; he was jealous of their rights, and ſtrongly actuated with the ſpirit of univerſal benevolence. He meant not, in his writings, to amuſe and dazzle, but to inform the underſtanding,

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ſtanding, and correct the heart. He is admirable as an author, and he was venerable as a man.

We muſt do Dr. Langhorne, and his brother, the juſtice to obſerve, that they have tranſlated one of the moſt valuable books of antiquity, of which we never had a good tranſlation.

Amiot, abbé of Bellozane, publiſhed a French tranſlation of Plutarch's Lives in the reign of Henry II. and from that work it was tranſlated into Engliſh in the time of queen Elizabeth. This was not a tranſlation from Plutarch, nor can it be read with pleaſure in the preſent age. Beſides, in Amiot's time, the Greek text of Plutarch was extremely corrupt; a correct edition of his works was not printed in Europe, till that of Paris, in 1624. Another French tranſlation of this author was publiſhed by Dacier, far ſuperior to the former in elegance and accuracy. After the old Engliſh tranſlation, no other appeared till the time of Dryden. That great man was obliged by his neceſſities to head a company of tranſlators, and to lend the ſanction of his name to a tranſlation of Plutarch, written, as he himſelf acknowledges, by almoſt as many hands as there were Lives. There certainly was never a greater literary diſparity than the conjunction of Dryden's labours with thoſe of his miſerable aſſociates; who, in the Lives which they undertook, committed all the blunders which can be ſuppoſed to reſult from ignorance and dullneſs. Some of them, who pretended to follow the original, miſtook its meaning; ſome tranſlated from the Latin ſcholiaſt; and others unacquainted with Latin, as well as Greek, were obliged to ſubſtitute Amiot for Plutarch. Unqualified to write in their own tongue, they perverted the Engliſh into the idiom of the language from which they tranſlated. The ſtructure of their periods is uncouth; their expreſſions are deſtitute of ſpirit and elegance. An edition, with emendations of the former, was publiſhed in 1727; and another, more improved, was printed in 1758. But to a man of abilities and taſte, it is leſs difficult and tedious to make a new tranſlation, than to correct the errors of a bad one.

From the review of paſt attempts, it appears, how much we have wanted a good Engliſh tranſlation of Plutarch. What the public owe to the new tranſlators, we ſhall next examine with impartiality and freedom. But we muſt firſt let the gentlemen ſpeak for themſelves, and exhibit the plan of their tranſlation.

'Senſible that the great art of a tranſlator is to prevent the peculiarities of his author's language from ſtealing into his own, they have been particularly attentive to this point, and have generally endeavoured to keep their Engliſh unmixed with Greek. At the ſame time it muſt be obſerved, that there is frequently a great ſimi-

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larity in the ſtructure of the two languages; yet that reſemblance, in ſome inſtances, makes it the more neceſſary to guard againſt it on the whole. This care is of the greater conſequence, becauſe Plutarch's Lives generally paſs through the hands of young people, who ought to read their own language in its native purity, unmixed and untainted with the idioms of different tongues. For their ſakes too, as well as for the ſake of readers of a different claſs, we have omitted ſome paſſages in the text, and have only ſignified the omiſſion by aſteriſms. Some, perhaps, may cenſure us for taking too great a liberty with our author in this circumſtance: however, we muſt beg leave in that inſtance to abide by our own opinion; and ſure we are, that we ſhould have cenſured no tranſlator for the ſame. Could every thing of that kind have been omitted, we ſhould have been ſtill leſs diſſatisfied; but ſometimes the chain of the narrative would not admit of it, and the diſagreeable parts were to be got over with as much decency as poſſible.

'In the deſcriptions of battles, camps, and ſieges, it is more than probable that we may ſometimes be miſtaken in the military terms. We have endeavoured, however, to be as accurate in this reſpect as poſſible, and to acquaint ourſelves with this kind of knowledge as well as our ſituations would permit; but we will not promiſe the reader that we have always ſucceeded. Where ſomething ſeemed to have fallen out of the text, or where the ellipſis was too violent for the forms of our language, we have not ſcrupled to maintain the tenor of the narrative, or the chain of reaſon, by ſuch little inſertions as appeared to be neceſſary for the purpoſe. Theſe ſhort inſertions we at firſt put between hooks; but as that deformed the page, without anſwering any material purpoſe, we ſoon rejected it.

'Such are the liberties we have taken with Plutarch; and the learned, we flatter ourſelves, will not think them too great. Yet there is one more, which, if we could have preſumed upon it, would have made his book infinitely more uniform and agreeable. We often wiſhed to throw out of the text into the notes thoſe tedious and digreſſive comments that ſpoil the beauty and order of his narrative, mortify the expectation, frequently, when it is moſt eſſentially intereſted, and deſtroy the natural influence of his ſtory, by turning the attention into a different channel. What, for inſtance, can be more irkſome and impertinent, than a long diſſertation on a point of natural philoſophy, ſtarting up at the very criſis of ſome important action? Every reader of Plutarch muſt have felt the pain of theſe unſeaſonable digreſſions; but we could not, upon our own pleaſure or authority, remove them.

'In the notes, we have proſecuted theſe ſeveral intentions. We have endeavoured to bring the Engliſh reader acquainted with the Greek and Roman antiquities; where Plutarch had omitted any thing remarkable in the Lives, to ſupply it from other authors, and to make his book in ſome meaſure a general hiſtory of the periods under his pen. In the Notes too we have aſſigned reaſons for it, where we have differed from the former tranſlators.

'This part of our work is neither wholly borrowed, nor altogether original. Where Dacier, or other annotators, offered us any thing to the purpoſe, we have not ſcrupled to make uſe of it; and, to avoid the endleſs trouble of citations, we make this acknowledgment once for all. The number of original notes the learned reader will find to be very conſiderable: But there are not ſo many

notes

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notes of any kind in the latter part of the work; becauſe the manners and cuſtoms, the religious ceremonies, laws, ſtate-offices, and forms of government, among the antients, being explained in the firſt Lives, much did not remain for the buſineſs of information.

'Four of Plutarch's Parallels are ſuppoſed to be loſt: thoſe of Themiſtocles and Camillus, Pyrrhus and Marius, Phocion and Cato, Alexander and Cæſar. Theſe Dacier ſupplies by others of his own compoſition; but ſo different from thoſe of Plutarch, that they have little right to be incorporated with his works.

'The neceſſary Chronological Tables, together with Tables of Money, Weights, and Meaſures, and a copious Index, have been provided for this Tranſlation; of which we may truly ſay, that it wants no other advantages than ſuch as the tranſlators had not power to give.'

This method, to which they tell us they have adhered, is ſenſible and judicious. But there is one obvious defect in it; the omiſſion of hooks, where they have ſupplied the chaſms in the original by their own inſertions. To have marked out to the reader what they ſubſtituted for the defects of the Greek, would ſurely have been of more conſequence than the trifling offence to the eye which the hooks would have occaſioned.

This tranſlation of Plutarch's Lives is ſo ſuperior to the former, that it will, probably, preclude ſuch an attempt for the future. Its language, in the main, is eaſy, and flowing, which will ſufficiently atone for its defects with moſt of thoſe readers who are unacquainted with the original. We mean not to inſinuate, that our tranſlators have betrayed an ignorance of the Greek, to which they ſeem to have adhered with an accurate fidelity; but ſhould we aſſert, that this tranſlation is altogether worthy of Plutarch, as maſterly an image of him as could be executed, we ſhould renounce all pretenſions to impartiality or diſcernment. To know the verbal meaning of an author, and to *do* his periods into Engliſh, with the coldneſs of a Clarke, or a Patrick, is not the province of a tranſlator. He muſt poſſeſs, or be able to adopt, his author's manner; he muſt imbibe his ſpirit while he reads him; his tranſlation muſt be unembarraſſed with the idiom of a foreign language, and enlivened with the complexion of the original. To uſe the ſtrong expreſſions of lord Bolingbroke, he muſt rather imitate than tranſlate, and rather emulate than imitate. We are far from accuſing Dr. Langhorne of being deſtitute of this noble art, though he often falls ſhort of it. In many parts of his tranſlation, he has tortured propriety, by a conſtrained modification of language, in compliance with the Greek, by a violation of Engliſh phraſeology. His expreſſions are often trite and vulgar, and often ungrammatical. When the pronoun relative refers to a perſon, a ſchool-boy of this age

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would hardly use *which* for *who*; a solecism, which these translators frequently commit, either through unpardonable ignorance, or absurd affectation.

We shall now quote the comparison of Demosthenes with Cicero, which will be a favourable specimen of this work. It will be evident, that we have not selected this article to depreciate the merit of the translators, but to exhibit the characters of two illustrious orators, and to entertain our readers.

'These are the most memorable circumstances in the lives of Demosthenes and Cicero, that could be collected from the historians which have come to our knowledge. Though I shall not pretend to compare their talents for speaking; yet this, I think, I ought to observe, that Demosthenes, by the exertion of all his powers, both natural and acquired, upon that object only, came to exceed in energy and strength, the most celebrated pleaders of his time; in grandeur and magnificence of style, all that were eminent for the sublime of declamation; and in accuracy and art, the most able professors of rhetoric. Cicero's studies were more general; and, in his treasures of knowledge, he had a great variety. He has left us a number of philosophical tracts, which he composed upon the principles of the academy. And we see something of an ostentation of learning in the very orations which he wrote for the forum and the bar.

'Their different tempers are discernible in their way of writing. That of Demosthenes, without any embellishments of wit and humour, is always grave and serious. Nor does it smell of the lamp, as Pythias tauntingly said, but of the water-drinker, of the man of thought, of one who was characterized by the austerities of life. But Cicero, who loved to indulge his vein of pleasantry, so much affected the wit, that he sometimes sunk into the buffoon; and by affecting gaiety in the most serious things to serve his client, he has offended against the rules of propriety and decorum. Thus, in his oration for Cælius, he says, "Where is the absurdity, if a man, with an affluent fortune at command, shall indulge himself in pleasure? It would be madness not to enjoy what is in his power; particularly, when some of the greatest philosophers place man's chief good in pleasure?"

'When Cato impeached Murena, Cicero, who was then consul, undertook his defence; and, in his pleading, took occasion to ridicule several paradoxes of the stoics, because Cato was of that sect. He succeeded so far as to raise a laugh in the assembly; and even among the judges. Upon which, Cato smiled, and said to those who sate by him, "What a pleasant consul we have!" Cicero, indeed, was naturally facetious; and he not only loved his jest, but his countenance was gay and smiling. Whereas Demosthenes had a care and thoughtfulness in his aspect, which he seldom or never put off. Hence, his enemies, as he confesses, called him a morose ill-natured man.

'It appears also from their writings, that Demosthenes, when he touches upon his own praise, does it with an inoffensive delicacy. Indeed, he never gives into it at all, but when he has some great point in view; and on all other occasions is extremely modest. But Cicero, in his orations, speaks in such high terms of himself, that it is plain he had a most intemperate vanity. Thus he cries out:

Let

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'Let arms revere the robe, the warrior's laurel
Yield to the palm of eloquence.

'At length he came to commend not only his own actions and operations in the commonwealth, but his orations too, as well those which he had only pronounced, as those which he had committed to writing; as if, with a juvenile vanity, he were vying with the rhetoricians Isocrates and Anaximenes, instead of being inspired with the great ambition of guiding the Roman people,

'Fierce in the field, and dreadful to the foe.

'It is necessary, indeed, for a statesman to have the advantage of eloquence; but it is mean and illiberal to rest in such a qualification, or to hunt after praise in that quarter. In this respect Demosthenes behaved with more dignity, with a superior elevation of soul. He said, "His ability to explain himself was a mere acquisition; and not so perfect, but that it required great candour and indulgence in the audience." He thought it must be, as indeed it is, only a low and little mind, that can value itself upon such attainments.

'They both, undoubtedly, had political abilities, as well as powers to persuade. They had them in such a degree, that men who had armies at their devotion, stood in need of their support. Thus Chares, Diopithes, and Leosthenes, availed themselves of Demosthenes; Pompey, and young Cæsar, of Cicero; as Cæsar himself acknowledges in his Commentaries, addressed to Agrippa and Mæcenas.

'It is an observation no less just than common, that nothing makes so thorough a trial of a man's disposition, as power and authority. For they awake every passion, and discover every latent vice. Demosthenes never had an opportunity for a trial of this kind. He never obtained any eminent charge; nor did he lead those armies against Philip, which his eloquence had raised. But Cicero went quæstor into Sicily, and proconsul into Cilicia and Cappadocia; at a time, too, when avarice reigned without controul; when the governors of provinces, thinking it beneath them to take a clandestine advantage, fell to open plunder; when to take another's property was thought no great crime, and he who took moderately passed for a man of character. Yet, at such a time as this, Cicero gave many proofs of his contempt of money; many of his humanity and goodness. At Rome, with the title only of consul, he had an absolute and dictatorial power against Cataline and his accomplices. On which occasion he verified the prediction of Plato, "That every state will be delivered from its calamities, when, by the favour of fortune, great power unites with wisdom and justice in one person."

'It is mentioned to the disgrace of Demosthenes, that his eloquence was mercenary; that he privately composed orations both for Phormio and Apollodorus, though adversaries in the same cause. To which we may add, that he was suspected of receiving money from the king of Persia, and condemned for taking bribes of Harpalus. Supposing some of these the calumnies of those who wrote against him (and they are not a few) yet it is impossible to affirm that he was proof against the presents which were sent him by princes, as marks of honour and respect. This was too much to be expected from a man who vested his money at interest upon ships. Cicero, on the other hand, had magnificent presents sent him

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him by the Sicilians, when he was ædile; by the king of Cappadocia, when proconsul; and his friends pressed him to receive their benefactions, when in exile; yet, as we have already observed, he refused them all.

'The banishment of Demosthenes reflected infamy upon him; for he was convicted of taking bribes; that of Cicero, great honour; because he suffered for destroying traitors who had vowed the ruin of their country. The former, therefore, departed without exciting pity or regret: for the latter, the senate changed their habit, continued in mourning, and could not be persuaded to pass any act till the people had recalled him. Cicero, indeed, spent the time of exile in an inactive manner in Macedonia; but with Demosthenes it was a busy period in his political character. Then it was (as we have mentioned above) that he went to the several cities of Greece, strengthened the common interest, and defeated the designs of the Macedonian ambassadors. In which respect he discovered a much greater regard for his country, than Themistocles and Alcibiades, when under the same misfortune. After his return, he pursued his former plan of government, and continued the war with Antipater and the Macedonians. Whereas Lælius reproached Cicero in full senate, with sitting silent, when Cæsar, who was not yet come to years of maturity, applied for the consulship contrary to law. And Brutus, in one of his letters, charged him with having reared a "greater and more insupportable tyranny, than that which they had destroyed."

'As to the manner of their death; we cannot think of Cicero's, without a contemptuous kind of pity. How deplorable to see an old man, for want of proper resolution, suffering himself to be carried about by his servants, endeavouring to hide himself from death, which was a messenger that nature would soon have sent him, and overtaken notwithstanding, and slaughtered by his enemies! The other, though he did discover some fear, by taking sanctuary, is, nevertheless, to be admired for the provision he had made of poison, for the care with which he had preserved it, and his noble manner of using it. So that, when Neptune did not afford him an asylum, he had recourse to a more inviolable altar, rescued himself from the weapons of the guards, and eluded the cruelty of Antipater.'

Plutarch, with all his excellencies, has defects from which human powers were never exempted. His transitions are frequently abrupt, and disgusting; his writings are strongly tinctured with superstition; and he is apt to prejudice a common reader against a life at its beginning, by a tedious investigation into the minutenesses of antiquity. When to these circumstances we add the gravity of his sentiments, we may venture to pronounce, that the utmost efforts of arts and genius in a translator, could not make this author popular. It is true, he is always bought for a fashionable library. But what is the consequence? He rests upon the shelf, and grows as dusty as Potter's Antiquities of Greece. He who admires Plutarch must be a scholar, and a lover of severe philosophy.

This work of Dr. Langhorne, and his brother, as much exceeds the wretched performances which dishonour Plutarch, as

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as it is inferior to the original ſtrain and energy of Dryden's tranſlations. It is much to be regretted, that capital authors are often tranſlated by thoſe who are inadequate to what they undertake; by the pioneers, or huſſars of literature; by laborious dullneſs, or ſuperficial vivacity.

IX. *The Minſtrel: or the Progreſs of Genius. A Poem. Book I.* 4*to.* 1*s.* 6*d.* Dilly.

THE author of theſe beautiful ſtanzas acquaints the public, that he has formed the plan of a poetical work, in which he propoſes to trace the progreſs of a poetical genius, born in a rude and illiterate age, from the firſt dawnings of fancy and reaſon, till that period at which he may be ſuppoſed capable of ſupporting the character of a Minſtrel, that is, of an itinerant poet and muſician; a character, which, according to the notions of our forefathers, was not only reſpectable, but ſacred. A poetical illuſtration of this ſubject promiſed, he thought, variety of amuſement, and even ſome topics of moral and philoſophical inſtruction.

With a modeſty and diffidence which make genius amiable, he ſubmits this firſt book to the judgment of the public. In deference to their opinion, he is determined to repreſs, or indulge his imagination. If this ſpecimen ſhould not meet with a favourable reception from them, he will ceaſe to invoke his inauſpicious muſe; if it has the ſanction of their approbation, he will complete his poem.

The purſuits and amuſements of the Minſtrel's childhood, and early youth, are deſcribed in this firſt book; the incidents that qualify him for his profeſſion, and determine him to enter upon it, will be the ſubjects of the books that are to follow.

'I have endeavoured (ſays he) to imitate Spenſer, not in his allegory, or antiquated dialect, which, though graceful in him, appear ſometimes aukward in modern writers, but in the meaſure, and harmony of his verſe, and in the ſimplicity and variety of his compoſition.—To thoſe who may be diſpoſed to aſk what could induce me to write in ſo difficult a meaſure, I can only anſwer that it pleaſes my ear, and ſeems from its Gothic ſtructure and original, to bear ſome relation to the ſubject and ſpirit of the poem. It admits both ſimplicity, and magnificence of ſound, and language, beyond any other ſtanza that I am acquainted with.'

We ſhall not object to this gentleman, his adopting of Spenſer's ſtanza, as he animates it with the true ſpirit of poetry. But we ſhall take the liberty to obſerve, that, in his opinion of that poet, he ſeems to join in the implicit homage which is generally paid to authors of old and eſtabliſhed reputation. It will not be eaſy to prove, that the old dialect, which is grace-

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graceful in Spenser, is awkward in modern writers. If a modern poet should affect the language of Elizabeth's reign, he would justly be charged with a vitiated taste; why then might Spenser offend with impunity? Was it not equally absurd in him to use a language which was obsolete when he wrote it?—Antiquated words give a real dignity to no composition.

The following stanzas, in which the poet warns the man of genius against a desire of wealth and luxury, are characterized with a delicacy of imagination, and harmony of numbers, which enliven and embellish the whole book.

'Canst thou forego the pure ethereal soul
In each fine sense so exquisitely keen,
On the dull couch of Luxury to loll,
Stung with disease, and stupified with spleen;
Fain to implore the aid of Flattery's screen,
Even from thyself thy loathsome heart to hide,
(The mansion then no more of joy serene),
Where fear, distrust, malevolence, abide,
And impotent desire, and disappointed pride?

'O how canst thou renounce the boundless store
Of charms which Nature to her votary yields!
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven,
O how canst thou renounce, and hope to be forgiven!

'These charms shall work thy soul's eternal health,
And love, and gentleness, and joy, impart.
But these thou must renounce, if lust of wealth
E'er win its way to thy corrupted heart;
For, ah! it poisons like a scorpion's dart;
Prompting th' ungenerous wish, the selfish scheme,
The stern resolve unmoved by pity's smart,
The troublous day, and long distressful dream.—
Return, my rambling Muse, resume thy purposed theme.'

The characters of the young Minstrel's parents, his disposition, education, and employments in his tender years, are happily imagined, and elegantly and expressively described.

The moral reflexions of this author are just and nervous; and his imagery deserves as much praise for the effects which it produces, as for its propriety and animation. It excites a love of innocence, nature, and virtue.

We hope the author of this First Book of the Minstrel will be encouraged by the public to continue, and complete his poem.

X. *Letters*

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X. *Letters to the Honourable Mr. Juſtice* Blackſtone, *concerning his Expoſition of the Act of Toleration, and ſome Poſitions relative to Religious Liberty, in his celebrated Commentaries on the Laws of* England. *By* Philip Furneaux, *D. D. The Second Edition with Additions, and an Appendix.* 8*vo.* 4*s. ſewed.* Cadell.

THIS writer tells us, that in publiſhing theſe Letters to the honourable Mr. Juſtice Blackſtone, containing obſervations on ſome parts of his Commentaries on the Laws of England, his deſign was, not only to induce the learned commentator to reconſider ſeveral paſſages of his celebrated work, which he thought was injurious to the intereſts of religious liberty; but to promote among his readers in general juſt conceptions of the right of private judgment, and of impartial liberty in matters of conſcience. In theſe views he has not been wholly diſappointed. His performance has been favourably received; and the worthy commentator, in a new edition of his work, has made ſome conſiderable alterations in ſome of the paſſages on which our author had remarked. In the preſent edition of theſe Letters thoſe alterations are pointed out; and the reader is by this means enabled to judge, how far the commentator and his opponent are agreed, and in what points they differ.

There are ſtill ſome material queſtions between them (particularly with reſpect to the act of toleration) concerning which the learned judge, it ſeems, has not at all altered his ſentiments. The author of theſe Letters has therefore laid before his readers the argument of the late Mr. juſtice Foſter, delivered in the court of commiſſioners delegates; and the celebrated ſpeech of lord Mansfield, in the houſe of lords, February 4, 1767, in the cauſe wherein the chamberlain of the city of London was plaintiff, and Allen Evans, eſq. defendant; and theſe, he thinks, ſufficiently corroborate the opinion which he endeavours to ſupport, in favour of the Diſſenters.

The learned commentator had obſerved, vol. 4. chap. 4. that 'The penalties (viz. thoſe which are laid upon the Diſſenters by abundance of ſtatutes) are all of them *ſuſpended* by the toleration act, which exempts all Diſſenters, except Papiſts, and ſuch as deny the Trinity, from all penal laws relating to religion,' &c. And, in his anſwer to Dr. Prieſtley, had inſiſted, that 'nonconformity is ſtill *a crime* by the laws of England, and hath ſevere penalties annexed to it, notwithſtanding the act of toleration, nay expreſsly reſerved by that act, in all ſuch as do not comply with the conditions thereby enjoined. In caſe, ſays he, the legiſlature had intended to aboliſh both the crime and the penalty, it would at once have repealed all the penal laws enacted againſt nonconformiſts.

But

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But it keeps them expreſsly in force againſt all Papiſts, oppugners of the Trinity, and perſons of no religion at all; and only *exempts from their rigour* ſuch ſerious, ſober-minded Diſſenters, as ſhall have taken the oaths, and ſubſcribed the declaration at the ſeſſions, and ſhall regularly repair to ſome licenſed (regiſtered) place of religious worſhip, &c.'

The queſtion, ſays Dr. Furneaux, then is, whether nonconformity be a crime in thoſe, who, complying with the toleration-act, have 'approved themſelves no Papiſts, oppugners of the Trinity, or perſons of no religion at all? Or, what is the ſtate of *mere nonconformiſts* under that act? Are they in the eye of the law criminal, though the penalties are ſuſpended? Or, are they reſtored to a legal capacity, and to a freedom from all crime as well as penalty, in virtue of the toleration-act?'

'In my opinion, continues this writer, to repreſent nonconformity as a crime, the penalties of which are merely ſuſpended, is a defective and erroneous account of the ſtate of the Diſſenters, under the toleration act. And to ſhew this,

'The FIRST obſervation I would make is: That *ſuſpenſion* of penalty is not the language of that act. The title of the act indeed uſes the phraſe, exemption from penalty: it is ſtiled, An act for exempting their majeſties Proteſtant ſubjects, diſſenting from the church of England, from the penalties of certain laws. But the act itſelf uſes a comprehenſive and forcible expreſſion, which excludes the *crime* as well as the *penalty*; it leaves theſe penal ſtatutes *no operation at all*, with reſpect to the Diſſenters who are under the toleration-act; it *repeals* and *annihilates* thoſe ſtatutes with regard to ſuch Diſſenters. The words of the toleration-act are, that thoſe ſtatutes ſhall not be conſtrued to EXTEND to ſuch perſons. And if they are not to be conſtrued to *extend* to them, nothing can be plainer, than that they are not to be conſtrued to *affect them at all*, either as to crime, or penalty. Now, if the ſtatute-law doth not make this a crime, it is certain, it is no crime at all by the *common-law*; becauſe the conſtitution of the church, and its peculiar doctrine, worſhip, diſcipline, and government, are founded wholly upon the ſtatute-law, and not at all upon the common-law.

'Inſtead, therefore, of ſaying in the Commentaries, that the *penalties* are all of them *ſuſpended by the toleration-act*, which exempts all Diſſenters, except Papiſts, and ſuch as deny the Trinity, from all penal laws, &c. ſhould it not have been ſaid, that all penal laws for nonconformity are *repealed*, with regard to thoſe Diſſenters, who are qualified as the act directs? And would it not have been proper to mention, that the Diſſenters are freed from proſecution in the eccleſiaſtical courts? And that there is nothing, therefore, in the law of England, which can make mere nonconformity a crime, any more than liable to penalty?'

Here our author *ſeems* to miſrepreſent the commentator. Does the latter mean any thing more, than that *nonconformity in general* is conſidered as a crime, and ſubject to penalties by the laws; but that in *a particular caſe*, namely, that of Proteſtant

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teſtant Diſſenters taking the oaths, &c. the crime and the penalty are aboliſhed by the act of toleration? If this is the ſenſe of the commentator, does not his antagoniſt fight with a chimera of his own creating? Is not the doctrine he oppoſes perfectly conſiſtent with his own opinion, and that of the noble lord, whoſe ſpeech he has ſubjoined to theſe letters? For he ſays:

'The SECOND obſervation I would make is this: That both the crime and penalty of mere Proteſtant nonconformity are aboliſhed by the act of toleration, is evident from the protecting clauſes of that act: which, in the words of a great lawyer, "have not only exempted the Diſſenters way of worſhip from puniſhment, but rendered it innocent and lawful; have put it, not merely under the connivance, but under the protection of the law, have *eſtabliſhed it.* For nothing can be plainer, than that the law protects nothing in that very reſpect, in which it is, at the ſame time, in the eye of the law a crime. Diſſenters by the act of toleration, therefore, are reſtored to a legal conſideration and capacity." Lord M—'s Speech.

We ſhall not enter any farther into the merits of this work, as we have already given ſome account of the firſt edition, in a former Number; and our readers, we ſuppoſe, would not receive either much pleaſure or ſatisfaction from a curſory view of thoſe notes and obſervations, with which the preſent edition is enlarged.

We will venture, however, to obſerve, that though there may be in theſe Letters, as there are perhaps in all controverſial writings, miſconceptions and logomachies, yet there are many ſenſible remarks and liberal ſentiments. The Argument of Mr. Juſtice Foſter, and the Speech of Lord Mansfield, are pieces, with which the curious reader, we make no doubt, will be greatly pleaſed.

XI. *The Hiſtory of Sir* William Harrington, *written ſome Years ſince, and reviſed and corrected by the late Mr.* Richardſon, *Author of Sir* Charles Grandiſon, Clariſſa, *&c. 4 Vols. 12mo. 10s. ſewed.* Bell.

THE anonymous editor of this work declares, on his own knowledge, that it had undergone the reviſal of the late Mr. Richardſon. This aſſertion, however confidently made, has been publicly denied by the family of that diſtinguiſhed writer, and as confidently ſupported in a reply to their advertiſement. To put an end to the controverſy, if the corrections of the celebrated author of Clariſſa are ſtill viſible on the margin of the original copy, and are diſcovered to be of ſufficient conſequence to raiſe the reputation of the performance itſelf, there are many methods of ſatisfying the world as to that particular, without divulging the author's name, or ſubmitting the manuſcript to general inſpection. No one, in the mean time, can

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doubt, but that ſuch corrections muſt have conferred an additional value on any novel whatever, provided they were ſufficient in number to affect the main body of it: but, at the ſame time, every reader muſt be equally convinced, that a few marginal alterations in reſpect of language only, could operate but ſlightly in favour of a work which is continued through four volumes duodecimo.

We do not mean to depreciate this performance, by ſtating the queſtion of its authenticity. We have read it with a great degree of attention and pleaſure. Though we cannot abſolutely determine whether it was reviſed by the late Mr. Richardſon or not, we make no ſcruple to aſſert that its author has been a diligent ſtudier of his works. Throughout the whole we meet with few unnatural ſituations, or hyperbolical effuſions of paſſion. Some parts of it are at once intereſting and pathetic. The great majority of characters are, however, borrowed from Clariſſa. The ſplendid vices of Lovelace ſhine with a fainter gleam in Sir William Harrington; but his return to virtue, at the concluſion of the ſtory, diſcriminates him in ſome degree from that too graceful triumpher over the honour of his miſtreſs. In Sir John Renholds, the reader will diſcover moſt of the features of Belford; and we cannot look on Loyd, Craven, &c. without thinking on Belton, Mowbray, and Tourville. Lady Julia Harrington is a very ſpirited copy from lady G——— in Sir Charles Grandiſon; and though neither the conduct or language of this novel can be fairly brought into compariſon with thoſe of Richardſon's performances, yet that inequality is by no means charged on them as a defect. A work may poſſeſs an uncommon ſhare of merit, and yet appear to diſadvantage when placed in oppoſition to thoſe great originals, which will be ſure to receive applauſe as long as any pictures drawn immediately from nature ſhall maintain a value.

To return a moment to the Hiſtory of Sir William Harrington,—we ſincerely recommend it to the peruſal of our fair readers. The cauſe of honeſty is ſtrenuouſly ſupported through all its changes. The undeſerving part of its dramatis perſonæ are juſtly puniſhed, while the meritorious characters are diſmiſſed to happineſs.

XII. *Critical Obſervations on the Buildings and Improvements of* London. 4*to*. 2*s*. 6*d*. Dodſley.

THIS pamphlet is written with an uncommon degree of taſte, elegance, and humour. Its ſubject is a critique on the late improvements made in almoſt every part of our metropolis,

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tropolis. We ſhall not, however, content ourſelves with mere general praiſes of it, but proceed to lay a copious extract before the reader.

'Nothing ſeems more capable of affording ſatisfaction to a liberal mind, than the many public improvements of elegance and convenience which have been lately made in this metropolis. Every inhabitant participates of their advantages, and every man of generous feelings ſhares in the reputation which his country acquires from them. Perhaps then it is the right of every individual to diſcuſs with decent freedom the merits and demerits of public works, and even of private undertakings as far as they relate to public ornament. A diſcuſſion of this ſort may ſerve to turn men's attention to theſe ſubjects, and be the means of introducing a greater correctneſs of taſte for the future.

'I have ever looked upon it as a peculiar happineſs, that all public improvements muſt among us ſpring originally from the ſpirit of the people, and not from the will of the prince. In the one caſe, whenever they are fairly begun, they never fail to be carried on with unremitting zeal and activity: while in the other, they generally have their beginning and end with the monarch who protects them. Of this laſt, a ſtriking example is ſeen in France. Lewis the XIVth, a prince fond of glory, pompous and enterpriſing, who aimed at, and well-nigh obtained for his country, univerſal dominion in the arts and ſciences, as well as in arms, was the firſt of the French monarchs who turned his attention this way. He cut canals, extended public roads, and eſtabliſhed regular poſts throughout his kingdom. He regulated the police of his capital, and he added to its commodiouſneſs and its decoration, by lighting and a better manner of paving its ſtreets. There he ſtopt; and there the nation ſtopt with him. France, at this day, is juſt as far advanced in thoſe articles as ſhe was a century ago. To inſtance in one of thoſe more minute conveniences, which by its frequent uſe becomes of ſome importance: their poſt chaiſes, which were then ſo juſtly admired, now appear, after the improvements of England, as clumſy and incommodious as the boots of their poſtillions. Even the lamps of Paris, which the poets of thoſe days compared to the planets themſeves, "pendent from the vault of heaven," are now diſcovered, by travellers who have ſeen the illuminations of London, to be no more than a few ſcattered tin lanthorns hung by packthread in the middle of narrow and dirty ſtreets.

'But this very national ſpirit in England, which, once being put in action, exerts itſelf with ſo much vigour and effect, finds however, at firſt, a terrible enemy in vulgar prejudice, which muſt be overcome before it can fairly act. In an arbitrary ſtate, a prince, a miniſter, may have his eyes opened to the errors of a former ſyſtem, and immediately adopt a new one, without reſtraint: but with the multitude it requires time; they ſeldom reaſon, and it is to their feelings you muſt apply. Habit ſanctifies every thing with them; and even that deformity to which they are accuſtomed becomes beauty in their eyes. *As fine as London upon the bridge*, was formerly a proverbial ſaying in the city: and many a ſerious ſenſible tradeſman uſed to believe that heap of enormities to be one of the ſeven wonders of the world, and, next to *Solomon*'s temple, the fineſt thing that ever art produced. When firſt the re-

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formation in the ſtreets was begun, from the ſame cauſe every nuiſance had its advocate. It was ſaid to be for the eaſe of the horſes that the midway ſhould be paved with huge ſhapeleſs rocks, and the foot path with ſharp pebbles for the benefit of the feet. The poſts were defended to the laſt; and the pulling down of the ſigns, which choaked up and diſgraced the ſtreets, regretted as a barbarous invaſion on the monuments of national taſte; the cat and fiddle, gooſe and gridiron, and the like, being regarded as the greateſt efforts of inventive genius; and Cheapſide often compared to the Medicean gallery, for its choice collection of paintings; blue boars, green dragons, and kings heads.

'But though we claim a right, from preſcription, to laugh at the bad taſte of our neighbours in the city, I am afraid our pretenſions to ſuperiority in the weſt end of the town are founded more upon preſumption than truth. We have indeed in the new buildings avoided many of the palpable inconveniences of old London; which precaution, has perhaps beſtowed collateral ornament without any primary intention on our parts. But have we ſucceeded in diſplaying a more refined taſte, wherever beauty and elegance were the principal objects in view? To be ſatisfied in this, let us examine our ſo-much-vaunted ſquares.

'The notion I form to myſelf of a perfect ſquare, or public *place* in a city, is a large opening, free and unincumbered, where not only carriages have room to turn and paſs, but even where the people are able to aſſemble occaſionally without confuſion. It ſhould appear to open naturally out of the ſtreet, for which reaſon all the avenues ſhould form *radii* to the centre of the place. The ſides or circumference ſhould be built in a ſtile above the common; and churches and other public edifices ought to be properly introduced. In the middle there ought to be ſome fountain, groupe, or ſtatue, railed in within a ſmall compaſs, or perhaps only a baſon of water, which, if not ſo ornamental, ſtill, by its utility in caſes of fire, &c makes ample amends. To illuſtrate this in ſome degree, I refer to St. James's ſquare, which, though far from perfect in that ſtile, and altogether uncompleted on one ſide, ſtill ſtrikes the mind (I judge from my own feelings) with ſomething of more eaſe and propriety than any ſquare in London. You are not confined in your ſpace; your eye takes in the whole compaſs at one glance, and the water in the middle ſeems placed there for ornament and uſe.

'But almoſt every other ſquare in London ſeems formed on a quite different plan; they are gardens, they are parks, they are ſheep-walks, in ſhort they are every thing but what they ſhould be. The *rus in urbe* is a prepoſterous idea at beſt; a garden in a ſtreet is not leſs abſurd than a ſtreet in a garden; and he that wiſhes to have a row of trees before his door in town, betrays almoſt as falſe a taſte as he that would build a row of houſes for an avenue to his ſeat in the country.

'To deſcend next to particulars, and obſerve in what manner the taſte is aggravated or extenuated in the conſequent practice, let us begin with Groſvenor ſquare, which is generally held out as a pattern of perfection in its kind. It is doubtleſs ſpacious, regular, and well-built; but how is this ſpaciouſneſs occupied? A clumſy rail, with lumps of brick for piers, to ſupport it, at the diſtance of every two or three yards, incloſes nearly the whole area, intercepting almoſt entirely the view of the ſides, and leaving the paſſage round it as narrow as moſt ſtreets, with the additional diſadvantage

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at night of being totally dark on one hand. The middle is filled up with bushes and dwarf trees, through which a ſtatue peeps, like a piece of gilt gingerbread in a green-grocer's ſtall.

'Cavendiſh ſquare next claims our regard: the apparent intention here was to excite paſtoral ideas in the mind; and this is endeavoured to be effected by cooping up a few frightened ſheep within a wooden pailing; which, were it not for their ſooty fleeces and meagre carcaſes, would be more apt to give the idea of a butcher's pen,

——"*paſſimque armenta videbant.*
"*lautis balare carinis,*"

To ſee the poor things ſtarting at every coach, and hurrying round and round their narrow bounds, requires a warm imagination indeed, to convert the ſcene into that of flocks ranging the fields, with all the concomitant ideas of innocence and a paſtoral life.

"Some ſilly ſwain, more ſilly than his ſheep,
"Which on the flow'ry plains he uſed to keep,"

muſt have firſt conceived the deſign; and it might have yet been improved, by a thought taken from one of the moſt flagrant perverſions of taſte that ever was exhibited to publick view, Staniſlaus, titular king of Poland, and little better than imaginary duke of Lorrain, contrived, at his fine palace of Luneville, in one of the richeſt and moſt delightful countries in Europe, full of real paſtoral objects and ruſtick images, to degrade them by ſticking up clock-work mills, wooden cows, and canvaſs milk-maids, all over his grounds; to the no ſmall admiration of the Lorrainers, an honeſt race, better fitted for the enjoyments of a mild and equitable government, than for the reliſh of works of taſte. Now, however ridiculous this might appear in the park at Luneville, it is a precious thought for Cavendiſh ſquare. Imitation here would appear with greater propriety than nature itſelf. I would therefore recommend it to the next deſigner of country-in-town, to let all his ſheep be painted. And I think if a paſte-board mill, and tin caſcade, were to be added it would complete the rural ſcene.

'As to Hanover ſquare, I do not know what to make of it. It is neither open nor incloſed. Every convenience is railed out, and every nuiſance railed in. Carriages have a narrow ill-paved ſtreet to paſs round in, and the middle has the air of a cow-yard, where blackguards aſſemble in the winter, to play at huſsle-cap, up to the ancles in dirt. This is the more to be regretted, as the ſquare in queſtion is ſuſceptible of improvement at a ſmall expence. The buildings are neat and uniform. The ſtreet from Oxford road falls with a gentle deſcent into the middle of the upper ſide, while, right oppoſite, George ſtreet retires, converging to a point, which has a very picturesque effect; and the portico of St. George's church, ſeen in profile, enriches and beautifies the whole.

'Red Lion ſquare, elegantly ſo called, doubtleſs, from ſome alehouſe formerly at the corner, has a very different effect on the mind. It does not make us laugh; but it makes us cry. I am ſure, I never go into it without thinking of my latter end. The rough ſod that "heaves in many a mouldering heap," the dreary length of the ſides, with the four watch-houſes, like ſo many family vaults, at the corners, and the naked obeliſk that ſprings from amidſt the rank graſs, like the ſad monument of a diſconſolate widow for the loſs of her firſt huſband, form, all together, a *memento mori*, more powerful to me than a death's head and croſs marrow-bones: and were but the parſon's bull to be ſeen bellowing at the gate, the idea of a country church yard in my mind would be complete.'

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The reſt of this performance is by no means unequal to the foregoing ſpecimen. The author extends his remarks to the town-houſes of our nobility; and concludes, by controverting the opinions of thoſe who regard London as already overbuilt. We are quite uninformed as to the author, and cannot help acknowledging our impatience to be acquainted with the name of one, to whom we think ourſelves equally indebted for inſtruction and entertainment.

MONTHLY CATALOGUE.

HISTORICAL.

13. *New Lights thrown upon the Hiſtory of* Mary *Queen of* England, *eldeſt Daughter of* Henry VIII. *Addreſſed to* David Hume, *Eſq. Tranſlated from the* French. 8vo. 2s. Wilkie.

'THE following ſheets were printed at Amſterdam in 1766, and lately received from Paris: but whether yet imported by any bookſeller, is unknown to the tranſlator.

'As it contains ſome ſtrictures on our celebrated hiſtorian, and indeed on all Proteſtants that have written the hiſtory of the period here treated of, it is thought proper to make it more publicly known, that thoſe accuſed of partiality may, if they judge it worth their labour, vindicate themſelves from the imputation.

'The apparent deſign of the author is to remove, or at leaſt extenuate, the charge of cruelty, ſo univerſally aſcribed to queen Mary, and to fix an odium upon the princeſs Elizabeth, whoſe memory all true Engliſhmen and good Proteſtants have ſo much reaſon to revere and hold ſacred.

'The authenticity of the extracts from the diſpatches and letters of the Imperial and French ambaſſadors, now publiſhed, cannot be doubted of, as he refers to dates and volumes: but it is not improbable the ſame ſource might furniſh other extracts ſufficient to counterbalance what he has produced.

'The cauſe of Proteſtantiſm, and the high reputation of queen Elizabeth, ſtand in no need of falſhood, and miſrepreſentation of facts, for its ſupport.

'There are many circumſtances brought to light in this performance, that are unnoticed by other hiſtorians, and particularly what relates to biſhop Gardner, who is here painted in colours very different from what he appears in other writers.'

The reader will perceive by the ingenuous turn of the foregoing Preface, that this work was not tranſlated with any partial views, or an idle attempt to deſtroy ſuch opinions as have been long eſtabliſhed on the faith of hiſtory, concerning the character of queen Mary and her adherents, by an induction of obſcure and unſupported particulars. The manner of this writer bears no reſemblance to the ſolemn foppery of the author of the *Hiſtoric Doubts*, &c. or the incoherent Reveries of Peck, in his

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his pretended discovery concerning a son of Richard III. Much, however, that has been asserted in the course of our author's remarks, may hereafter be disputed by those who shall have future possession of the originals to which he refers. It would therefore prove of little consequence to us, to turn over the printed volumes which contain the dispatches of M. de Noailles, unless we had access at the same time to the MS. collection of the correspondence between Charles V. then residing at Brussels, and the embassadors he sent to England a little before the death of Edward VI. to which our author is indebted for the most curious parts of his performance.

We do not hesitate to recommend this interesting and well-translated pamphlet to the perusal of our readers; and hope when Mr. Hume shall be disposed to attempt a revisal of that part of his history to which these anecdotes belong, that he will take the pains to enquire into the value of the credentials which have furnished our French writer with his accounts. 'Such evidence (says he) as these afford, are the only foundations upon which a historian, who would give a history free from falsehood and ambiguity, can safely depend.'

14. *A Collection of the Protests of the House of Lords in* Ireland, *from* 1634 *to* 1770. 8*vo*. 2*s*. 6*d*. Almon.

We need only observe, that we believe these Protests to be authentic; and the editor assures us, that they begin with the first upon record. We conceive, however, this compilation to be a matter of greater curiosity than utility.

POLITICS.

15. *A Justification of the Conduct of the Ministry, relative to* Falkland's-Island. 8*vo*. 1*s*. Organ.

We will not join the hue and cry with prejudice and faction, against the late convention with Spain; we doubt not that it may be defended to the satisfaction of the sensible and impartial. But the ministry are certainly not obliged to this weak advocate; his impotent attempt may hurt their cause with the superficial, and the seditious, who find new proofs of the obliquity of public measures in the ignorance and presumption of those who espouse them.

This pamphlet is a rhapsody of impertinent and ostentatious egotism, languid prolixity, and vile adulation. It's most important matter consists of two assertions, viz. that Falkland's Island is *little, cold*, and *barren*; and that *our title to it is disputable*. Both these particulars we are apt to believe; though the author has not convinced us of either; for he never attempts to evince what he asserts. He is a perfect Aristotle in launching the dogma.

The delicacy of his encomium may be inferred from what he tells his lords and gentlemen, the members of either house.—*that they are men of tried virtue and abilities, men who would do honour to any state, and to any age.* If we credited this man's rant, we should imagine that we were living in the days of Alfred.

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As political writings, to be popular, muſt have ſome ſhow of argument, and ſome plauſibility of compliment, we adviſe this champion of government to drop his preſent ſpeculations, and if he *will* publiſh again, let him turn his thoughts to theology, write in defence of tranſubſtantiation, and wave his groſs incenſe round the papal throne.

16. *Papers relative to the late Negotiation with* Spain; *and the taking of* Falkland Iſland *from the* Engliſh. 8*vo.* 3*s.* Almon.

This publication we ſuppoſe to be authentic, but beg leave to reſign the examination of it to thoſe who conſtantly review all miniſterial writings in the daily papers.

17. *Propoſals to the Legiſlature for numbering the People. By the Author of the Tours through* England, *&c.* 8*vo,* 1*s.* Nicoll.

This writer is no weak advocate for the ſcheme which he has propoſed; but the ſubject of his pamphlet is better ſuited to the abilities and train of thinking peculiar to miniſters of ſtate, than to the critical examination of literary Reviewers.

18. *The Key to Abſurdities; containing the Author's private Thoughts on ſome late Proceedings.* 8*vo.* 1*s.* Davenhill.

The abſurdities this gentleman propoſes to unlock are thoſe of the nominal patriots; but we apprehend his attempts will add one more to the abſurdities of the times, if we conſider that his ſtile, language, and arguments, are neither elegant, grammatical, or new.

19. *Trial of* J. Almon, *for ſelling* Junius's *Letter* 8*vo.* 1*s.* Miller.

This is not the authentic trial of Almon, and cannot therefore, in every circumſtance be depended upon. The ſcurrility of its contents will deſtroy its weight with every friend to public decorum. The ſpeech of the attorney-general at the opening of this trial, does honour to his penetration, and eloquence; and the low, diſingenuous aſperſions thrown out againſt him in this pamphlet by his obſcure enemies, will only be read with pleaſure by thoſe who always wage an impotent war with conſpicuous merit. When a Junius, armed with the powers of genius, endeavours to embroil the ſtate, our hatred of the incendiary is mixed with admiration, and regret. But the effects which a factious, acrimonious, and dull writer produces in every liberal, unprejudiced mind, are, deteſtation and contempt.

20. *Liberty vindicated againſt Slavery.* 8*vo.* 1*s.* Wilkie.

This pamphlet, if we credit the title-page, was firſt publiſhed in the year 1646. It is marked with the ſimplicity of ſtile, and the enthuſiaſm of that period, which, however, are eaſily imitated. It inveighs againſt long impriſonment, and the oppreſſive fees, and tyranny of goalers; enormous civil evils, from which England, with all its boaſted freedom, is not yet exempted.

This treatiſe is worthy of the attention of the public, and even of the legiſlature. Its warmth is ſupported by argument, and many excellent acts of parliament.

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This author shows, that goaler's fees were appointed by the Star-chamber, and should have been abolished with that iniquitous court; and that long imprisonments are strongly and repeated prohibited by Magna Charta.

He exemplifies, by many instances, the cruel treatment inflicted upon prisoners, particularly by a detail of the sufferings of colonel John Lilburne, in Newgate, and in the Tower, who maintained the cause of liberty with undaunted courage, and unshaken constancy in the reign of Charles I.

We should wish to find nothing exceptionable in a writer who is a rational and constitutional advocate for the privileges, and welfare of mankind. The severities exercised upon prisoners, especially poor debtors, in whom misfortune is often confounded with criminality, are a scandal to human nature, and inconsistent with the spirit of a free government. Their hardships might, and ought to be mitigated; though, perhaps, they would be too much relaxed by recurring to the letter of Magna Charta. We cannot think, with our author, that it was wrong to supersede some parts of that ground-work of liberty by succeeding acts of parliament. The English, when Magna Charta was confirmed, though rough, were simple, and had but few wants; our desires are now multiplied, and a multiplicity of desires produces various rapacity. He knows little of our present character, or is intoxicated with the enthusiasm of freedom, who does not see, that property must now be secured by severer statutes than those which were passed in the reign of Henry III.

21. Selim's *Letters, exposing the Malpractices of the Office of Ordnance, &c. with a Preface and Conclusion.* 8vo. 2s. 6d. Miller.

The Letters before us made their first appearance in an Evening paper. We are informed they were written by a person whose name is couched in an anagram, and that his having been dismissed from an office, has thus raised his ire against the gentlemen of the Board of Ordnance. We will not pretend to enter into the merits of his piece, as it must depend entirely upon facts, with which we acknowledge ourselves unacquainted: but virulence and abuse, joined to personal pique and resentment, seem to form the great basis of this production.

22. *A Dialogue between a Lawyer and a Country-gentleman upon the Subject of the Game-Laws.* 8vo. 1s. 6d. Wilkie.

To this Dialogue is prefixed a Letter to Serjeant Glynn, in which the author, with a freedom and spirit worthy of an Englishman, inveighs against the multiplicity, the inconsistency, and severity of the game-laws, and wishes that the representative of Middlesex whom he is addressing, would exert his love of liberty, and his abilities in the house of commons to have them repealed, or corrected.

In this Dialogue the lawyer gives his friend, the country-gentleman, a short, but distinct history of the game-laws, explains those clauses in them of which most people may be supposed to be totally ignorant; shows them often to be vague, and uncertain, and in general absurd and oppressive.

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A clauſe of an act paſſed in the 10th year of George III. will ſhow the complexion of theſe laws.

By this act it is declared, 'that if any perſon ſhall wilfully, upon any pretence whatſoever, take, kill, or deſtroy any hare, pheaſant, partridge, &c. in the night, between one hour after ſun-ſetting, and one hour before ſun-riſing, or uſe any gun, dog, ſnare, net, or any other engine for taking, killing, or deſtroying any hare, pheaſant, partridge, &c. in the night as aforeſaid, and ſhall be convicted thereof upon the oath of one or more credible witneſs, or witneſſes, before one, or more juſtice, or juſtices of the peace; every ſuch perſon ſhall, for the firſt offence, be committed to the common goal, or houſe of correction, there to remain without bail or main-prize, for any time not exceeding ſix, nor leſs than three calendar months; and for the ſecond, and other offences, to be committed as aforeſaid, for not leſs than ſix, and not more than twelve calendar months, and within three days from the time of committment, either for the firſt, or any other offence, to be once publicly whipped between the hours of twelve and one of the clock in the day.'

The laws of a well-regulated community, eſpecially the penal ſtatutes, ſhould be founded upon reaſon; in which caſe every man of common ſenſe would have a monitor within his own breaſt to warn him againſt violating them. But how is a ſimple countryman to underſtand the caprice of the game-laws, or prevent the barbarous conſequences of a falſe and malignant accuſation?

Three tables are affixed to this ſenſible and uſeful pamphlet; one, of the laws relative to hares; another, of the laws relative to partridges; and a third, of thoſe which relate to pheaſants. Each of theſe tables ſhows the ſeveral offences; the acts creating the penalties; the perſons to whom ſuch penalties are given; and the manner of recovering them. This Dialogue, and the Tables annexed, deſerve well to be recommended to the gentlemen of the law, whoſe practice, when it relates to the game-acts, they will greatly facilitate. And their contents are of importance to the countryman, to whom their ſimplicity and perſpicuity are excellently adapted. They will guard him againſt the tyranny of a Nimrod, and the partiality of a juſtice of peace.

POETRY.

23. *Quintus Horatius Flaccus. Birminghamiæ Typis Johannis Baſkerville. 4to.* 1*l.* 1*s.* Payne.

There is perhaps no art, which, ſince its infant ſtate, has received leſs improvement than that of typography. It is not pleaſing to conſider how little a long and uninterrupted ſucceſſion of printers have contributed to the means by which learning is diffuſed; and that more enlightened and peaceful times have ſcarce been able to add any thing to the labours of thoſe who lived in ages of obſcurity and tumult. The books of Caxton, Pynſon, and Wynkin de Worde, appear to be as well executed in all reſpects,

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ſpects, as thoſe of more modern artiſts. The ancient Gothic letter employed in moſt of theſe, is cut with the utmoſt nicety; the colour of the ink ſtill remains in full perfection; and the texture of the paper is perhaps more compact than any at preſent in uſe. Mr Baſkerville, one of whoſe publications lies now before us, is the only modern printer who has even ſtrove to introduce novelty in his art; and may indeed be ſaid to have united elegance with accuracy, in all his publications. To his Virgil, Juvenal, and Perſius, he has now added this ſplendid edition of Horace; and though ſome are willing to ſpeak of his paper in the ſame terms as our author ſpeaks of his miſtreſs's face, that it is ——— *nimium lubricus aſpici*;

yet the uncommon clearneſs of his types, together with the general beauty of his page, cannot fail to entitle this, like the reſt of Mr. Baſkerville's performances, to a place in every library or collection, whether public or private, as ſamples of typographical excellence.

24. *The Book of Nature, a Poem.* 4to. 1s. Carnan.

There are ſome authors who contrive to give their ſentiments to the public in a language which partakes neither of the nature of verſe nor proſe, but is ſomething beneath them both. Among theſe unſucceſsful candidates for literary fame, the writer of this poem may be claſſed, who has not even the common requiſites of apt rhyme or grammatical Engliſh, to ſupport his pretenſions. In the firſt page we meet with the two following lines:

'Spontaneous riſe the lilies of the *vale*
The king-cup, primroſe, vi'let, daffo*dil*:'

and a ſpecimen of his accuracy in grammar may be found in the ſucceeding paſſage:

'As many letters in this book are ſeen
As there *are* flow'rs or dew-drops on the green,
Trees on the hills, or *herbage* on the plains.'

As many letters as there *are herbage!* No, good Mr. Scribbler, ſuch nonſenſe will ſcarce entitle you to expect lenity at the hands of the Critical Reviewers. Thank your ſtars, however, that our enquiries extend no farther into the merits of *the Book of Nature*, of which you are a moſt wretched publiſher.

25. *The Temple of Compaſſion, a Poem, addreſſed to a Lady by an Officer of the Guards*, 4to. 1s. Ridley.

If this be really the work of one of our military men, we cannot help ſaying, with major Dennis O'Flaherty, in the laſt new Comedy, that we wiſh 'his country had a little more employment for him.'

This performance, which is at once irregular, languid, and incorrect, is a kind of cento from other authors, whoſe ſentiments are ſometimes ſo diſguiſed, that had they occaſion to claim their own property, they would hardly know it again. This puny rhymer, however, ſometimes plunders openly, and without the leaſt acknowledgement, as in the following inſtances:

'The bleak winds whiſtle round her *naked* head,
Her helpleſs infant cries in vain for bread.'

Theſe

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These two lines are, we believe, almost entirely the property of Dr. Smollett, and appear to have been taken from a beautiful little poem, entitled *The Tears of Scotland*, written soon after the last rebellion, where they stand thus:

'The bleak winds whistle round her head,
Her helpless orphans cry for bread.'

Every reader must perceive, that the word *naked*, inserted in the first of these borrowed verses, has a wonderful effect; and that her infant cries *in vain*, adds greatly to the distress represented in the second.

'Will seal these eyes, &c.
Thou art the last dear object they behold.'

These are almost the words which Calista, dying, addresses to Altamont.

'And yet my eyes take pleasure to behold thee,
Thou are their last dear object!' *Fair Penitent.*

Any scribbler, who is not ashamed to be a plagiarist, may become something like a poet, on terms like these.

This modest Officer of the Guards, speaking at once of himself and the lady for whose sake this poem was written, introduces the following note.

'*Note*, Even in this condition he disdains to ASK assistance, the goddess being obliged to SEEK him; whereas all the others sought her, and gladly accepted that relief, which HE would have refused, had she not bestowed it in a peculiarly noble manner.'

All the observations we shall make on this vain-glorious excrescence to the work before us, is, that poverty and pride agree but ill together; and that the author's mistress seems to have been kinder to him than the Muse, who, we are afraid, will never approach him either with or without solicitation.

26. *Poetical Essay, chiefly of a Moral Nature. Written at different Periods of Time. By a Young Man.* 8vo. 1s 6d. Wheble.

'Advertisement. The writer of these little Essays is induced to send them into the world by two reasons. It has given him some concern that he has been able to contribute so little to the benefit of society hitherto; and he is disposed to imagine that he might do something more of this kind, were he so happy as to *hint pure thought* (Mr. Thomson's phrase) to those who may be willing to read what he has written, and were he to do this in a *manner* not unpleasing. Whether he has hit upon such a *manner* he cannot well know, till he has the public opinion; the desire of which he acknowledges to be his other inducement. He has only to add, that his *attempts* are submitted to the candour of the good natured reader.'

By reprinting this author's prefactory observations, we have given him an opportunity of speaking for himself; and have an undoubted right to claim an hearing in our turn. As he is solicitous to contribute to the benefit of society, we make no doubt but that very solicitude will conduct him to the discovery of some more successful method of effecting his very charitable purpose. The best poetry, alas! is not likely to amend the world in any great degree; but from such cold unanimated strains as these, no greater advantage can be derived to morality, than such as results

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refults from opiates which induce an artificial repoſe. Argus himſelf could not have prevailed on one of his eyes to keep watch over theſe poems; and yet juſtice at the ſame time compels us to declare, that the ſevereſt morality could not be offended by any of the ſentiments which they contain. As the author has told us that theſe *attempts* are ſubmitted to the candour of the *good-natured* reader, we are ſure we cannot more effectually vindicate our title to that favourable diſtinction, than by adviſing him to write no more.

27. *The Exhibition in Hell, or* Moloch *turned Painter.* 1*s.* Organ.

The name of the publiſher is fictitious, for ſurely no man of common decency would have permitted a real one to ſtand at the head of a performance ſo uncommonly deſpicable.

The *thing* was meant for a ſatire on the preſent miniſtry, but is in reality nothing more than the unconnected ravings of a mad man. One line, as a ſpecimen of the author's literature, we will venture to quote.

'*This* ſtate phænomina, where didſt thou meet?'

The reader either is, or ought to be, contented with having had only one, out of the many lines which we have been doomed to read, ſubmitted to his peruſal.

28. *The Dedication of the Temple of* Solomon. *A Poetical Eſſay. By* Wm. Hodſon, *M. A. Fellow of* Trinity Coll. Cambridge. 4*to.* 1*s.* Dodſley.

Mr. Hodſon obtained for this poem Mr. Seaton's premium, laſt year. We preſume this writer muſt have been the moſt meritorious candidate (notwithſtanding the mediocrity of the piece) as he received the ſuffrages of the vice-chancellor, the maſter of Clare-hall, and the Greek profeſſor, gentlemen equally remarkable for their taſte and impartiality.

29. Epiſtola Poetica: *an Epiſtle on the Times.* 4*to.* 1*s.* Bladon.

A political ſquib—the *quill-ſerpent* of an Eton boy of fourteen.

NOVELS.

30. *The Favourite, a Moral Tale. Written by a Lady of Quality.* 2 *vols.* 5*s. ſewed.* Baldwin.

Whether the author of this novel, by calling it the Favourite, meant to miſlead the purchaſer into a belief that political favouritiſm was its ſubject, we cannot determine. We are, however undeceived in the Preface, and meet only with an eaſy narrative of domeſtic adventures in the courſe of the work.

The volumes now under conſideration, may be fairly ſaid to deſerve ſome preference to the great majority of thoſe which are publiſhed every day for the emolument of circulating libraries. They are written with good ſenſe, no inconſiderable knowledge of the world, and a delicacy not often to be met with even in performances of the ſame tendency. Moſt of the characters are well marked, and the paſſions are always directed to their true end and purpoſe. The old and conſiderate may peruſe them without diſguſt, and the young and inexperienced without danger.

31. *The*

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31. *The False Step; or the History of Mrs.* Brudenal. 2 *vols.* 12*mo.* 5*s. sewed.* Almon.

In point of language, sentiment, and moral, this novel is superior to many that have been published this season: yet it must in justice be observed, that the phraseology is often affected, and that frequent and absurd gallicisms render the piece disgusting to a reader of taste.

32. *The Providential Adultery.* 2 *vols.* 12*mo.* 5*s. sewed.* Hall.

The writer of this piece is not deficient in fancy or imagination; but he appears to be destitute of judgment, and seems totally to have rejected probability from the composition of his novel, which may be termed a romance, in the strictest sense of the word.

33. *The Danger of the Passions; or* Syrian *and* Egyptian *Anecdotes. Translated from the French of the Author of the* School of Friendship. 2 *vols.* 12*mo.* 5*s. sewed.* Evans.

These litttle volumes contain one of the most dull and uninteresting stories that ever yet were submitted to our judgments. We know not why in the second title they are called Syrian and Egyptian *Anecdotes*, but that *anecdotes* is at present a fashionable term, and might tempt a purchaser who expected to meet with a collection of lively, curious, and distinct particulars, instead of one long, perplexed and unentertaining narrative, branching out occasionally into a few episodical relations. That this work is translated from some indifferent French writer, we are inclined to believe, on the score of certain idiomatic baldnesses in the stile. We do not, however, desire to meet with the original, though we should find ourselves in the greatest distress for something to read;—no not even while we are waiting for our dinners (if we offend not to say that Reviewers eat) at a country inn; or when any one of us is travelling in a stage-coach in company with an excise-man, a tide-waiter, a London apprentice, a methodist-parson, or a disappointed author, like Mr. Jennens, either in his raving or dejected state after the perusal of the last article in our last Critical Review.

MEDICAL.

34. *Oratio ex* Harveii *instituto habita in Theatro Collegii Regalis Medicorum* Londinensis, *Festo Sancti* Lucæ, Oct. 18. *A. D.* 1770. *Auctore* Antonio Relhan, *M. D.* 4*to. Pr.* 1*s.* Johnston.

Dr. Anthony Relhan has displayed a greater proportion of good sense, than of pure Latinity, in this composition. A frequent use of unnecessary prepositions, and some few other slips of a less venial quality, plainly indicate to our apprehensions, that the worthy son of Galen is more accustomed to write Latin for the inspection of apothecaries, than for the examination of critics. We must, however, do his performance the justice to declare, that if it is in some places coarse and incorrect, it is in others elegant and spirited, as in the following instance, where, after having expatiated on the mischiefs occasioned by the number and variety of quack medicines, to the venders of which letters patent are too often granted, he introduces the following reflections.

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"Ista eruditus quisque, atque cordatior irridet: cæteri autem pessundantur dolis. Unum verò salvum esse, dum intereunt mille, quid tandem juvat rempublicam? Per hanc urbem amplissimam ambulanti, istiusmodi quot undique in os objiciuntur tela? adeò ut nonnunquam mihi videor Priamo inermi similis, per castra Achivorum infestissima iter facere, unde non patriæ subsidium, sed Divina vis me salvum præstat."

Though we have quoted this paragraph as a proof that our approbation has not been bestowed without reason, yet as we are well convinced that more money is every day acquired by writing bad than good Latin, we sincerely wish the doctor may meet with less frequent opportunities of exerting his rhetorical than his medical accomplishments. In prescriptions, few grammatical errors are ever made; because that careful suppression of almost all terminations which is constantly observed in these laconic passports of health, cannot fail to exempt every writer from the chance of false concords or lesser solecisms in the Roman language. Some members of the College are however, able to strike out blunders independent of cases, genders, or tenses; as the following passage, very faithfully copied from a brother doctor's Harveian Oration, may serve to prove; wherein it is positively declared that those who were *already dead*, and those who were *dying*, expired at the same instant:—'*Mortui* et *moribundi* simul animas efflarunt:'—Sir WILLIAM BROWNE, even thou art great, when brought into comparison with this last named author!

35. *An Essay on the Use of the Ganglions of the Nerves. By* James Johnstone, *M. D.* 8*vo.* 2*s.* Becket.

The first draught of this Essay was published formerly in the Philosophical Transactions; but it is now considerably improved. The opinion of this ingenious author concerning the use of ganglions is, that they serve as so many subordinate brains, and are the more immediate source of the nerves, sent to the organs of involuntary motion. Whoever peruses the Essay, must acknowledge, that Dr. Johnstone supports his hypothesis with much learning and ingenuity.

36. *The Female Physician; or, Every Woman her own Doctress. By* John Ball, *M. D.* 12*mo.* 2*s.* L. Davis.

This treatise may be useful to those for whom it is intended, in the same way as the *Ladies Dispensatory*, which we had formerly occasion to recommend; the present performance differing from the other in being more copious on the diseases of which it treats, but comprehending those of women only.

37. *Impartial Remarks on the* Suttonian *Method of Inoculation. By* Nicholas May, *junior.* 8*vo.* 2*s.* 6*d.* Brown.

The new method of inoculation has been already so often discussed, that little room is now left for an author to appear with advantage on the subject. We therefore find nothing of consequence in this treatise, which we have not met with in former publications.

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38. *Virtues of* British *Herbs. Number* II. *By* John Hill, *M. D.* 8*vo.* 1*s.* 6*d.* Baldwin

In our review of the First Number of this publication, we gave it as our opinion that it might be in some degree useful to private families: and candor induces us to extend the same observation to the Number now before us; since we can neither affirm nor deny from experience, the virtues of such vegetable productions as have been long diffused in medicinal prescription, of which kind are those contained in this pamphlet.

DIVINITY.

39. *An Essay towards a Contrast between Quakerism and Methodism.* 8*vo.* 6*d.* Johnson.

This writer informs us, that he has long been intimately conversant with Christians of the two denominations mentioned in the title page of his Essay. 'He therefore begs leave to offer some hints, by an humble attention to which, he hopes and believes they may become of service to each other.' The intention of the Contrast is to shew the principles and practices in which the Quakers and the Methodists agree, and wherein they differ, with a view to promote universal charity and piety, and to supply certain mutual defects.

In the latter part of this Essay, the author proposes some arguments in defence of silence in public worship. On this topic, he says, 'the first just ground and occasion for silence is the want of the proper qualification to speak, &c.' which, we must confess, is a most significant argument in favour of silent meetings. —This, however, is a mean performance.

40. *The Christian Minister's Reasons for baptizing Infants, &c. By* Stephen Addington. 12*mo.* 1*s.* 6*d.* Buckland.

In this tract Mr. Addington appears to be a candid, rational, and learned writer. He has given us a full view of the whole subject of baptism; has vindicated the custom of sprinkling or pouring water in the administration of this ordinance, and the practice of baptizing infants, in the most satisfactory manner.

41. *Sermons on Regeneration; wherein the Nature, Necessity, and Evidences of it are considered, and practically improved. By* Joseph Barber. 12*mo.* 2*s.* Buckland.

This writer defines the new birth to be, 'That work of God upon the soul of man, whereby he is made a real Christian; a believer in the Lord Jesus Christ, and a willing disciple or follower of him:' or, 'That work of God upon the soul, whereby it is quickened, or made alive unto God; and whereby it is formed in some measure after the image of God, and fitted for the operations of a spiritual divine life.' Upon this subject he makes a great number of pious and useful observations of a practical nature. His explication of regeneration, justification, &c. would perhaps have been more accurate, had he considered, which he seems not to have done, that the sense of many terms and phrases in the New Testament, applicable to the first Christians, are totally confounded, if they are applied to Christians of all nations and all ages.

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42 *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church*, Weſtminſter, *on* Wedneſday, January 30, 1771, *by* Edmund *Lord Biſhop of* Carliſle, *4to.* 1*s.* Robſon.

His lordſhip has choſen for his text theſe words of the prophet Daniel: *Bleſſed be the name of God for ever and ever; for wiſdom and might are his: he changeth the times and the ſeaſons; he removeth kings, and ſetteth up kings.* ch. 2. From hence he takes occaſion to ſhew the reaſonableneſs and neceſſity of a particular providence. He conſiders how the ſupreme Being may be conceived to influence the natural and moral world, and why we ought to believe that he influences both. His arguments are deduced from reaſon and ſcripture, and ſtated with great force and perſpicuity. His lordſhip then proceeds to apply this doctrine to the occaſion on which he preached his diſcourſe. Here this judicious writer does not run into a fulſome panegyric on the virtues of the *royal martyr*; but lays before his readers ſome important conſiderations, naturally reſulting from the doctrine of a particular providence, and a tranſient view of the principles and practices, which, in the laſt century, involved this nation in the moſt dreadful calamities. Speaking of the crying ſins of our forefathers at that period, and the vices of the preſent age, he obſerves: 'When crimes like theſe become exceſſive and predominant, it is eaſy to foretel where they muſt end. When by ſuch ways any nation renders itſelf ripe for deſtruction, then does Divine Providence, concurring with and aiding natural cauſes, proceed to inflict the judgment ſuch a nation has deſerved, by raiſing up ſome foreign enemies to inſult and invade it; or by permitting its own unnatural ſons to weaken and diſtract it; or by both theſe together, which indeed uſually excite and inflame each other, completing its decay, and haſtening its diſſolution.'

The intelligent reader cannot fail of being pleaſed with the force of reaſoning, propriety of ſentiment, purity and perſpicuity of ſtile, which he will meet with in this diſcourſe.

43. *A Sermon preached before the Hon. Houſe of Commons, at St.* Margaret's, Weſtminſter, *on* January 30, 1771. *By* James King, *M. A. 4to.* 1*s.* T. Payne.

An ingenious diſcourſe on the grounds and obligations of civil government, from theſe words of St. Paul, *Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.* Rom. xiii. 5.

MISCELLANEOUS.

44. *A Treatiſe on the Uſe of Defenſive Arms. Tranſlated from the* French *of M.* Joly de Maizroy, *Lieutenant Colonel of Infantry. By* Thomas Mant, *late Major of a Brigade, with Notes by the Tranſlator*, 8*vo.* 1*s.* Walter.

The tendency of this ingenious and well-tranſlated pamphlet, is to reſtore the cuſtom of *defenſive* arms, 'not a load of armour, (ſays the author) but only ſuch as was in uſe among the Romans, when, by the ſuperiority of their arms and the excellence of their diſcipline, they ſubdued the world.'

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Our readers will certainly be impatient to know what the sentiments of the Critical Reviewers, who are supposed to use *defensive* as well as offensive arms, may be on this occasion. We have afforded the subject a serious consideration, and should be ungrateful to the public were we to lay any opinion before it which did not immediately result from our own experience, in no less than one hundred and eighty literary campaigns.

Led on by general Hamilton, we have never yet met with a repulse, or lost any of our troops by the offensive weapons of our enemies, though it is well known that we have not once taken the field clad in any other *defensive* armour than a piece of blue paper stiched over our backs. Covered in this slight manner, we have not unfrequently overthrown gigantic enemies, sometimes sheathed in Russian panoply, or drest in gaudy leathern surcoats, fabricated in the kingdom of Morocco. Numbers of our adversaries, every month exult in the spoils of the calf, and even strip the back of the sheep to protect their persons, while they militate against us.—Shall we, *who have in conquest stretched our arms so far*, without the least impediments to our valour?—shall we advise our brother soldiers to adopt such ancient incumbrances as are recommended by this author and his translator?—Perish the ignoble thought!—If at any time we put on arms, seemingly defensive, it is rather for state than use that they are worn, being indeed presented to us by our general, who, adopting the scheme attributed to his predecessor, Alexander the Great, is willing to represent his soldiers to posterity as of more than common proportion, and causes every suit to be made so large as to contain half a dozen of us together. This care about our fame is not, however, exerted till we retire into quarters at the end of the year; as our leader is not in the least afraid to send us out on the most dangerous expeditions, invested only in their waistcoats of pale blue, the uniform of the CRITICAL REVIEWERS.

45. *The Lawyers investigated, in a Series of Letters.* 8*vo.* 1*s.* 6*d.* Bingley.

A dry, unintersting Series of Letters as ever came from the press. Mr. W. G. of Richmond obtrudes upon the public his long epistolary altercation with his attornies and lawyers, on a subject of private and obscure property. He has justly concluded that people would exclaim—'what has the world to do with Mr. G. and his fee-farm-rent?' In complaisance, however to him, we shall endeavour to circulate the trite precaution, which, by the publication of this pamphlet, he means to enforce:—'Clients beware of your attornies and lawyers; for you may be imposed upon by them.'

46. *An Essay on the Weather; with Remarks on the Shepherd of Banbury's Rules for judging of its Changes; &c. By* John Mills, *Esq. F. R. S.* 8*vo.* 2*s.* Hooper.

This treatise appears to be the most rational which we have perused on the subject; and the rules it contains for prognosticating the weather, are generally both confirmed by facts and explained on the principles of natural philosophy.

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THE CRITICAL REVIEW.

For the Month of *March*, 1771.

ARTICLE I.

The Loves of Medea *and* Jaſon. *A Poem, in Three Books: Tranſlated from the* Greek *of* Apollonius Rhodius's Argonautics, *by the rev.* J. Ekins, *M. A. late Fellow of* King's-College, Cambridge, *and Rector of* Quainton, Bucks. *4to.* 3*s.* 6*d.* T. Payne.

BEFORE we enter into the merits of this tranſlation, ſome account of the original author cannot fail of being acceptable to our readers. What we have to advance on this ſubject, is collected from Mr. Ekins's Introduction to the preſent work, and from the Prolegomena to Höezlinus's edition of Apollonius, publiſhed at Leyden in the year 1641.

Apollonius was a native of Alexandria, and born in the reign of Ptolemy Philadelphus, king of Egypt, near three hundred years before Chriſt. Some are of opinion, that he was diſtinguiſhed by the appellation of Rhodius, becauſe he had formerly taught rhetoric at Rhodes; others, becauſe Rhoda was his mother's name. He appears, however, to have been the ſcholar, if not the rival, of Callimachus. At his return from Rhodes to Alexandria, he was appointed by Ptolemy Euergetes to ſucceed Eratoſthenes in the care of the public library; and, at his death, was buried in the ſame tomb with his poetical maſter.

We are far from joining with the learned tranſlator, who ſeems to think, that regard for the hiſtory of the Argonauts requires an apology. The account of their expedition is the firſt dawn of profane hiſtory on the European ſide of the Helleſpont. If we conſider the marvellous relations which purſued the firſt adventurers on their return from America; if we

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obſerve, that it is difficult now to viſit any place not known before, without giving the world an opportunity to repleniſh itſelf with wonders, we ſhall have little reaſon to be ſurpriſed that the firſt attempt at navigation is clouded with fables. We cannot wonder that antiquity had their Cyclops, ſince later times have their Patagons. The Argonautic expedition is properly the firſt æra of the actions of men. The ſpace beyond it, is filled with gods, giants, and Titans. To diſentangle the hiſtory of Jaſon's voyage from the fables with which ſo many ages have united it, is, at this day, utterly impoſſible; but it is highly probable, that the manners aſcribed to the different nations, by Apollonius, are ſuch as in thoſe barbarous ages were really to be found.

Mr. Ekins obſerves, that though ranked by the ancient critics among the principal of the Greek heroic poets, Apollonius is an author at preſent little known, but by thoſe beautiful extracts from his works in *the judicious and elegant collection from the* Greek *poets, lately made for the uſe of* Eton-School.

Here is a compliment to the ſchool, at which the tranſlator received his education, thruſt in with a ſufficient degree of violence; and we ſincerely think ourſelves juſtified in aſſerting, that the fame of the Alexandrian bard has been hitherto little diffuſed by this boaſted ſelection, of which we never heard till now, nor have met with any one whoſe curioſity it has at all awakened. The truth is, that Apollonius Rhodius, like others who have been miſtakenly ranked in the ſecond claſs of antient writers, is ſtudied but little in proportion to thoſe who have been allowed a place among the firſt. With the ſtory of the Argonautic expedition, together with the Loves of Jaſon and Medea, the maſs of readers were well acquainted, from the Epiſtles and Metamorphoſes of Ovid, or the Epic of Valerius Flaccus. Curioſity, therefore, as to the argument of the poem, had been completely gratified; nor have the few editions of it hitherto publiſhed, been executed in ſuch a manner as to facilitate the progreſs of the reader through four books, which conſiſt of above five thouſand ſeven hundred and eighty lines.

There is, however, one circumſtance, which, beyond all others, may entitle Apollonius to a ſhare of the public notice. For this advantage he is indebted to Virgil, who has borrowed from him that part of the Æneid which was moſt applauded even by the Romans themſelves. Nor did he adopt from our author the model only on which his fourth book is formed, but alſo many particular beauties which are tranſplanted thro' the reſt with an unſparing hand. Among theſe, the *Pugilatus* between Dares and Entellus, in his fifth book, deſerves to be

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exemplified, being closely copied from that of Amycus and Pollux in our author's second. Nay, so full of Apollonius was the imagination of the Roman, that he has represented Butes (a champion who was killed by Paris, at the funeral games celebrated in honour of Hector) as descended from this conquered king of Bebrycia.

—— ad tumulum quo maximus occubat Hector
Victorem Buten immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit, et fulva moribundum extendit arena.

The Argo, which, according to the fiction of Apollonius, was built with oaks cut down from the grove of Dodona, was turned at last into a sign of the zodiac;

—— ratis heroum, quæ nunc quoque navigat astris.
Manilius, v. ver. 13.

—— Argo rutilam inter sidera puppim
Ducitur. Avienus, v. 765.

and therefore the ships of Æneas, which were fabricated from the pines of Ida, consecrated to Cybele, were finally converted into sea-nymphs. The Argo, indeed, being composed of the more oracular timber of the two, had, like the horse of Achilles, the privilege of speaking bestowed on it. Juno conducts Jason, and the sons of Phrixus, through the city in a cloud; and therefore Venus is made to extend the like protection to Æneas and his followers. When Hercules steps into the vessel, it sinks deeper with his weight: the entry of Æneas into Charon's bark has the same effect. The idea of Celæno, the harpy, who speaks to the Trojan chief, is taken from the rook, who addresses the augur Mopsus, in the third book of the Argonautics; and the extraordinary swiftness which Virgil ascribes to Camilla, Apollonius had before appropriated to Polyphemus. On this occasion, we are tempted to transcribe both the original and the copy.

Ταίναρον αὖτ' ἐπι τοῖσι λιπὼν * Πολύφημος ἵκανε,
Τόν ῥα Ποσειδάωνι ποδωκειέστατον ἄλλων
Εὐρώπη Τιτυοῖο μεγασθενέος τέκε κούρη.
Κεῖνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν

* —Πολύφημος— Probably we should read Εὔφημός, for so this hero is denominated in the Latin version of Höezlinus, as well as in the IVth Book of our author, verse 1464.

——— βορέαο μὲν ὡρμήθησαν
Τῆς δύω, πτερύγεσσι πεποιθότε· ποσσὶ τε κούφοις
Εὔφημος πίσυνος. Λυγκεὺς γὲ μέν ὀξέα τηλοῦ
Ὄσσε βαλεῖν.

Οἴδματος, ὐδὲ θοὺς βάπτειν πόδας, ἀλλ' ὅσον ἄκροις
Ἴχνεσι τεγγόμενος διερῇ πεφόρητο κελεύθω. Lib. i. v. 179, &c.

Hos super advenit Volsca de gente Camilla, &c.
——— *cursuque pedum prævertere ventos:*
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas:
Vel mare per medium fluctu suspensa tumenti,
Ferret iter, celeres nec tingeret æquore plantas. Lib. viii. v. 803.

Many more adoptions as striking, still remain unnoticed; and we cannot help expressing our wonder, that none among the various editors of the Mantuan poet, have enabled us to judge of his originality, by comparing him with the author at present under our consideration, as well as Homer; for as Macrobius says, *non de unius racemis vindemiam sibi fecit, sed bene in rem suam vertit quicquid ubicunque invenit imitandum* *. Such occasionally has been Virgil's attention to the manner of Apollonius, that by too strict an imitation he has deviated into little improprieties, like that which perhaps may be observed in the following instance. The Greek poet begins the fable of the Loves of Jason and Medea, with an invocation to Erato; for says he, addressing her,

——— ——— σὺ γαρ κ̀ Κύπριδος αἶσαν
Ἔμμορες, ἀδμῆτας δέ τεοῖς μελεδήμασι θέλγεις
Παρθενικάς. τῶ καὶ σοὶ ἐπήρατον ὕνομ' ἀνῆπται.

But Virgil invokes her assistance for the deduction of historical particulars only, and therefore with no apparent propriety.

Again, ver. 1483.

——— Εὔφημός τε πόδας ταχὺς ———

Polyphemus, the son of Elatus, was a hero who had been left behind with Hercules in Mysia, and at the same time is spoken of as absent.

——— ἵν' Ἡρακλῆος ἀπηλεγέως πεπύθοιτο,
Εἰλατίδην Πολύφημον ὅπη λίπε. μέμβλετο γάρ οἱ
Οὗ ἕθεν ἀμφ' ἑτάροιο μεταλλῆσαι τὰ ἕκαστα.
Ἀλλ' ὁ μὲν οὖν Μυσοῖσιν ἐπικλεὲς ἄστυ πολίσσας,
Νόστου κηδοσύνησιν, ἔβη διζήμενος Αργὼ
Τῆλε δι' ἠπείροιο.

The mistake was easy to be made by a careless transcriber from a MS. perplexed with abbreviations, or indeed from the first edition of Apollonius, printed in uncouth capitals at Florence, in 1496. The editions of Aldus in 1521, and Henry Stephens in 1574, concur with that of Höezlinus.

* It is singular that Macrobius, who has distinctly pointed out every circumstance which Virgil has borrowed from Homer, Pindar, Ennius, &c. should have contented himself with saying only that the poet transferred the Loves of Medea and Jason to Dido and Æneas, in the second Book of the Æneid, without selecting any particular instances of imitation out of the many which might have been found in that book as well as in all the rest.

Nunc

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Nunc age qui reges, Erato, quæ tempora rerum,
Quis Latio antiquo fuerit status, &c. Lib. iii. v. 37.

The commentators, indeed, declare, (we know not how justifiably) that Erato is meant in this instance to stand for Clio, Calliope, or some other Muse.

'The chief objection made by the critics to the whole poem of Apollonius Rhodius, (says Mr. Ekins) is, that his subject is carried through four long books in one continued series, by which means the principal action of it is neither so artfully introduced, nor placed in so conspicuous a light as it might have been.' Of the justice of this censure, we are in some measure convinced; and yet must own, that we have followed the author through his entire narrative, with that unremitted attention which its intrinsic merit only could have supported. Apollonius is certainly unrivalled among the antients, in both the language and description of Love; and we are, in some doubt, whether our own Shakespeare has expressed it with a superior degree of propriety, delicacy or force.

As the stream can never rise above the fountain, the value of a translation must be in some measure estimated by the character of the original author. Of the Greek heroic poets, Apollonius may justly claim the next place to Homer. Longinus himself observes, that though he could never rise to Homer's excellencies, he knew how to avoid his faults; and if he is never superlatively great, he is likewise never ridiculously mean. The same critic thinks the powers of Homer more to be desired than the cool correctness of Apollonius; and we believe all the world is of the same opinion. But to be merely exempt from faults, is not the just praise of our author. Whoever reads him, or his translator, will likewise find, that he has many and splendid beauties, among which may be particularly observed, the mention of the Caucasean Eagle, Medea's Farewel to her Virgin Bed, and Cynthia's Triumph over Medea's Passion.

Medea, who is chiefly known to the world after her mind had been rent by anguish and deformed by guilt, appears throughout this piece, in a state of innocence and simplicity; or at least, acting only in obedience to the dictates of a passion from which the most exalted characters are not exempt. The gratification of that passion she seeks by justifiable means, and even her magic is exerted only for the preservation of the great and brave. The author, in our opinion at least, has left the sequel of her misfortunes to poets, who have written with manifest inferiority on the same subject. Among these, we must not forget to enumerate Euripides, the spurious Argonautics attributed to Orpheus, together with Ovid, and Valerius Flaccus. It should seem, from the following passage,

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that this fable continued to be popular even till the time of Juvenal, who flouriſhed under Domitian, or, as Spence and Dodwell are of opinion, under Nerva, Trajan, and Adrian.

Nota magis nulli domus eſt ſua, quam mihi Martis
Lucus, & Æoliis vicinum rupibus antrum
Vulcani; quid agant venti, quas torqueat umbras
Æacus, unde alius FURTIVÆ DEVEHAT AURUM
PELLICULÆ; *quantes jaculetur Monychus ornos*, &c.

Juv. Sat I.

It now remains to ſpeak more particularly of Mr. Ekins's performance, which we have compared, in many of the moſt intereſting paſſages, with the original; and heſitate not a moment to congratulate the literary world on ſo valuable an acquiſition. We ſhall point out, indeed, a few inſtances, in which he has not given the ſenſe of his author ſo fully as perhaps was poſſible; and yet, we know not whether, on the whole, the poem could be more exactly rendered into Engliſh verſe, without injury to its ſpirit. Mr. Ekins is peculiarly happy in transfuſing the tenderneſs of Apollonius into his own lines; and if at any time he ſinks beneath his author, it is when our language would not ſupport him in the imitation of daring Greciſms. Mr. Ekins adds, at the end of his Preface, that he recollects no tranſlation of this poem ever before given to the public, excepting two ſmall pieces by the late Mr. Weſt, the tranſlator of Pindar. He might, however, have known, that the combat between Amycus and Pollux had been publiſhed by Mr. Fawkes, as a Supplement to his Theocritus; and two other Epiſodes by Mr. Broome, Pope's coadjutor in the Odyſſey. The firſt of theſe gentlemen might eaſily have been overlooked in the herd of common tranſlators; but we cannot help expreſſing our wonder, that he ſhould have been ſo little acquainted with the latter, who was not only an excellent verſifier, but a learned man. We ſhall now lay an extract before the reader, and confine the few obſervations we ſhall offer, to the bottom of the page.

'When now the Maid's afflicted thoughts purſue
Her plans, ſecreted from her Parent's view,
Mix'd ſhame and grief her tortured boſom rend.
Mean while on earth the ſhades of night deſcend:
* With eye now fix'd on bright Orion's ray,
Through the dark ſeas the Pilot ſteers his way.
Now hopes ſome Traveller his eyes to cloſe,
The Watchman ſteals a wiſh of ſoft repoſe;
E'en ſome fond Mother now forbears to weep
O'er her loſt babes, and ſinks in balmy ſleep:
Huſh'd is the noiſe of dogs, rude clamours ceaſe,
And Silence holds its midnight reign in peace;

* *With eye now fix'd on bright Orion's ray*, &c.
Here the tranſlator has omitted a circumſtance which is not with-

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Yet from Medea fly the sweets of rest,
While Jason's love with fear distracts her breast,
Lest vanquish'd in the martial plain he bleed:
Thought follows thought, and cares to cares succeed.
† As when in vase fresh pour'd the sparkling stream
Darts o'er the roof the Sun's reflected beam,

---

without its beauty and propriety. Apollonius speaks of more than one pilot or mariner; and describes them as sometimes observing Helice, or the Greater Bear, and sometimes directing their course by the stars which form the constellation of Orion. L. 744. Book iii.

Ναῦται εἰς Ἐλίκην τε καὶ ἀστέρας Ὀρίωνος
Ἔδρακον ἐκ νηῶν.

These stars are at a considerable distance from each other, one being near the equinoctial, and the other near the northern pole. See Homer, lib. xviii. l. 486.

——— τό τε σθένος Ὠρίωνος,
Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
Ἥ τ' αὐτοῦ στέφεται, καὶ τ' Ὠρίωνα δοκεύει.

It may be observed from Theocritus, that the midnight hour was known to the sailors by the declination of the Bear from the Meridian, and the appearance of Orion above the Horizon, so that they could see at once both constellations.

Ἅμος δὲ στρέφεται μεσονύκτιον ἐς δύσιν ἄρκτος
Ὠρίωνα κατ' αὐτον, ὁ δ' ἀμφαινει μέγαν ὦμον·

Theoc. ΗΡΑΚΛΙΣΚΟΣ, v. 11.

The reader may be entertained by comparing our author's description of Night with that which Virgil has copied from it.

Νὺξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας. οἱ δ' ἐνὶ πόντῳ
Ναῦται εἰς Ελίκην τε καὶ ἀστέρας Ὠρίωνος
Ἔδρακον ἐκ νηῶν. ὕπνοιο δὲ καί τις οδιτης
Ἢ δὴ καὶ πυλαωρὸς ἐελδετο. καί τινα παίδων
Μητέρα τεθνεότων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
Οὐδὲ κυνῶν ὑλακὴ ἔτ' ἀνὰ πτόλιν, οὐ θρόος ἦεν
Ἠχήεις· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην.
Ἀλλὰ μαλ' οὐ Μήδειαν επὶ γλυκερὸς λάβεν ὕπνος. Lib. iii. v. 743, &c.

Nox erat, et placidum carpebant fessa soporem
Æquora: quum medio volvuntur sidera lapsu,
Cum tacet omnis ager: pecudes pictæque volucres,
Quæque lacus late liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibant curas, et corda oblita laborum.
At non infelix animi Phœnissa, nec unquam.
Solvitur in somnos, &c.

In Virgil, Sleep exerts only a general influence over the whole creation. Weary Labour is indebted to it for repose, and busy Care, for oblivion. In Apollonius, those are represented awake, whose pursuits demanded vigilance; and yet such is the powerful interposition of sleep, that it hushes the anguish of a mother's grief, while yet her new-born infants lie dead before her. One circumstance that reaches the heart, is worth a thousand of those which only afford pleasure to the imagination

† *As when* IN VASE *fresh pour'd, the sparkling stream,* &c.

The want of the article *a*, which is always placed before nouns of the singular number, renders the beginning of this line harsh

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The glancing rays in rapid eddies roll,
So wavering passions toss the Virgin's soul.
Soft tears of pity find their ready way,
And on her frame the latent sorrows prey;
Such are Love's rankling wounds, through every vein
And inmost nerve quick shoots the darting pain.
'She now resolves with herbs of magic charm
'Gainst the dire beasts the Stranger Youth to arm,
Now chang'd her first fond purpose she foregoes,
And meditates by death to end her woes:
Yet a short moment, nor to this inclin'd,
Nor on that course is bent her wavering mind,
She means with patience Heav'n's decrees to wait,
And bow resign'd beneath the will of Fate.
'Doubtful she paus'd; at length, "Ah Wretch!" she cries,
What varied sorrows all around me rise!
Each way my mind, bereft of counsel, knows
No cure, no respite, to these heartfelt woes.
Oh! that I first by Dian's bow had bled,
Ere by some God or vengeful Fury led,
The Sons of Phrixus touch'd the Grecian shore,
And these dire evils to our country bore!
Fall may the Youth, if so the Fates ordain,
By me unaided, on the martial plain!
For how the magic potion should I give?
By what feign'd tale my Parent's ear deceive?
—Yet if apart I first the Youth address,
And by his presence sooth my fond distress!
For ah! what solace from his death can flow!
—'Tis that would fill the measure of my woe—
Honour and shame farewell! preserv'd by me
Far, far from Colchis, let the Victor flee!
And the same day, that crowns his glorious strife,
By cord or poison ends my hated life.—
Yet after death would foul reproach proclaim
My guilty deeds, and blast my Virgin fame:
This, this is she, the Colchian Maids will cry,
Who for a Stranger's lawless love could die,
And brand her Father's house with infamy!
Then what disgrace upon my name were cast!
—Oh! may this night of sorrow be my last!
Death, sudden death, the scene of guilt shall close,
And screen my honour from insulting foes."

---

and unpleasing. Such omissions are only to be allowed in burlesque poetry. This simile is closely copied by Virgil.

Ἠέλιος ὡς τίς τε δόμοις ἐπιπάλλεται αἴγλη
Ὕδατος ἐξανιοῦσα, τὸ δὴ νέον ἠὲ λέβητι
Ἠέ· πυ ἐν γαυλῷ κέκυται· ἡ δ' ἔνθα καὶ ἔνθα
Ὠκείη στροφάλιγγι τινάσσεται αἴσσουσα,
Ὣς δὲ καὶ ἐν στήθεσσι κέαρ ἐλιλίζετο κούρης. Ver. 755, &c.

Atque animum nunc huc celerem nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Sicut aquæ tremulum labris ubi lumen ahenis
Sole repercussum aut radiantis imagine Lunæ,
Omnia pervolitat late loca, jamque sub auras
Erigitur, summique ferit laquearia tecti. Æneid. Lib. viii.

'Straight

'Straight to her herbs she flies, a precious store,
Of healing some, and some of baneful power:
The casket plac'd upon her knee, she sat,
And with unceasing tears bewail'd her fate.
And now, abandon'd to despair, she sought
From the dire store to cull the pois'nous draught,
* Unlock'd the fatal casket,---when the dread
Of death around her all its horrors spread.
Long time she paus'd:---before her eyes appear'd
Life's cheerful scene, with all its joys endear'd,
The gay delights of Youth's exulting reign,
And her lov'd equals of the Virgin train:
Each object seems more lovely, and the Sun
His daily course in brighter orb to run.
'Back to its place the casket she consign'd,
As Juno's counsels fix'd her wavering mind.
She wish'd that soon the purple morn might rise,
And give the youthful Hero to her eyes.
Her herbs already she in thought prepares,
Oft, looking for the dawn, her door unbars;
At length Aurora darts her orient rays,
And the whole town its living scene displays.
'Argus (his watchful Brothers left behind
To wait the motions of the Virgin's mind,)
Himself prepares back hast'ning to regain
The Grecian bark, and join the warlike train.
'When now the Maid first views the morn appear,
She binds the golden ringlets of her hair,
That lay diffusely o'er her bosom spread,
And pours fresh sweets of essence o er her head,
Smooths her parch'd cheeks, girds on the flowing vest
With clasps well fitted to her slender waist:
Then with her silver woven veil adorn'd,
In loftier gait, as tho' her woes she scorn'd,
With hasty step she traverses her room,
Alike regardless of her present doom,
And weightier sorrows that are still to come.
'She then gives orders to the female band
Who in attendance near her chamber stand,
(In number twelve, the same their blooming years,
And each a Virgin's spotless title bears;)
For Hecat's shrine she bids them straight prepare
Her mules, and harness to her polish'd car.
Forth from her chest a spell of mighty fame
She takes, that from Prometheus boasts its name:

---

* ——*When the dread*
Of death, around her all its horrors spread.

——— ——— ἀλλά οἱ ἄφνω
Δείμ' ὀλοὸν συγχεῦε κατὰ φρένας ἤλυθε δ' ἶδος.

The idea meant to be conveyed in this line, is not, perhaps, very luckily expressed by the translator. Medea does not appear to have been afraid of death only as the mere extinction of life. The lonely horrors of the infernal region seem to have been suddenly present to her imagination, and these she opposes in the next lines, to the social pleasures of this upper world.

Who-

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Whoe'er with this (nocturnal rites first paid
To the dread Goddess of the Stygian shade,)
His limbs anoints, secure nor pointed steel,
Nor the fierce fire's pervading flame shall feel,
But with new strength and vigour, for that day,
Endued, unconquer'd prowess shall display.
[c] This plant the wild Caucasean summits bore
(First sprung from venom of [a] Prometheus' gore,
As the fell eagle on his entrails prey'd;)
In form like the Corycian Crocus made,
Borne by two stems, its flower from earth it rear'd
A cubit's height, raw flesh its root appear'd.
With juice of this, as black as gum distill'd
From mountain oak, a Caspian shell was fill'd,
In the pure stream when first seven times the Maid
Had bath'd her limbs, and, in black vest array'd,
* Seven times, at midnight hour, by Brimo's name,
From Stygian realms invok'd th' imperial Dame.
Straight, as the root was sever'd, from below
Earth murmuring shook, and conscious of the blow
Prometheus groan'd in sympathizing woe!
† The Maid this herb selecting from the rest,
Lays on the zone that binds her lovely breast.
Then from the gate forth issuing mounts her car,
With her the seat two chosen Virgin's share,
But she herself the well-wrought lash and reins
In her own hand, to speed her course, sustains.
Swift rolls the rapid chariot, as the rest
Of her fair train behind close thronging prest,

[c] [a] Prometheus, the son of Iäpetus, was feigned by the Poets to have been fastened, by command of Jupiter, on Mount Caucasus, and to have had his liver daily preyed upon by an eagle.

---

* ——— *by Brimo's name.*

Mr. Ekins, who in the course of his work has furnished several explanatory notes, should have bestowed one on this very uncommon appellation, which is here given to Proserpina, ἀπὸ τυ βριμᾶν, *a terrendo.* Mercury is reported to have attempted the chastity of Proserpine, who instantly assuming her most terrific shape, frighted him away.

Mercurioque sacris fertur Bæbeidos undis
Virgineum Brimo composuisse latus. Propert. Lib. ii. Eleg. 2.

† *The Maid this herb selecting from the rest*
Lays on the zone that binds her lovely breast.

Τὸν ῥ' ἣγ εξανελοῦσα θυώδει κάτθετο μίτρῃ,
Ἣ τε οἱ αμβροσίοισι περὶ στήθεσσιν ἔερτο.

That critic is very unreasonable who expects a poetical translator shall be able to give the force of every syllable which he finds in his original. He should, however, always pay a proper attention to those which appear to be the leading ideas, and represent them as completely as the difference between languages will permit. Throughout the whole description of Medea's dress, Apollonius has dwelt much on the article of perfumes; and in these two lines seems to have meant a discrimination between her adscititious sweets, and the native fragrance of her bosom.

And

And ran attendant o'er the beaten way,
While their light robes ſuccinct their knees diſplay.
' As when freſh bath'd in the [b] Parthenian tide,
Or where the ſtreams of pure [c] Amniſus glide,
Borne by ſwift hinds ſome ſacred feaſt to ſhare,
Stands heavenly Dian in her golden car;
With her the Nymphs attendant haſte along,
Some that to fair Amniſus' fount belong,
Others, to join her Virgin train, forſake
The flow'ry lawn, rude cliff, or ruſhy lake;
Through every wood the beaſts, with howling cry,
Shrink back, and trembling from her preſence fly:
Thus as Medea paſt, the crowd diſmay'd
With awe retire before the Princely Maid.
' Now ſhe the town had left, and o'er the plain
Her courſe directing reach'd the ſacred fane,
When from her poliſh'd car ſhe ſtraight deſcends;
The train in ſilence to her words attends.
" What blame is ours, what error, that this Hoſt
Thus all unnotic'd ſhould invade our coaſt!
Hence wild confuſion reigns through every ſtreet,
Nor at our ſhrine the daily concourſe meet.
Here then my Nymphs, unſeen of every eye
Indulge your ſports, and give a looſe to joy.
Cull o'er the tender mead each faireſt flower,
Nor back return ye till th' accuſtom'd hour;
And with rich ſpoils you back ſhall take your way,
If due obſervance to my words you pay.
Lo! Argus and Calciope require---
(But keep, O keep the ſecret from my Sire!)
That for large gifts I would my ſuccour lend,
And this raſh Stranger in the fight defend.
I yield aſſent, and ſoon at my command
Th' appointed Youth ſhall in my preſence ſtand,
So in due ſhares may we his gifts divide;
---For him ſome deadlier potion I'll provide!
But from our converſe far be ye remov'd."
She ſaid; the Nymphs her crafty ſpeech approv'd.
Argus, inform'd that with the riſing day
To Hecat's ſhrine the Maid ſhould bend her way,
Calls Æſon's Son apart from all the train,
And ſtraight conducts him o'er the well-known plain,
With Mopſus, ſkill'd ſure omens to deſcry
From every bird that ſkims the liquid ſky.
' Ne'er in Man's firſt-born race, who from above
Deriv'd their line, high Progeny of Jove,
Hero, or mighty Demigod, was ſeen
Like Jaſon, crown'd by Heav'n's imperial Queen
With gifts of ſoft addreſs, and beauty's loveliеſt mein:
His very Comrades rapt in wonder gaze,
Such heavenly graces all around him blaze.
With joy the [d] ſon of Ampuchus beholds
What pleaſing views his preſcient mind unfolds.

' [b] The river Parthenius, in Paphlagonia.'
' [c] Amniſus, in Crete.'
' [d] The Augur Mopſus.'

' Hard

'Hard by the path that to the Temple leads,
Its shady boughs a branching Poplar spreads;
Here frequent rooks, a loud loquacious race,
On utmost heights their airy mansions place.
One, 'midst the rest, its quivering pinions shook,
And from above, inspir'd by Juno, spoke.
"Prophet, unskill'd in what a child might know,
That from the Maid no tender words shall flow,
Nor charm the youth with love's enchanting strain,
While yet appear his comrades on the plain.
False Prophet, hence---for thee, with sacred fire,
Nor heavenly Venus nor the Loves inspire."
'Scoffing she said; when Mopsus smiled to hear
The chattering bird its Heav'n-sent mandates bear,
And thus to Jason---"Hence to Hecat's shrine,
There favouring to thy wish the Maiden join,
So Venus wills, who lends thee all her aid,
If true what Phineus late prophetic said.
Myself and Argus here apart will stay:
Go, and alone pursue thy destin'd way,
Each soothing art of soft persuasion try:
He wisely counsel'd, and the Chiefs comply.
'Mean-while Medea, fix'd in thought, resign'd
To one lov'd object all her tender mind.
Vain were the Virgin's sports, the dance, the song,
Tho' often varied, yet delights not long.
Heartless she ceas'd, and o'er the distant plain
Her eyes, diverted from her Virgin train,
* With cheek inclin'd she casts, appall'd with fear,
If but the sound of passing winds she hear,
Or tread of footsteps reach her trembling ear.
'Soon to her wish the youth his presence gave,
As, high exulting from the Ocean's wave,
Bright [e] Sirius beams in beauty's radiant blaze,
But sheds destruction from his baneful rays;
The Youth thus lovely to the sight appears,
† And fair, like his, but fatal aspect wears.

[e] The Dog-star.'

---

* ——*appall'd with fear.*
If but the sound of passing winds she hear,
Or tread of footsteps reach her trembling ear.

The translator has on this occasion injudiciously deserted his original. The sense is, that her heart is ready to break to pieces in her bosom, as often as *she thinks* she hears the sound either of wind or footsteps, and might have been better expressed thus, (δοάζω signifying *puto*, δοάσατο, *visum est, putavit.*)

If but the sound of *fancy'd* winds she hear,
Or tread of footstep *seems* to reach her ear.

and even then---*appall'd by fear* is a very cold imitation of the beginning of the passage, which stands thus.

Ἦ θαμὰ δὴ ςηθέων ἐάγη κεαρ, ὁππότε δοῦπον
Ἢ ποδὸς ἢ ἀνεμοιο παραθρέξαντα δοάσσαι.

† *And fair like his, but fatal aspect wears.*

Here is the same want of the article *a* which we complained of in a former note on this poem. It is astonishing that the translator could

The Virgin's heart ſtraight ſinks within her breaſt,
Warm glows her cheek, dim clouds her eyes inveſt:
No pow'r to move her liſtleſs knees ſhe found,
And her fix'd feet ſtood rooted to the ground.
'Now face to face (withdrawn the Virgin band,)
The princely pair in awful ſilence ſtand;
Like two tall oaks, or firs that neighb'ring grow,
When all is calm, upon the mountain's brow
Peaceful they reſt; but when the winds ariſe,
Their mingled craſh aſcends the diſtant ſkies:
So Theſe---but ſoon ſhall riſing paſſions move
Their ſouls, excited by the breath of love.
'The Maid he view'd with Heav'n-ſent pangs oppreſt,
And the mild purport of his ſoul addreſt.
"Why, as alone thou ſee'ſt me, gentle Maid,
(Nor vain am I,) to me this reverence paid?
I am not, as the race of Boaſters are,
Nor ſuch the title that in Greece I bear.
Far be thine awe, O Virgin, and require
Of me, or utter all thy ſoul's deſire;
And ſince, with friendly purpoſe, we are met,
Where guilt ne'er enters, in this hallow'd ſeat,
Free be thy queſtions, free thine anſwers give,
With ſoothing words, ah! ſeek not to deceive;
Regard the promiſe to thy Siſter made,
And lend, O lend thine herbs' ſalubrious aid!
Lo! I implore thee, by thy Parent's love,
By awful Hecat, by protecting Jove,
Who takes the Gueſt and Suppliant to his care!
To thee as Gueſt and Suppliant I repair.
Thou only in the conflict, if in vain
Thine aid I ſeek not, can'ſt my life ſuſtain.
Such fair return as thoſe that diſtant live
Can beſt repay, and fits thee to receive,
Such, Virgin, ſhall be thine: immortal fame
Shall grace with tributary praiſe thy name.
Our bark its warlike Heroes ſhall reſtore,
Thy deeds reſounding, to their natal ſhore:
Their wives and parents that expecting ſtand,
And mourn their abſence on the Grecian ſtrand,
Grateful to thee ſhall bid their bleſſings flow,
By thee redeem'd from Fate's impending blow.
Nor erſt in vain implor'd a Virgin's aid
Great Theſeus, reſcued by the Cretan Maid,
(Daughter of Minos, by Paſiphae borne,
Paſiphae's Sire the God that gilds the morn;)

---

could read the line without perceiving its defect. This fault occurs again in the firſt Book, p. 19.

The roof with brazen pediment is crown'd.

Again in Book iii. p. 89.

When from deep cave imperious to the eye.

Again,

On utmoſt heights their airy manſions place.

Again,

And on bent knee to ground the monſter bears.

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With him, as Minos ſoon his wrath forbore,
She mounts the bark, and leaves her native ſhore;
Now, by the God's belov'd, her ſparkling rays,
* A ſtarry crown, 'midſt heavenly meteors blaze.
Nor leſs on thee ſhall Heav'n's high favour wait,
That guard'ſt an Hoſt of Heroes from their fate!
And well thy gentle manners may be ſeen
In the mild graces of thine outward mien."

'Thus as in ſounds of ſweet applauſe he ſaid,
A lovely ſmile her glowing cheeks o'erſpread;
Her downcaſt look beſpeaks the love of praiſe
That round her melting heart in ſecret plays.
And as at length ſhe rears her glancing eyes,
Her tongue the dictates of her heart denies;
She knew not yet, tho' lab'ring oft to ſpeak,
How firſt the painful ſilence ſhe ſhould break,
But wiſh'd at once, her thoughts ſo cloſely preſt,
To utter all that ruſh'd upon her breaſt.

'Straight from her zone with bounteous hand ſhe gives
The proffer'd herb, which joyful he receives:
The Maid as freely had her life beſtow'd,
Such charms in Jaſon's radiant beauties glow'd,
Effulgent grace o'erpow'rs her dazzled ſight,
And her ſoul melts in dreams of ſoft delight:
Thus on the blowing roſe diſſolves away
The dew-drop, warm'd by Phœbus' orient ray.

'Now on the ground abaſh'd they look, and now
With ſmiles that beam'd beneath their joyful brow,
From each to each the mutual glances ran;
With fault'ring voice at length the Maid began.

"Learn how to Thee I grant the promis'd aid,
While ſtrict obſervance to my counſel's paid.
Soon as my Sire the Serpent's teeth ſhall yield,
And bids thee ſow them in the martial field,
In equal parts the midnight hour divide,
Thy limbs firſt bath'd beneath the living tide.
Then all alone, array'd in black attire,
Sink a round foſs, there light the ſacred fire;
A female lamb th' appointed victim ſlay,
Entire its carcaſe on the altar lay.
With ſoothing pray'rs dread Hecat's name implore,
And fragrant honey from thy goblet pour.
The Goddeſs ſtraight propitiate, and retire
With awful rev'rence from the lighted pyre,
Nor at the tread of footſteps, nor the cry
Of howling dogs, revert thy daring eye;
For ſo the potent charm ſhould'ſt thou defeat,
Nor back with honour to thy train retreat.
Next morn diſtilling o'er each poliſh'd joint
This magic unguent, all thy limbs anoint:
Endued by this with more than manly force
The Gods thou'lt equal in thy daring courſe.

---

* A ſtarry crown midſt *heavenly meteors* blaze.
To ſpeak of the ſtars as of *meteors*, is ſurely unphiloſophcal and improper.

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In this alike thy ſpear, thy ſword, and ſhield
Be dipt, to guard thee in the martial field:
Nor earth-born Hoſts ſhall pierce thy deathleſs frame,
Nor Bulls whoſe noſtrils glow with living flame.
Such for the day, nor more, my ſpells retain
Their force, do thou thine arduous taſk ſuſtain.
Take thou this further counſel, when thine hand
Hath yok'd the Bulls, and plough'd the ſtubborn land,
When, as are ſown the Serpent's teeth, the field
Its deſtin'd crop a Giant Hoſt ſhall yield,
Caſt 'midſt their ranks a pond'rous ſtone, and they,
Like famiſh'd dogs contending o'er their prey,
Shall each with mutual wounds his comrade ſlay;
Then ruſh impetuous on th' expiring foes,
And the dire ſcene with final ſlaughter cloſe.
Succeſs thus crowns thine arms; the Golden Fleece
Shall far from [f] Æa be convey'd to Greece;
Thou too at will far diſtant may'ſt retire,
Far---far from hence---if ſuch thy ſoul's deſire."
'She ſaid; nor from the ground her eyelids rears,
While down her cheeks faſt flow the trickling tears:
Diſtruſt and fear her anxious boſom move,
Left far from her o'er diſtant ſeas he rove;
* Then, as all ſenſe of ſhame before her fled,
His hand ſhe took, and ſorrowing thus ſhe ſaid.

'[f] The Metropolis of the Colchians, ſurrounded by the river Phaſis; the place where the Golden Fleece was kept, in a wood ſacred to Mars.'

---

* Then as *all ſenſe of ſhame* before her fled.

Not to mention that this expreſſion is become proſaic and mean through conſtant and familiar uſe, it by no means conveys the ſenſe of the author.

—— ἤδη γὰρ ἀπ' ὀφθαλμῶν λίπεν αἰδώς.

i. e. When ſhame had left her eyes at liberty to perform their functions, or in other words, when ſhe had ſummoned confidence ſufficient to look up.

Shame was by the ancients ſeated in the *eyes*, as *wiſdom* in the *heart*, and other qualities in other parts. The following paſſage which Longinus quotes from Timæus, will ſupport this aſſertion.---τὸν ἀνθρωπον ἐπίεσεν διδυμίστης, ἐκ τῶν ἀναπλησθέντων ἀρπάσαντα ἀπελθεῖν. ὃ τὶς ἂν ἐποίησεν ἐν ὀφθαλμοῖς κόρας, μὴ πέρας ἔχων.—Hence too ariſes the propriety of the contemptuous title which Achilles beſtows on Agamemnon.—κυνὸς ὄμματ' ἔχων.

We will take this opportunity of pointing out another miſtake in the tranſlation, which occurs in the third book, page 99, lines 14 and 16.

Nor to thy child, for ever from thy view
Far hence remov'd, refuſe the laſt adieu!

—— χαίρειν δὲ ᾧ ἄνδικα πολλὸν ἰούσῃ. *mihi longe in diverſa abeunti.*

The meaning is, *I who am going to a far diſtant region*, and ſhall never ſee you more, *bid you farewell.* χαίρειν ἐμοὶ in Greek, is no more than *jubeo te valere* in Latin; and neither ſuppoſes nor requires a return of ſalutation. Of this, an inſtance may be found at the latter end of the firſt Ode of Anacreon.

χαίρετε λοιπὸν ἡμῖν.

" O think,

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"O think, alas; (if, Stranger, it is true
That thou must needs thine homeward course pursue,)
Think of Medea's name; as thine by me
Shall e'er remember'd, ever honour'd be.
Say, what's thy Country nam'd? O freely tell,
Where o'er the boundless ocean do'st thou dwell?
Lies near Orchomenus thy native soil?
Or nearer bord'ring on th' Æean isle?
Say too, what Nymph so high renown'd is she,
Sprung from my Sire's own blood, a Pasiphae?"

'She ceas'd; the Youth, upon whose melting soul
Love through the Virgin's tender sorrows stole,
Straight answering cries, "Nor ever shall depart
By night, or day, your image from my heart,
If, by your aid preserv'd, to Greece I fly,
Nor heavier task Æeta shall supply.—
But if my far fam'd country you would know,
Free from my tongue the grateful tale shall flow.
A land there is by lofty mountains crown'd,
Where fruitful pastures, and rich herbs abound.
Prometheus, of Iäpetus the son,
Gave birth there to renown'd Deucalion,
Who first of Cities the foundation laid,
Built shrines, and men by laws of empire sway'd.
This Land, no less for many a City fam'd
Than our Iolchos, is Hæmonia nam'd.—
But why my birth-place should I vainly tell?
Or on the praise of Ariadne dwell?
For such the Virgin's name that you require,
Who boasts the kingly Minos for her Sire:
Oh! from your Sire such favour might we have,
As Minos her to much-lov'd Theseus gave!"

'Thus with soft words he sooth'd the Virgin's ear,
Deep sinks her heart beneath its load of care.
"Haply in Greece (returns the plaintive Maid.)
To plighted faith due reverence is paid:
But from Æeta Minos differs far,
Nor I with Ariadne may compare.
—Name then the bonds of social faith no more,
But back returning to thy natal shore,
Still—for 'tis all I ask—remember me!
As, in my Sire's despite, my soul shall dwell on thee.
Fame, or some bird swift messenger of air,
If thou art false, shall straight the tidings bear:
Then on the tempest's wing, o'er boundless sea
I'd fly, to charge thee with thy perfidy;
Oh! that I then before thy face could stand,
And say—Thou ow'st thy safety to my hand!"

'Fresh flow'd the tears, as thus Medea said,
The quick reply with generous warmth he made;
"Hence, honour'd Nymph, thy messenger of air,
Far fly the tempest, far thy groundless fear!
But if to fair Achaia thou wilt go,
On thee all rev'rence shall our state bestow,

' Daughter of the Sun.'

Thou,

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Thou, as a Goddess, shalt't the vows engage
Alike of every Sex, and every Age,
When to their longing arms restor'd they see
Their friends, sons, husbands,---all restor'd by thee.
Then should'st thou deign my bridal bed to grace,
Our mutual love death only shall erase."

'His words her bosom melt: but to her eyes
In horror still the dreary prospects rise.
Nor long the Virgin shall her fate withstand
Ere she for Greece, (so Juno had ordain'd,)
The [h] scourge of Pelias, quits her native land.

'Mean while behind, to wait th' event, remain
In anxious silence, all the female train.
Th' appointed hour now calls the Maid away,
Nor ever thought she of the fleeting day,
(Such lively transports in her bosom glow,
So fair his form, so sweet his accents flow,)
When He more cautious,--- "Hence let us retire,
Ere the faint Sun's descending rays expire,
Here may we meet again, while yet unseen
Of foreign eye love's interview we screen."

'Thus in each other's ear, before they part,
They pour the soft effusions of their heart.
He, while his breast with joy triumphant glows,
Back to his ship, and faithful comrades goes.
She to her Nymphs retires; th' assiduous train
Flock all around, but flock around in vain:
Their soothing arts unnotic'd they apply,
While her rapt soul mounts upward to the sky,
Her feet spontaneous climb the rapid car,
Her hands the reins and lash well-polish'd bear:
The ready mules her urging voice obey,
And to the city homeward speed their way.'

'[h] The cause given by Apollonius of Juno's enmity against Pelias, is her having been omitted by him in a general sacrifice to the Gods. She favours the expedition of the Argonautus, in order to make Medea the instrument of her revenge.'

To this extract we shall annex a single circumstance of exquisite beauty, both in the original and the translation; and conclude with two passages which appear to be more than coincidences of thought, between the Roman poet and his original. Jason's first labour was already past, and the tyrant in consultation how most successfully to deprive him of his reward. The news of his intention reaches Medea's ear. She rises from her bed, quits the palace, and goes in quest of the Argo along the banks of Phasis.

Τὴν δὲ νέον Τιτηνὶς ἀνερχομένη παράπαθεν
Φοντάλιην ἰσίδεσα θεὰ ἱπποχήρατο μήνη
Ἀρκαλέως· ἡ τοῖα μετὰ φρεσὶν ἔσσυτο εἶπεν.
Οὐκ ἄρ' ἐγὼ μόνη μετὰ Λάτμιον ἄντροι ἀλύσκω,
Οὐδ' ὄη καλὸν παιδίσκομαι Ἐνδυμίωνα.
Ἠ ῥα καὶ ἡμὲ νέῳ νέον ἀδμῆτα ἀμέλξαι

Μνησαμίνη φιλότητος, ἵνα σκοτίῃ ἐνὶ νυκτὶ
Φαρμάσσῃς ὕπνῳ· ἃ τοι φίλα ἔργα τέτυκται.
Νῦν δὲ μ' αὐτὴ δῆθεν ὁμοίης ἵμμορες ἄτης.
Δῶκε δ' ἀνηρόν τοι Ἰήσονα πῆμα γενέσθαι
Δαίμων ἀλγινόεις. ἀλλ' ἴρχεο, τέτλαδι δ' ἴμπης
Καὶ πινυτή περ ἐοῦσα πολύστονον ἄλγος ἀείρειν. Lib. iv. v. 53, &c.

Bright Cynthia rising saw the frantic maid,
And to herself in secret triumph said;
"Nor to the Latmian cave alone I rove
Nor burn I singly for Endymion's love *:
Oft wast thou wont with thine insidious train
To mind me, traitress, of my lover's pain,
That thou secure might'st pass the moonless nights
In the dark horrors of thy mystic rites.
One fate with me in common hast thou found,
Some vengeful God in Jason gives the wound.
Come then, and learn with patience to endure
The pangs which all thy wisdom cannot cure."

Apollonius, speaking of the noise made by the dragon, says,

——— ἐοικὼς δὲ πιλώριον· ἀμφὶ δὲ μακραὶ
Ἠιόνες ποταμοῖο κὴ ἄσπετον ἴαχεν ἄλσος.
Ἕλκυον οἳ κὴ πολλὸν ἰκὰς Τιτηνίδος αἴης
Κολχίδα γῆν ἐνέμοντο, παρὰ προχοῇσι Λύκοιο,
Ὅς τ' ἀποκιδνάμενος ποταμῷ κελαδοντος Ἀράξεω
Φάσιδι συμφέρεται ἱερόν ῥόον. οἱ δὲ σὺν ἀμφὼ
Καυκασίην ἄλαδ' εἰς ἓν ἑλαυνόμενοι προχέουσιν.
Δείματι δ' ἐξίγρωντο λεχοΐδες. ἀμφὶ δὲ παισὶ
Νηπιάχοις, οἵ τέ σφιν ὑπ' ἀγλαλίδεσσιν ἴαυον,
Ῥοίζῳ παλλομένοις χεῖρας βάλον ἀσχαλόωσαι. Lib. iv. v. 129, &c.

As with dire hiss he pierc'd the skies, its sound
The banks, the river, and deep woods rebound,
Heard far remote from the Titanian strand
Where Lycus flows beyond the Colchian land.
(From loud Araxes Lycus' floods divide,
And roll with Phasis in a blended tide,
One common coast their stream united laves,
And flows promiscuous to the Caspian waves;)
Lo! as its sound was heard, with sudden dread
Upsprang each sleepless mother from her bed,
And strait, encircled in her arms, she prest
Her new-born-infant quaking to her breast.

EKINS, p. 107.

* *Nor burn I singly for Endymion's Love.*

This is a false translation, as the reader, who consults the original already quoted, will perceive. Apollonius does not mean that Medea as well as Diana is in love with Endymion, but that Medea has likewise found her Endymion.

Vir-

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Virgil has ascribed the same effects to the horn of Alecto. Book vii. v. 314.

Tartaream intendit vocem: qua protenus omne
Contremuit nemus, et silvæ intonuere profundæ.
Audiit & Triviæ longe lacus, audiit amnis
Sulphurea Nar albus aqua, fonteſque Velini:
Et trepidæ matres preſſere ad Pectora natos.

On this occasion, Apollonius certainly deserves the preference. In Virgil, the sound of the Fury's horn is only said to reach the rivers and woods. Apollonius takes this opportunity to mark out the course of the rapid Lycus; adds variety to his description, and mixes knowledge with entertainment.

Ἥ ὅσα φύλλα χαμάζε πεφυλαδὸν πέσεν ὕλης
Φυλλοχόῳ ἐν μηνί. Lib. iv.

Quam multa in ſilvis Autumni frigore primo
Lapſa cadunt folia. Æneid. Lib. vi. ver. 309.

The narrow limits prescribed to our monthly excursion, will not permit us to trace the rich fountains of Virgil thro' a greater extent of country, though we may fairly represent the current of his thought as *stained with the variation of each soil* through which its course was directed.

We believe the reader will join with us in hoping, that Mr. Ekins will add the rest of the poem to this performance. A poet is not well understood but by the whole of his work; and if Mr. Ekins declines the task, we know not who will venture to appear as his rival.

II. *A General History of* Scotland, *from the earliest Accounts to the present Time. In Ten Vols. By* William Guthrie, *Esq.* 8vo. 2l. 10s. *sewed.* Robinson *and* Roberts. [*Concluded.*]

THE period of this History at which we are now arrived, is the reign of the only female sovereign that ever swayed the sceptre of Scotland; a personage no less remarkable for the singularity of her situation, than for the brilliancy of the natural and acquired accomplishments she possessed, and the unparalleled misfortunes which attended her. The life of Mary, queen of Scots, has been so much involved in uncertainty and misrepresentation, that a writer who would now undertake to relate the transactions of that period, is under the necessity of entering into a more minute investigation of facts than is requisite in other portions of history. If he would not supinely adopt a particular system,

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he muſt examine the validity of every evidence produced on the ſubject. He muſt canvaſs while he ſearches for information; and be able to refute falſhood, as well as eſtabliſh truth. The creed of the hiſtorian ought to be founded upon argument, and not implicitly received upon authority.

In reviewing this work, we have had frequent opportunities of remarking the judgment and impartiality of our author; his critical diſcernment, as an hiſtorian, is next to be conſidered. We are now, therefore, to view him more particularly in the walk of hiſtorical diſquiſition; a ſituation in which his talents appear to be diſplayed with great advantage, and where we find him warmly engaged in oppoſition to a writer of acknowledged parts. But before we exhibit this controverſy, ſo important to hiſtory, we ſhall preſent our readers with Mr. Guthrie's remarks on a paſſage in the celebrated Buchanan, relating to the burial of Darnley.

'Various were the conjectures of the aſtoniſhed public, with regard to the authors of the horrid tragedy; but the general ſuſpicion fell upon Bothwell, and his guilt is at this day indiſputable. I ſhall hereafter have an opportunity of proving unanſwerably, that the writers who throw any imputation on the memory of Mary, do it upon grounds that would be rejected as evidence in the trial of the meaneſt felon. Buchanan's virulence againſt her on this occaſion, is not more unjuſtifiable than it is ridiculous. He talks of omens and prodigies attending the murder, which would be laughed at in a monkiſh legend, and which ſhew the writer to have been actuated by the ſame weakneſſes which he ſo ſeverely cenſures in others. His miſrepreſentations are almoſt as groſs as his abſurdities. He ſays, that the nobles decreed a ſtately and honourable funeral for the king; but that the queen ordered it ſo that he was buried in the night-time, by porters, without any funeral pomp; and that, to encreaſe the indignity, ſhe ordered the body to be depoſited near that of David Rizio, as if ſhe intended to pleaſe the ghoſt of that wretch by the ſacrifice of her huſband's life. The ſarcaſtic, though, in reality, unmeaning turn given to this incident, ſufficiently proves the writer's imagination to be overheated on the ſubject; but the facts themſelves happen to be falſe. That the burying was private is not denied; but the body was embalmed, and had the other funeral honours properly conferred on it. It was then attended by the juſtice-clerk, the lord Traquair, and ſeveral other gentlemen, and depoſited in the ſame vault which contained that of the queen's father, his firſt queen, and thoſe of his two infant children. The privacy of the burial was a matter of prudence, if not neceſſity, becauſe Darnley, as well as the queen, having always profeſſed the Roman catholic religion, could not have been buried according to the popiſh ritual and ceremonies, without giving public offence.'

We have ſtepped a little out of the order of chronology in beginning with the above paſſage, in order to ſhew, that, whatever freedom may appear to be uſed with the reverend hiſtorian, whoſe opinions are now to be examined, it ought

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to be imputed to no animosity in the learned and judicious commentator. Literary disputes are entirely removed from every thing of a personal nature, and, when conducted with becoming decency, are not only justifiable, but liberal. We shall first lay before our readers the author's animadversions on what has been advanced by the above historian in regard to the absence of Darnley, at the baptism of the prince his son; a circumstance which has been construed into a proof of Mary's ill treatment of her husband at that period. But that we may avoid all imputation of partiality, we shall here wave the privilege of Reviewers, and leave it to the judgment of our readers to determine on which side the superiority of argument prevails. The following quotation is taken from a note in this History.

'Dr. Robertson, in his History of Scotland, vol. i. p. 388, has made some pretty extraordinary observations upon this head, in express contradiction to Camden, who had the very best opportunities of information. He says, "First, that no such thing as Bedford being commanded by Elizabeth not to give Darnley the title of king, is to be found among Bedford's instructions."

'Answer. No such thing is to be found among Tamworth's. We do not find that Tamworth was instructed to refuse Darnly the royal title; and yet it is most certain that he refused to accept even of a pass, which was so necessary for his safety, because it was signed by Darnley as a king. There was no occasion for Elizabeth to give Bedford any such instruction, because it was a standing maxim with Elizabeth, as appears in the case of Arundel of Wardour, not to allow her subjects to accept of any mark of honour or nobility, far less of sovereignty, from any foreign power, without her consent.

"Secondly, Bedford's advice (says the doctor) to the queen, by Melvil, is utterly inconsistent with Camden's assertion."

'Answer. Melvil's advice is so far from being inconsistent, that it seems to strengthen Camden's assertion. Melvil does not speak a single word of Bedford's giving any advice on that head to the queen. All he says is, that Bedford desired him to request her majesty to entertain her husband as she had done at the beginning; but not a syllable of his giving him the title of king.

"A paper (continues the doctor) printed in his Appendix, number 18, proves the same thing."

'Answer. That paper proves the very reverse. Elizabeth there mentions her being offended with Darnley's disloyalty, "both (says she to Mary) in marriage of you, and in other undutiful usages towards me, his sovereign." Elizabeth, indeed, afterwards mentions the good offices she had employed to reconcile Mary to her husband; but not a word of giving him the title of king, or that can invalidate Camden's assertion, which is the great point in this case.

"Thirdly, Le Croc (says the doctor), the French resident, mentions the king's absence; but without giving that reason for it, which has been founded on Camden's words, though, if that had been the real one, he would scarce have failed to mention it."

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'Anſwer. This is one of the moſt uncritical obſervations I have met with. Only a few, perhaps, of many letters of le Croc, written on this occaſion, have come to our hands. The firſt in the page referred to by the doctor, is dated the ſecond of December, ſeveral days before the earl of Bedford's arrival in Scotland: the ſecond is dated the twenty-third of December, at which time he was under ſo ſtrict a prohibition from his court not to correſpond with Darnley, that he refuſed to ſee him, though three times earneſtly requeſted. Le Croc therefore might very naturally be in the dark, as to Darnley's true motives for abſenting himſelf from the baptiſm. Add to this, that Mary, who piqued herſelf, at this time, upon her friendſhip with Elizabeth, and made ſo great a parade of it before the foreign embaſſadors, cannot be ſuppoſed to have been very forward in telling them, that if her huſband appeared, the Engliſh miniſter would not give him the title of king.

"Fourthly, Le Croc (ſays the doctor) informs his court, that on account of the difference betwixt the king and the queen, he had refuſed to hold any farther correſpondence with the former, though he appears, in many inſtances, to have been his great confident."

'Anſwer. I cannot perceive what uſe the doctor can make of this argument, which has been anſwered in the laſt paragraph.

"Fifthly, As the king (ſays Dr. Robertſon) was not preſent at the baptiſm, he ſeems to have been excluded from any ſhare in the ordinary adminiſtration of buſineſs. Two acts of privy-council, one on the twentieth, and the other on the twenty-firſt of December, are found in Keith, 562. They both run in the queen's name alone. The king ſeems not to have been preſent. This could not be owing to Elizabeth's inſtructions to Bedford."

'Anſwer. This argument would have had ſome weight, if the king had never done any thing to offend Mary, nor given her any occaſion to alienate her affections from him, which the doctor himſelf repeatedly owns he had done. The moſt ſtrenuous advocates for Mary may reſt her juſtification upon that ſingle point; and let me add, that if at that time ſhe deprived him of all ſhare of the government, ſhe repaired a moſt illegal breach ſhe had made in the conſtitution, and acted a wiſe part both for herſelf and her people. "This could not be owing (ſays the doctor) to Elizabeth's inſtructions to Bedford." Why not?—Might not Mary be glad of her authority to countenance her proceeding? Mean while I muſt obſerve, that, properly ſpeaking, only one of the acts, mentioned by Keith, can be ſaid to belong to the queen in council; for it is plain ſhe was not preſent the ſecond day, nor was it neceſſary ſhe ſhould.

'Having ſaid thus much, candour calls upon me to declare, that I believe the Engliſh embaſſadors not giving Darnley the title of king, though the oſtenſible, was not the only reaſon why he abſented himſelf from the baptiſm; for if Dr. Robertſon had examined one of the letters he quotes, he muſt have obſerved, that ſo far back as the ſecond of December, fifteen days before the baptiſm, Darnley had formed a reſolution not to be preſent at the ceremony; and Le Croc always ſpeaks of that reſolution as being a whim of Darnley's.'

We muſt entirely acquieſce with Mr. Guthrie, in his obſervations on the propriety of Mary's proteſting againſt the prg-

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proceedings of the commiſſioners; another important point, in which he ſtrenuouſly contravenes the opinion of the reverend hiſtorian.

'Elizabeth and her commiſſioners had all along treated her cauſe as the moſt important that had ever been heard in England. The eyes of all Europe were turned towards the deciſion; and the intereſt, as well as the honour, of Elizabeth was concerned in a full expoſiture of the evidences. I will venture to ſay, that if the genuineneſs of the papers in queſtion could have admitted of a proof, the greateſt bigot in Mary's cauſe, either at home or abroad, muſt have deteſted her, and given up her defence. The proceeding of the Engliſh commiſſioners was the more unaccountable, as Mary again and again had armed her commiſſioners with powers to declare that thoſe papers were forged, and that ſhe could prove them to be ſo; as alſo, that ſome of her own ſubjects, who were aſſiſtants to her adverſaries, knew how to counterfeit her hand. This was an indirect charge upon Maitland; but ſhe forebore to name him, becauſe he was her friend. A reverend author ſays, "that Mary's commiſſioners proteſted againſt all future proceedings, in caſe Elizabeth denied their miſtreſs a perſonal interview; and that the biſhop of Roſs and lord Herries, before they were introduced to Elizabeth, in order to make this proteſtation privately, acquainted Leiceſter and Cecil, that as their miſtreſs had, from the beginning, diſcovered an inclination towards bringing the differences between herſelf and her ſubjects to an amicable accommodation, ſo ſhe was ſtill deſirous, notwithſtanding the regent's audacious accuſation, that they ſhould be terminated in that manner."

'It might be too bold, at this diſtance of time, to aſſign any particular reaſon which Mary might have for deſiring to be perſonally heard in her own vindication. She might, perhaps, have the ſecret vanity to think, that ſhe would be the beſt advocate for herſelf; and I am of the ſame opinion. She might have private reaſons for believing, that being better acquainted with her own hand writing than any other perſon, ſhe could beſt diſcover the forgery of the ſilver-box papers. Whatever may be in thoſe conjectures, her demand was certainly a piece of juſtice due to the moſt atrocious criminal, and furniſhed Elizabeth with the ready means of pronouncing her, according to the defence ſhe made, either guilty or innocent. But, with due deference to the reverend author above quoted, neither Mary nor her commiſſioners were ſilent on the occaſion. They proteſted, indeed, againſt the future proceedings of the commiſſioners, if Mary was not heard in perſon; but that proteſt was only on account of the unformality of the proceeding; for after it was made, Mary again and again offered to enter into the merits of her cauſe, the ſingle object of which was to prove the forgery of the ſilver-box papers. This privilege was not only refuſed her, but ſhe was denied even copies of the papers exhibited againſt her. A letter is ſtill extant, dated the twenty-firſt of December, from Elizabeth to Mary, in which the former has the following words. "Both in friendſhip, nature, and juſtice, we are moved to cover theſe matters, and ſtay our judgment, and not to gather any ſenſe hereof to your prejudice, before we may hear of your direct anſwer thereunto, according as your commiſſioners underſtand our meaning to be, which, at their requeſt, is delivered to them in wryting. And as we truſt they will adviſe

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vow for your honor, to agree to make anſwer, as we have mentioned them, ſo ſurely we cannot but, as one prince and neat couſin regarding another, moſt earneſtly as we may, in termes of friendſhip, require and charge you not to forbear from anſwering. And for our part, as we are hartely ſorry and diſmayed to find ſuch matter of your charge, ſo ſhall we be as hartely glad and well content to hear of ſufficient matter for your diſcharge."

'As the reverend author abovementioned, and a late hiſtorian, the two enemies of Mary's memory, borne down by vulgar prepoſſeſſions, have preſumed her to be guilty, becauſe her commiſſioners proteſted, if a perſonal interview was denied her, againſt all the future proceedings of the commiſſioners, it is of the utmoſt importance to this queſtion to examine how that fact really ſtands.

'Had Mary proteſted againſt all proceedings upon the accuſation againſt her, the preſumption muſt have been in her diſfavour; but that was far from being the caſe; ſhe excepted againſt the commiſſioners, and, I think, with great juſtice and dignity of character; but ſhe made a clear diſtinction between the form and the matter. She proteſted, it is true, againſt the proceedings of the commiſſioners; but ſhe was ſo far from being backward in anſwering to the matter, that we find, even before ſhe could receive Elizabeth's letter, viz on the nineteenth of December, ſhe enters as vigorouſly as Elizabeth deſired, or as her beſt friends could wiſh, upon the ſubſtance of her defence. "And to the effect (ſays ſhe) our good ſiſter may underſtand we are not willing to let their falſe invented allegations paſs over with ſilence, adhering to your former proteſtations, you ſhall deſire the inſpection and duplicates of all they have produced againſt us; and that we may ſee the alledged principal writings, if they have any, produced; and with God's grace we ſhall make ſuch anſwer thereto, that our innocence ſhall be known to our good ſiſter, and to all other princes." This was far from declining a trial of her innocency; it was only transferring it to a bar more uninfluenced, and of greater authority.

'Mary's commiſſioners accordingly attended Elizabeth, and laid before her the very pertinent and ſtrong inſtructions they had received from their ſovereign, which was, in effect, not to let the matter drop, but to tranſfer it before a more competent tribunal, at which ſhe was ready to anſwer. Elizabeth's reply was, that ſhe thought Mary's requeſt to be very reaſonable, "and declared herſelf to be very glad that her good ſiſter would make anſwer in that manner for defence of her honour; and to the effect her majeſty might be the better adviſed upon their deſires, and give anſwer thereto, deſired an extract of the ſaid writing to be given to her highneſs, which the ſaid commiſſioners did in the morning deliver."

'We are now to attend the other inſinuation alledged againſt Mary by Dr. Robertſon, as if the private converſation between two of her commiſſioners on the one part, and Cecil and Leiceſter on the other, for an amicable compromiſe between her and her ſubjects, betrayed a conſciouſneſs of her guilt. Admitting that ſuch an application was made, I cannot ſee how it can affect Mary's honour or character. Her friends, ever ſince ſhe was a priſoner in England, had conſtantly adviſed her not to bring matters to an extremity, by forcing Murray to produce the ſilver-box letters, becauſe they knew, whether forged or genuine, they muſt make a ſtrong impreſſion to her prejudice. Mary took their advice, and did not

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desire to bring her enemies under that dilemma. This, however, perhaps, may appear a bald apology for her offer of a compromise, did we not reflect that Maitland, who was the actual forger of the silver-box papers, was now Mary's firm, though secret, friend; that he was the great manager of the match between her and the duke of Norfolk; and that it was in character for him to suggest to Mary the expedient of a compromise, which, in her situation, she was obliged implicitly to follow. But had that not been the case, it was natural for her to wish that so atrocious a charge should at least be reserved till she could have a proper opportunity of disproving it, which she could not have, while she was a prisoner, and under close confinement.'

We hope to be excused for farther extracting some of the subsequent pages on so interesting a part of this History. A fair and candid representation of such transactions is the only atonement which impartial posterity can render to the memory of the injured. But had we even no other motive than the desire of entertaining our readers, the following observations on the trial of the unfortunate Mary, are so strong and animated, and place in so clear a light the illegality of all the judicial proceedings against her, that it would be unpardonable not to produce them.

'This is the epocha on which the historians who are enemies to Mary's memory, have fixed to prove her conscious guilt, as if she had declined her own justification. In this they copy Cecil, who foisted into the transactions of the commissioners the same allegation, by pretending that she had put an end to all future conferences by certain Scottish protestations (for such is the expression). Because I have hitherto seen, under the hands of two modern historians, no recantation of what they have advanced in prejudice to Mary, notwithstanding all that has been brought to disprove the charge against her by Goodall, and the ingenious author of the Inquiry, I can have no hopes that any thing supplemental to their labours, which falls from my pen, can produce that effect. As the defenders of Mary's memory, however, never have been refuted, and as self-condemnation is, perhaps, too hard a task to be complied with by men of literary abilities, I shall just observe that they have mistaken the meaning of Mary's declinature of judgment, by omitting one half of her case, and misstating the other. Mary was now not only a defendant, but a plaintiff. She had discovered lights from Argyle and Huntley, who had sent her up the declaration I have already mentioned, that enabled her to bring a direct charge against her enemies for committing the very murder of which they accused her. She demanded to be personally heard in support of that charge; but what does Elizabeth say? No, you must first disprove the papers that have been brought against you. "That (replied Mary) I am ready to do as soon as they are produced, so that my friends and I can examine them." This indulgence, which could not have been refused to a common felon, was denied to a sovereign princess, the unhappy Mary. She begged even for duplicates of those papers, and they too were denied. I hope, in this short state, her case is so far from being exaggerated, that it falls short of the hardships she suffered; and the feelings of humanity are the best advocates for her memory.

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Could Mary, with common juſtice to herſelf and her friends, after this, ſtifle in the corner of a packed board of Elizabeth's commiſſioners, what ſhe had to ſay in her own vindication, and in accuſation of her enemies, which, by the new turn her affair had taken, were intimately connected? Is any perſon ſo uninformed in the hiſtory of Elizabeth, as to be ignorant, that the greateſt ſubject ſhe had was only the moſt illuſtrious ſlave of her will; and that whatever ſhe dictated, or Cecil wrote, was a law to him? We can have no ſtronger proof of this, than the proceeding againſt Mary, in the face of common ſenſe, by Elizabeth's commiſſioners being enjoined, and obſerving ſecreſy in a matter that required the moſt extenſive publication. Mary's enemies put into Elizabeth's hands a bundle of papers, which they ſaid were of her writing, and which Mary totally denied. Elizabeth, inſtead of trying the fact, remits thoſe papers to her counſellors; but enjoins them ſecreſy, and orders that none of Mary's commiſſioners or friends ſhould be preſent, while they were collated with her undoubted hand-writing. The moſt avowed of Mary's enemies may be called upon to deny this to be the naked fact, or to bring a ſingle argument founded on equity, juſtice, or the uſages of the law, to vindicate ſuch a procedure. "It is evident, (ſays Dr. Robertſon) from the delays, the evaſions, and ſubterfuges, to which both queens had recourſe by turns, that Mary avoided, and Elizabeth did not deſire to make any further progreſs in the inquiry." This is an imputation the more cruel upon Mary's memory, as it is introduced with an air of candour and impartiality. Perhaps it would diſtreſs the invention of the ableſt caſuiſt to diſcover what Mary could do more than ſhe did, to make a further progreſs in the inquiry. Did ſhe not declare, in the moſt expreſs terms, that the papers, on which the charge againſt her were founded, were forgeries? Did it not then lie upon her enemies to prove that they were not? Had they not been forgeries, was not ſuch a proof eaſy, conſidering the many genuine letters which Elizabeth had from Mary? If it is replied that Elizabeth's commiſſioners were ſatisfied as to their authenticity: why did they not ſatisfy the public likewiſe? But who were thoſe commiſſioners? Can there be a doubt that the moſt bold and honeſt among them trembled at the frown of Elizabeth? When we look into the ſtate-papers of her reign, eſpecially thoſe drawn up by Cecil, we find them to be ſo many dictates full of plauſibility, and when that fails, of perplexity; but diſpoſed in ſuch a manner, that there is no miſtaking her pleaſure. Had ſhe ordered the ſilver-box (and I am not ſure whether that was not the caſe) to be placed upon the table, and her commiſſioners not to look into it, but to believe, upon her royal word, that the papers it contained were all written by Mary, none of them would have heſitated in making the very ſame report they did; nor do I believe that a ſingle paper there was collated with her own hand-writing; but that, on the contrary, her commiſſioners formed their report from what ſhe and Cecil were pleaſed to tell them.

'I have in the preceding part of this hiſtory, I hope, anſwered or admitted of the principal facts brought againſt Mary by Dr. Robertſon, excepting thoſe which he borrows from the author of Melvil's Memoirs, a book which I have proved to be a ſpurious publication; nor can it be admitted as authentic, without offering violence to every principle of hiſtorical credibility. With regard to Sir Nicholas Throgmorton's report, concerning her attachment to Bothwell, while ſhe was a priſoner in Lochleven, it is, if poſſible,

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ble, of ſtill leſs authority. He had not ſeen her; he had no opportunity to know her ſentiments; he took all he ſaid from thoſe who debarred him from approaching her perſon, and whoſe intereſt it conſequently was to abuſe him by defaming her. The doctor ſurely knew that circumſtance; and if he did, was it fair to make the following inference? "From this long enumeration of circumſtances, we may, without violence, draw the following concluſion. Had Mary really been acceſſory to the murder of her huſband; had Bothwell perpetrated the crime with her conſent, or at her command; and had ſhe intended to ſtifle the evidence againſt him, and to prevent the diſcovery of his guilt, ſhe could ſcarce have taken any other ſteps than thoſe ſhe took, nor could her conduct have been more repugnant to all the maxims of prudence and decency." I ſhall make no farther remark upon this quotation, which I have produced as a pregnant ſpecimen of the manner in which Mary's cauſe has been handled, than to obſerve, that candour ought to have ſuppreſſed it, unleſs it had been founded on facts, which confeſſedly it was not. The ſame may be ſaid of the confeſſion of Nicholas Hubert, who, in the writings of that age, is called French Paris, only that I think the mention of that paper is brought in with a ſtill worſe grace than that of Melvil's Memoirs, or Throgmorton's letter, becauſe it wounds deeper, and the impreſſion conſequently is not ſo eaſy to be eraſed. It therefore becomes me to avail myſelf of the lights furniſhed me by my friend, the author of the Inquiry, which I have ſo often mentioned, and to hold up this boaſted evidence to the public view.

'I have already mentioned, that four of Bothwell's ſervants, Dalgleiſh, Hay, Hepburn, and Powrie, were tried and executed as acceſſaries to Darnley's murder. I am ſorry to obſerve, that the late hiſtorians of that period have ſpoken with ſo little preciſion, to call it no worſe, of the confeſſions left by thoſe criminals. "Their confeſſions (ſays Dr. Robertſon) brought to light many circumſtances relative to the manner of committing that barbarous crime; but they were perſons of a low rank, and ſeem not to have been admitted into the ſecrets of the conſpiracy." Is this a fair ſtate of the caſe? Is it writing with a warmth that diſtreſt innocence ought to inſpire? Ought not the doctor to have informed his readers, that nineteen of the firſt peers of the kingdom, all of them the profeſt enemies of Mary, upon the firſt preſumption of her guilt, eight biſhops, and eight abbots, on the twelfth of September, 1568, in their inſtructions and articles to Mary's commiſſioners, mentioning the above convicts, and the crime for which they ſuffered, add, "that they declared at all times the queen, their ſovereign, to be innocent thereof." In like manner, Leſley biſhop of Roſs, in defence of his miſtreſs's honour, in a paragraph addreſſed to Murray and his friends, ſays, "We can tell you, that John Hay of Galloway, that Powrie, that Dalgleiſh, and laſt of all, that Paris, all being put to death for this crime, took God to record, at the time of their death, that this murder was by your counſel, invention, and drift, committed; who alſo declared, that they never knew the queen to be participant or aware thereof."

'Admitting, as I readily do, that Leſley was violent and overzealous in the ſervice of his miſtreſs, yet the perſons to whom he addreſſes himſelf in the above paragraph, were of very oppoſite characters; and as the charge was made in their life-time, they undoubtedly would have refuted it, had it been falſe. The doctor

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ſays, "that Hubert's depoſitions are remarkable for a ſimplicity and naïveté, which it is almoſt impoſſible to imitate." With what contempt would he have treated ſuch an argument, had it been urged in favour of Mary? "But (continues he) at the ſame time, it muſt be acknowledged, that his depoſitions contain ſome improbable circumſtances. He ſeems to have been a fooliſh talkative fellow; the fear of death; the violence of torture; and the deſire of pleaſing thoſe, in whoſe power he was, tempted him, perhaps, to feign ſome circumſtances, and to exaggerate others. To ſay that ſome circumſtances in an affidavit are improbable or falſe, is very different from ſaying that the whole is forged." This is a doctrine which I believe never before appeared in the laws of evidence. If a depoſition or confeſſion reſts ſolely upon the credibility of its author, in what land can that court of juſtice exiſt, who will not reject the whole, if they find any part of it to be falſe? Does not a ſingle prevarication every day quaſh the moſt plauſible evidences? How ought it to operate in this caſe, when the party, as the doctor himſelf admits, was influenced by the fear of death, and the violence of torture? And I can almoſt venture to ſay, that no evidence obtained under the fear of torture ought to be admiſſible.

'Had Mary's enemies been conſcious that thoſe papers were genuine, they were poſſeſſed of the means of coming at the moſt corroborating proofs of her guilt, without depending ſingly on their own affirmation, that they were of her writing. Dalgleiſh, on whom the box was found, was ſeized on the twentieth of June, 1567, ſix days after he was examined; and a copy of his examination, atteſted by Sir John Ballenden, is ſtill extant. Was it not natural for Morton, who had then the box and its contents in his cuſtody, to have obtained all the lights he could concerning it, eſpecially as the parties were preſent, and on the ſpot, to have corroborated, or confronted the criminal? Not a word, however, relating to the box, or the papers, is to be ſeen in Dalgleiſh's examination; nor was Dalgleiſh executed for ſix months after. Is not the omiſſion of ſo material an evidence, a ſtrong proof that the papers were not then in being, but manufactured afterwards? When Murray mentioned them in the council and the parliament, in the manner we have already ſeen, why was not Dalgleiſh then produced to confirm Morton's ſtory, and to leave the fact without a doubt? What is ſtill more extraordinary, Paris was alive at the time when the commiſſion was ſitting in England; but he was kept in a priſon belonging to the regent, at St. Andrew's, under the daily, dreadful, apprehenſion of torture and death. What credit is to be given to the teſtimony of a hair-braſned, low-bred, Frenchman under ſuch circumſtances, eſpecially as his confeſſion (for it is pretended he made two) that moſt affects Mary, is full of inconſiſtencies and improbabilities?'

Our author's remarks on the arguments made uſe of to eſtabliſh the authenticity of the ſilver-box letters, are equally ſenſible and acute: but as we have already extracted ſo much from this part of the work, we ſhall only obſerve in general, that Mr. Guthrie ſeems in reality to have clearly refuted ſeveral important allegations which are advanced by the reverend hiſtorian on whom he comments; and that he has both greatly increaſed

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creaſed and extended the light which had been formerly thrown on this ſubject by Mr. Goodal, and the author of the *Inquiry Hiſtorical and Critical into the Evidence againſt* Mary, *Queen of* Scots.

In the ſpeech attributed to Mary immediately before her execution, he has delivered her own words as near as they could be recollected, without any rhetorical ornaments; and this is certainly the method which ought to be followed by every faithful hiſtorian, though the Salluſtian manner of fictitious declamation may be more agreeable to the lovers of elegant compoſition.

The ſpecimens we have exhibited, may be ſufficient to give an idea of the remaining part of the work. The author has continued his Hiſtory from the Union, to the preſent time, ſuccinctly in the way of annals; and has added an account of the eccleſiaſtical hiſtory of Scotland, from its origin, to the period when it came unavoidably to be blended with that of the civil tranſactions of the country.

This work, in general, is written in a free, ſpirited, and perſpicuous ſtile, and ſeldom diſcovers any blemiſhes of careleſs or inaccurate compoſition. But what chiefly diſtinguiſhes it, is the extenſive information it contains. The whole abounds with judicious remarks, and elaborate inveſtigations of the truth of tranſactions; and is not only the completeſt and moſt valuable Hiſtory of Scotland, but a critical inquiry into the ſyſtematical repreſentations, and authenticity of preceding hiſtorians.—The expence of the work has been ſuitable to its intrinſic merit; for it is embelliſhed with elegant engravings of the Scotch kings, copied from the portraits in Holyrood-houſe, beſides a good map of Scotland, and plans of ſome of the moſt remarkable buildings in that country.

III. *Thoughts on the late Tranſactions reſpecting* Falkland's Iſlands, 8*vo*. 1*s*. 6*d*. Cadell.

THE diſtinguiſhed author of this pamphlet, though he has condeſcended to deſcant on a ſubject already hackneyed by other political writers, ſtill maintains that originality of thought peculiar to himſelf, as well as that ſplendor of diction which illuminates all his other works. Like Cæſar, knocking at the gate of Amyclas*, he is ſtill *indocilis privata loqui*, and elevates the mobs of Middleſex, and the Supporters of the Bill of Rights, into that conſequence, by his manner of repreſent-

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* ——*Quanquam plebeio tectus amictu*
Indocilis privata loqui. Lucan. Lib. v. v. 538.

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ing them, which neither the one nor the other could have derived from the moſt triumphant cavalcade to Brentford, or the moſt tumultuous aſſembly at the London Tavern.

The reader is here preſented with a ſuccinct account of all the former expeditions to Falkland's Iſlands; together with ſuch deſcriptions of them as were given by the ſeveral adventurers who landed there for the ſole purpoſe of enquiring into their extent and fertility. Whether ſuch a territory—*Ithacæ ſcopulos, Laërtia regna*—was of ſufficient conſequence to juſtify us in undertaking an immediate war; and whether the behaviour of Spain, on our requiſition, proved haughty enough to furniſh us with a pretext for riſing in our demands, is in great meaſure the object of enquiry to this able writer, from whoſe pamphlet we ſhould certainly have made large extracts, but that a work which depends on arguments regularly deduced, as well as facts impartially ſtated, is never well underſtood when dealt out piece-meal to the reader. Our author's ſubject at laſt conducts him to treat of thoſe who befriend the preſent expiring faction, either by ſcribbling for Newspapers, or bellowing in the Common-council. From this herd he ſingles out their leader Junius, one whoſe ſpecious talents exalt him into an antagoniſt whom no writer can bluſh to oppoſe:

——— ——— *quo non ſolertior alter*
Ære ciere viros, martemque accendere cantu:

and without any aſſiſtance borrowed from perſonal invective, or confidence derived from hiding, like his opponent, behind a cloud, has attacked him with that conſcious ſuperiority of ſpirit, which a juſt cauſe alone can ſupport, and that elegance of ſatire which nothing leſs than the moſt intimate acquaintance with polite literature could inſpire. As this part of his pamphlet is in ſome meaſure detached from the reſt, we ſhall at once entertain our readers, and enrich our Review, by extracting it.

'This thirſt of blood, however the viſible promoters of ſedition may think it convenient to ſhrink from the accuſation, is loudly avowed by Junius, the writer to whom his party owes much of its pride, and ſome of its popularity. Of Junius it cannot be ſaid, as of Ulyſſes, that he ſcatters ambiguous expreſſions among the vulgar; for he cries *havock* without reſerve, and endeavours to let ſlip the dogs of foreign or of civil war, ignorant whither they are going, and careleſs what may be their prey.

'Junius has ſometimes made his ſatire felt, but let not injudicious admiration miſtake the venom of the ſhaft for the vigour of the bow. He has ſometimes ſported with lucky malice; but to him that knows his company, it is not hard to be ſarcaſtic in a maſk. While he walks like Jack the Giant-killer in a coat of darkneſs, he may do much miſchief with little ſtrength. Novelty captivates the

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the superficial and thoughtless; vehemence delights the discontented and turbulent. He that contradicts acknowledged truth will always have an audience; he that vilifies established authority will always find abettors.

'Junius burst into notice with a blaze of impudence which has rarely glared upon the world before, and drew the rabble after him as a monster makes a show. When he had once provided for his safety by impenetrable secrecy, he had nothing to combat but truth and justice, enemies whom he knows to be feeble in the dark. Being then at liberty to indulge himself in all the immunities of invisibility; out of the reach of danger, he has been bold; out of the reach of shame, he has been confident. As a rhetorician, he has had the art of persuading when he seconded desire; as a reasoner, he has convinced those who had no doubt before; as a moralist, he has taught that virtue may disgrace; and as a patriot, he has gratified the mean by insults on the high. Finding sedition ascendant, he has been able to advance it; finding the nation combustible, he has been able to inflame it. Let us abstract from his wit the vivacity of insolence, and withdraw from his efficacy the sympathetick favour of Plebeian malignity; I do not say that we shall leave him nothing; the cause that I defend scorns the help of falsehood; but if we leave him only his merit, what will be his praise?

'It is not by his liveliness of imagery, his pungency of periods, or his fertility of allusion, that he detains the cits of London, and the boors of Middlesex. Of stile and sentiment they take no cognizance. They admire him for virtues like their own, for contempt of order, and violence of outrage, for rage of defamation and audacity of falsehood. The Supporters of the Bill of Rights feel no niceties of composition, nor dexterities of sophistry; their faculties are better proportioned to the bawl of Bellas, or barbarity of Beckford; but they are told that Junius is on their side, and they are therefore sure that Junius is infallible. Those who know not whither he would lead them, resolve to follow him; and those who cannot find his meaning, hope he means rebellion.

'Junius is an unusual phænomenon on which some have gazed with wonder and some with terrour, but wonder and terrour are transitory passions. He will soon be more closely viewed or more attentively examined, and what folly has taken for a comet that from its flaming hair shook pestilence and war, enquiry will find to be only a meteor formed by the vapours of putrefying democracy, and kindled into flame by the effervescene of interest struggling with conviction; which after having plunged its followers in a bog, will leave us enquiring why we regarded it.

'Yet though I cannot think the stile of Junius secure from criticism, though his expressions are often trite, and his periods feeble, I should never have stationed him where he has placed himself, had I not rated him by his morals rather than his faculties. What, says Pope, must be the priest, where the monkey is a God? What must be the drudge of a party of which the heads are Wilkes and Crosby, Sawbridge and Townshend?

'Junius knows his own meaning and can therefore tell it. He is an enemy to the ministry, he sees them growing hourly stronger. He knows that a war at once unjust and unsuccessful would have certainly displaced them, and is therefore, in his zeal for his country, angry that war was not unjustly made, and unsuccessfully con-

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conducted. But there are others whose thoughts are less clearly expressed, and whose schemes perhaps are less consequentially digested: who declare that they do not wish for a rupture, yet condemn the ministry for not doing that which a rupture would naturally have followed.'

We may fairly say of this performance, after having perused it with an uncommon degree of diligence and attention, that it will bring conviction home to all those whose judgments are neither warped by party, nor seduced by interest. To this we may add, that the author of the Rambler never loses the moralist in the politician, but still continues to blend the benevolent effusions of a mind impregnated with a thorough sense of every civil and religious duty with such salutary advice, as may best instruct us how to preserve the internal happiness and political interests of our native country.

IV. *A General History of the* British *Empire in* America: *Containing, an Historical, Political, and Commercial View of the* English *Settlements; including all the Countries in* North America, *and the* West-Indies, *ceded by the Peace of* Paris. *By Mr.* Wynne. 2 *Vols.* 8*vo.* 10*s. boards.* Richardson *and* Urquhart.

AS our American colonies, by the increase of their wealth and power, have, of late engaged the attention of the public, and occasioned many warm political debates, this particular history of them will, probably be well received; especially, as the execution of it is suitable to the importance of the subject.

The plan of this General History of our American settlements is very extensive. It comprehends an account of the discovery of America; a short history of Mexico and Peru; the origin, rise, and progressive improvements of our colonies, to the present times: all their material objects are fully treated by this author; their natural history, their commerce, and their arts; their internal police, their connexions with their mother-country; their wars, and their revolutions.

Though it is well known, when, and by whom America was discovered; though the consequences of that discovery are prominent facts in history; though every one has heard of the adventurous spirit of Columbus, and the cruelty of Cortez; yet, as our author, in his Introduction to his History, has collected many material facts relative to the discoverer of America, and the conqueror of Mexico; to which he has added, an account of the conquest of Peru, by Pizarro and Almagro; an abstract of this part of his work, we presume, will be entertaining and interesting to our readers.

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We must previously observe, that the Portuguese were the first Europeans who made any very valuable discoveries. They touched at the Azores; they passed the æquator, and afterwards sailed along the western coast of Africa, till they doubled its southmost cape, to which they gave the name of Bona Esperanza, and landed in 1493, at Calicut in the East Indies, under their famous admiral Vasco de Gama. The success of this expedition gave birth to many others, and first inspired the famous Christopher Columbus with an ambition to undertake his western voyage, which ended in the discovery of America.

In the year 1484, Columbus offered to the Genoese, of whose territories he was a native, the plan of his intended expedition. The republic of Genoa rejected his proposal, either through want of inclination, or ability to encourage it. He met with no better success in his application to king John of Portugal, and Henry VII. of England. He then communicated his project to Ferdinand and Isabella of Spain; and it was eight years before they assisted him to put it in execution. He at last set sail under their auspices, with three ships, from Palos, a port of Andalusia, on the 3d of August, in the year 1494. His own was a decked vessel; the other two were without decks; a poor equipment for a precarious and hazardous voyage, and a remarkable proof of the rude state of navigation in that age!

With the first foul wind which happened on the 22d of September, the crew began to murmur, and soon after obliged him to promise to return, if he did not discover land within three days. On the first of these they made St. Salvador (as it was afterwards called) one of the Lucayas. From St. Salvador, Columbus sailed to Hispaniola, where he built a fort, and left a colony of Spaniards. Near this island, he lost his own ship by the carelessness of the man whom he had placed at the helm. To the American isles, which he discovered in this voyage, he gave the name of the West-Indies, from a mistaken notion that they were Asiatic islands.

After an absence of nine months, a period to him of much anxiety, the inseparable concomitant of glory, he returned to his native country, bringing with him some inhabitants of the islands which he had discovered. He was received with the greatest marks of respect by the king and queen of Spain, who made him a grandee of Spain, and permitted him to be covered in their presence. Those who had before treated his enterprize with the utmost contempt, were now the first to extol it. The people were loud in their acclamations, and considered him as the guardian genius of their land.

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He set sail again for the same parts, much better equipped than before. In the course of this voyage, he discovered Jamaica, and the Caribbee-Islands. When he arrived at Hispaniola, he found the Spanish colony destroyed, and their houses burned. But Columbus had now not only to contend with external accidents, but likewise with the treachery of his companions. He met with the most unworthy treatment from the spies of the envious courtiers, particularly of his inveterate enemy, Fonseca, bishop of Burgos, who were embarked on board his fleet. By them he was brought home in irons. He was released, however, by his patroness the queen, and four years after he sailed on his third expedition. In this voyage he discovered the continent of America, though one Americus Vespusius, a private adventurer, but highly in favour with the bishop of Burgos, the obstinate enemy of Columbus, disputed with him the honour of discovering that vast continent, which took its name from Americus, notwithstanding his pretensions were found to be groundless. Columbus was again put in irons in his own ship, through the malice, as was supposed, of Fonseca. But when he arrived in November 1500, at Cadiz, the king and queen sent orders that he should be set at liberty, and received him graciously at Madrid. During the remainder of his life, however, he was harrassed with the envy of the Spanish courtiers, and died at Valladolid in 1506, aged 64, leaving this important, but much neglected lesson to mankind — that ambition, greatness, and fame, may be incompatible with happiness.

The discoveries of Columbus were followed with the conquest of Mexico and Peru, by Hernan Cortez, and Francis Pizarro. Cortez landed on the continent of America in 1519, with six hundred men, and a few pieces of cannon. He penetrated, after various adventures, as far as Tlascala, which was a republic; and here he first met with any material opposition. The Indians were defeated, entered into a treaty with him, and helped him to subdue the Mexican empire, the grandeur of which had excited their jealousy.

The success of Cortez in the western world was rapid, but may easily be accounted for. The sight of large vessels, and the thunder of artillery, struck a panic into the Indians, unaccustomed to such objects; they, for some time, thought the Spaniards an order of beings superior to the human race.

Cortez soon arrived at the capital of the emperor Montezuma. It was built upon a lake, and the various quarters were joined by bridges. It was adorned with spacious squares and fine buildings, and was inhabited by an industrious, a well-tempered, and in general, a civilized people.

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Montezuma gave Cortez a kind reception; but that hospitality was soon succeeded by war. A fray happened between the Spanish soldiers and the subjects of the emperor; and Cortez, whose aim was conquest, made the skirmish a plea for his violent proceedings. He seized Montezuma in his own palace, caused him to be bound, and obliged him to acknowledge that he held his empire of Charles V. In the mean time, Velasquez, the governor of Cuba, sent Pamphilo de Narvaëz against Cortez, whose success he envied, with almost twice as many men as had at first landed in Mexico. Cortez attacked, and routed them, made their commander prisoner, and brought over the remains of his band to his own party. On his return to the capital of Mexico, he found the eighty Spaniards, whom he had left to guard Montezuma, besieged by the whole force of the city, in revenge for some cruelties they had committed on the inhabitants. Several engagements ensued, in which the Mexicans were worsted. Montezuma was killed with a stone thrown by one of his own subjects, while he was endeavouring, in a speech, to reduce their intemperate rage to an orderly resistance of the enemy.

Guatimozin succeeded Montezuma. He was a brave and active prince, and he was elected by the people. Cortez, after many obstinate battles, completed the conquest of Mexico, but not without actions of barbarity sufficient to eclipse the splendour of his valour and his exploits. He put Xicotencal to death, the brave general of the republic of Tlascala, because he had determined not to fight against the enemies of his country. He ordered Guatimozin to be burned alive, for being accused of the *atrocious* crime of concealing his own gold from the invaders.

Eight years after Cortez's expedition, Francis Pizarro, and Diego D'Almagro, undertook one of the same nature by the South-Seas; and subverted the empire of Peru, as their forerunner had destroyed that of Mexico. This kingdom, for many years, had been governed by a race of absolute princes called Yncas, who were at first the reformers, afterwards the sovereigns of the people. The ancient Peruvians, according to the traditions delivered by their posterity, lived in woods and caves, were savage and barbarous, used promiscuous copulation, and differed in nothing but their form from brutes. At length a great legislator arose among them, who called himself the descendant of the sun, to whom he first erected temples, and paid divine honours. He drew his countrymen from their wild abode, established cities, and societies, persuaded some, and compelled others to become civilized and humane. A long line of his successors reigned after him.

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The twelfth Ynca was named Huayna Capac, the father of Athabalipa. On the news of the landing of the Spaniards, Athabalipa collected an army of forty thousand men, armed with darts, and long pikes of gold and silver.

The Ynca consented to an interview with Pizarro, after many messages had passed between them. Athabalipa and Pizarro met between their two armies: the Spanish general, with the insolence of an invader, and the absurdity of a bigot, immediately proposed that the Ynca, and his subjects should embrace the Catholic faith. A popish priest, with a cross in one hand, and a breviary in the other, made a wretched harangue in praise of the Christian religion, which was as wretchedly interpreted by an Indian. In the midst of this holy farce, the Spanish soldiers seized a Peruvian idol, adorned with gold and precious stones. The soldiers of Athabalipa, with just retaliation, threw the priest and his trumpery on the ground. The torch of religion in a moment kindled the conflagration of war. Pizarro, with his own hand, pulled the Ynca from his litter, and made him prisoner; a dreadful carnage ensued, in which, unfortunately for the cause of humanity, the Spaniards lost not a man. The Peruvians were slain like sheep, till the conquerors were tired with pursuing and killing them. The astonishment and terror which the horses, the armour, but above all, the fire arms had inspired, deprived them of all thoughts of defence. Athabalipa met with a fate unworthy of his virtues; not being able to fulfil the promise which he had made of an enormous ransom for his liberty, he was, on various pretences, condemned to be burned, but obtained the favour to be strangled first, on consenting to be baptized, and owning himself a Christian.

Manco Capac succeeded Athabalipa in the sovereignty of Peru, and for some time harrassed the Spaniards with his policy and his courage. A dispute arose between Pizarro and Almagro, which produced open hostilities. A decisive battle gave the victory to Pizarro, and Almagro was executed. The Ynca having disbanded his army at the commencement of this quarrel, missed a favourable opportunity of being revenged on his enemies. Pizarro was afterwards assassinated in his palace by the partizans of his deceased rival. Chili, and all the neighbouring parts of the New World, were soon subdued by the Spaniards.

To this epitome of our author's account of Columbus's expedition, and of the conquest of Mexico and Peru, we shall add his ingenious disquisition on the first population of America.

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'It is remarkable, that the race of men inhabiting the continent of America, seemed to differ both in minds and persons from their invaders, whose looks as well as their arms, struck a terror into their hearts. At first they believed them to be gods, on account of their superior genius, skill, and courage;---one would have imagined, that after experiencing their unexampled cruelties, they had only changed one error for another, and supposed them to be destroying dæmons, commissioned to confound mankind. Arts were indeed cultivated in Mexico and Peru, and even war itself was reduced to some kind of rule; yet how did the weakness of these people expose itself, in suffering as they did, the destruction of their country! Nay, the Peruvians, dividing themselves into two parties, fought against each other, listing under the banners of Pizarro and Almagro, their conquerors. How far all this might arise from a defect of nature, or how far from the strength of prejudice, and the dread first impressed upon their spirits, may be worth the serious consideration of a philosopher. One would be led to imagine nature to be alike indulgent to all the sons of Adam; yet in some there is at least an apparent constitutional inferiority.

'This reflexion naturally leads to the consideration of what stock the inhabitants of the new world sprung from, and how America was first peopled; a question which cannot easily be decided, if that continent is separated on all sides by oceans from the rest of the globe. The discovery of a north-west passage would be likely to throw some light upon this; and it has at several times been unsuccessfully attempted, perhaps owing to the inclemency of the weather in those latitudes where it was sought for. The Russians have generally surmised that America is joined to the main land on the north-east, or at least separated from it by a very narrow strait. However, according to the nicest examination of the matter, it appears that there is a vast distance between the north east boundary of the Tartars and California, to which they suppose it to join. That there is a passage by the north-west to the sea on the other side the globe, still seems highly probable; though whether it will prove such an one as may be navigated without great difficulty and danger, is a question more indeterminate.

'If there be a connexion on any quarter with our world, then will it no longer be a problem how the western continent was peopled; but if there be no such junction, it will remain a debate.---And should we say with a celebrated writer *, that men were placed in America by the same power, who caused trees and plants to spring up there, it is likely the answer would not prove a very satisfactory one.---In the first place, the only historian †, who has given us any rational account of the creation, tells us, that we all sprang from one man and one woman, who drew their first breath in the east. How then did their descendants migrate to America in early times, before the use of the compass was known? But if we should pass over this difficulty, and suppose with some ‡, that

* 'M. de Voltaire.'

† 'Moses.'

‡ 'Burnet, in his Theory of the Earth, has laboured much to prove, that at the creation, the sea was shut up in the bowels of the earth, which was in all parts one smooth, continued surface, without mountains or valleys; and, consequently, all the coun-

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this tract of land was joined for ſome ages to the continent of Aſia, ſtill another obſtacle remains. We are informed both by ſacred and profane writers, that about two thouſand years after the Moſaic account of the creation, happened a mighty flood, which overthrew all the dwellings of men, and ſeparated theſe lands, if ever they were joined. If they never were, then the Americans, ſuppoſing them to have exiſted from the creation, and even granting that the deluge extended not to their world, (which perhaps is more than ought to be granted) could never have been the ſons and daughters of Adam.

'But if we deſcend from this height of ſpeculation, and attribute the matter to more common circumſtances, we may reaſon in this manner; America was at firſt ſeen by accident, why might it not be peopled by accident likewiſe?—If one man and one woman were ſufficient to ſtock all Europe, Aſia, and Africa, why may we not allow, that a few perſons, driven by contrary winds to the fourth quarter of the world, might produce the ſame effect there?—If it be aſked, how the deſcendants of theſe could forget their origin? any one who underſtands human nature, may well return an anſwer. When men are obliged to ſhift for their ſubſiſtence in woods and wilds, when they have no opportunities of converſation and improvement, and all their wits are employed in defending themſelves from the inclemencies of the weather, and providing the neceſſaries of life, it is eaſy to ſuppoſe they will, in time, forget the uſe of thoſe faculties they ceaſe to exert, and thus the ſucceeding generations may not remember from what ſtock they came. The anceſtors of the Mexicans, we are told, were wild and ſavage; the Peruvians, according to their own traditions, lived in rocks and caves, till drawn from thence, and civilized by the yncas. And all this might have been the caſe, ſuppoſing theſe people to have been driven thither from any ſtrange country. Forgetful of their origin, men like beaſts may degenerate, till ſome exalted genius awakes their ſleeping faculties, calls them from their ſavage haunts, and once more fits them for ſociety.—There is nothing but what is natural in all this; yet one queſtion will ſtill ariſe.—There are beaſts in America, of whoſe exiſtence no traces can be found in Europe.—The inhabitants of Peru and Mexico had never ſeen horſes. On the contrary, the new world produces certain creatures which are ſtrange to us. But is it impoſſible that there are ſuch in our own world, in parts unknown, or that they may have exiſted, at ſome former period of time, in Aſia, Africa, or even in Europe itſelf? It is a general received notion, that no ſpecies is entirely extinct ſince the creation: yet it is certain, that wolves which formerly were ſo plentiful in England and Wales, are no where to be found in the Britiſh dominions. A ſpecies then may periſh, it is evident, from an iſland; why not from a continent? If from one continent, why not from another?—If we may believe a celebrated

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tries on the face of the earth were connected together in one continued line, till the deluge, when by a violent concuſſion, *the fountains of the great deep were broken up*, the whole earth overflowed, vaſt continents were rent aſunder, iſlands formed, and various parts of the globe for ever ſeparated from each other. This hypotheſis is far from being received as a true one; but if it were, it would be inſufficient to account for the peopling of America, as is ſhewn above.'

author

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author to be in earneſt, in what he ſays of the interior parts of Africa, we ſhall find by the account which he gives, that a whole race of men are in danger of ſharing the ſame fate *, which is ſtill more extraordinary. But it is urged, that the men as well as beaſts, found in the weſtern world, are, in many reſpects, different from thoſe under our own hemiſphere —Are not the Eaſt Indians and the Europeans, the Perſians and the Caffre Negroes as different? Do not the Hottentots appear in ſome reſpects as another ſpecies of men? Yet it is highly probable, all theſe deſcended from one common parent. The ſame then may be the caſe with the Americans, whoſe differing ſoil and climate, and other outward accidents might occaſion the variation obſerved.

'All theſe, indeed, are but conjectures; yet in caſes of this kind, probability in an hypotheſis is all that can reaſonably be expected. However this vaſt continent was peopled, it is certain that the natives of it, inhabiting Mexico and Peru, had formed themſelves into civil ſocieties, cultivated the arts and were far from being unhappy. One thing, however, is to be obſerved, which is, that according to the beſt accounts, all theſe improvements were not yet arrived at their maturity:—Huayna Capac, the father of Athabalipa, was but the twelfth ynca of Peru, ſince the firſt legiſlators, who drew theſe people from a ſtate of barbariſm; a circumſtance favourable to the opinions here delivered, ſince if the peopling of thoſe parts bore a date coæval with the creation, it is likely they would have been much ſooner civilized. The North-Americans ſtill continue wild, and are perhaps of a ſtill later origin, otherwiſe the caſe, it is preſumed, would have been directly the reverſe; nor is it quite impoſſible that theſe people may owe their origin to the Tartars whoſe ſavage manners at leaſt ſeem ſo natural to them.'

The narrative of theſe remarkable events which gave a new aſpect to Europe, has precluded a particular account of the ſubſequent contents of this book. The whole of this Hiſtory well deſerves to be peruſed by our readers; but we have given a view of that part of it which we thought moſt entertaining and intereſting.

The firſt volume contains the hiſtory of Nova Scotia, New-England, Penſylvania, Maryland, and Canada. The ſecond volume contains the Hiſtory of Carolina, Georgia, Florida, Louiſiana, and of the Britiſh iſlands in the Weſt-Indies. In this volume our author gives us judicious, and uſeful reflexions on the preſent ſtate of our colonies, a hiſtory of the Indian nations, and of our American campaigns.

* 'M. de Voltaire ſays, "In the interior parts of Africa there is a race, though very few in number, of little men, who are as white as ſnow, with faces like thoſe of the negroes, and round eyes, exactly reſembling thoſe of a partridge." Expatiating more fully on the matter, in another place, he ſays, that the neighbouring nations are continually deſtroying them, and their race is likely to be extinct.—A white negroe female anſwering this deſcription, has been often ſhewn in England: whether ſhe be of this race remains yet to be determined.'

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To the firſt volume of this work a diſtinct and accurate map is prefixed of the Britiſh empire in North America, and the Weſt-Indian iſlands.

This Hiſtory has conſiderable merit. Our author's ſtile is perſpicuous and agreeable; he is a careful diſtinguiſher of truth from falſhood; and while he makes us acquainted with the ſtrength and intereſt of our colonies, by an entertaining and inſtructive deſcription of American manners, he enlarges our knowledge of mankind.

V. *A Diſcourſe delivered to the Students of the Royal Academy, on the Diſtribution of the Prizes*, Dec. 14, 1770, *by the Preſident.* 4*to.* 1*s.* 6*d.* T. Davies.

OUR readers need not be informed that the king has eſtabliſhed an academy for painting, granted ſalaries to the different profeſſors in the various branches of the art, and given one of his palaces for their reception. Sir Joſhua Reynolds, whom he has made preſident of this promiſing inſtitution, has hitherto given an annual Diſcourſe, tending to animate the pupils in their career, and directing their method of ſtudy. He ſeems anxious to ſhew that his pre-eminence has been juſtly obtained, and that it is not by accident he has learned to excel.

This is the third Diſcourſe which he has publiſhed ſince he has been placed at the head of this inſtitution. In the firſt of theſe, we could not help obſerving ſome inaccuracies in the expreſſion, and we were willing to wait, without giving any character of the ſecond, until we received more light reſpecting the author's aims and abilities. To deal candidly, we were naturally diſpoſed to check every thing that looked like vanity, and to treat with ſeverity what we thought would certainly end in oſtentation. But in this we were very much deceived; and, inſtead of finding our preſident expatiating, in a gaudy manner, upon the ſplendors of painting, we find him, like a man of genius and learning, entering into the depths of his art, and pointing out thoſe methods by which he himſelf has become eminent. Unlike a French academician, who is ſatisfied with praiſing his patron and himſelf, he aims only at improving his audience, and not complimenting the inſtitution.

The Diſcourſe of the laſt year was employed in pointing out the proper methods of ſtudy, in exhorting to diligence, and tracing preciſely the limits between natural and acquired accompliſhments in the art. He grants more to labour than is uſually allowed to it; and ſeems to think that unwearied application

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plication is ſufficient in forming a good painter. This, no doubt, is a very good leſſon to young men, who ſhould be taught, that nature does leſs than induſtry in beſtowing eminence; but we cannot help thinking, that the preſident himſelf is an inſtance that genius is not wholly artificial. A man who excels in ſuch different accompliſhments as thoſe of thinking well, and painting well, may thank his induſtry for much, but the gift of nature for more.

The Diſcourſe before us is ſtill ſuperior to either of the former. It inveſtigates with much accuracy what is uſually termed the great ſtile in painting, and reduces to fixed principles a doctrine that has been hitherto ſuppoſed incapable of preciſion.

'All the objects which are exhibited to our view by nature, upon cloſe examination will be found to have their blemiſhes and defects. The moſt beautiful forms have ſomething about them like weakneſs, minuteneſs, or imperfection. But it is not every eye that perceives theſe blemiſhes; it muſt be an eye long uſed to the contemplation and compariſon of theſe forms; and which, by a long habit of obſerving what any ſet of objects of the ſame kind have in common, has acquired the power of diſcerning what each wants in particular. This long laborious compariſon ſhould be the firſt ſtudy of the painter, who aims at the greateſt ſtyle. By this means, he acquires a juſt idea of beautiful forms; he corrects nature by herſelf, her imperfect ſtate by her more perfect. His eye being enabled to diſtinguiſh the accidental deficiencies, excreſcences, and deformities of things from their general figures, he makes out an abſtract idea of their forms more perfect than any one original; and, what may ſeem a paradox, he learns to deſign naturally by drawing his figures unlike to any one object. This idea of the perfect ſtate of nature, which the artiſt calls the Ideal Beauty, is the great leading principle, by which works of genius are conducted. By this Phidias acquired his fame. He wrought upon a ſober principle, what has ſo much excited the enthuſiaſm of the world; and by this method you, who have courage to tread the ſame path, may acquire equal reputation.'—

'When the artiſt has by diligent attention acquired a clear and diſtinct idea of beauty and ſymmetry; when he has reduced the variety of nature to the abſtract idea; his next taſk will be to become acquainted with the genuine habits of nature, as diſtinguiſhed from thoſe of faſhion. For in the ſame manner, and on the ſame principles, as he has acquired the knowledge of the real forms of nature, diſtinct from accidental deformity, he muſt endeavour to ſeparate ſimple chaſte nature

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sure from those adventitious, those affected and forced airs or actions, with which she is loaded by modern education.

'Perhaps I cannot better explain what I mean, than by reminding you of what was taught us, by the professor of anatomy, in respect to the natural position and movement of the feet. He observed that the fashion of turning them outwards was contrary to the intent of nature, as might be seen from the structure of the bones, and from the weakness that proceeded from that manner of standing. To this we may add the erect position of the head, the projection of the chest, the walking with strait knees, and many such actions, which are merely the result of fashion, and what nature never warranted, as we are sure that we have been taught them when children.

'I have mentioned but a few of those instances, in which vanity or caprice have contrived to distort and disfigure the human form; your own recollection will add to these a thousand more of ill-understood methods, that have been practised to disguise nature, among our dancing-masters, hair-dressers, and taylors, in their various schools of deformity.

'However the mechanic and ornamental arts may sacrifice to fashion, she must be entirely excluded from the art of painting; the painter must never mistake this capricious changeling for the genuine offspring of nature; he must divest himself of all prejudices in favour of his age or country; he must disregard all local and temporary ornaments, and look only on those general habits that are every where and always the same. He addresses his works to the people of every country and every age; he calls upon posterity to be his spectators, and says with Zeuxis, *In æternitatem pingo.*'—

'Having gone thus far in our investigation of the great style in painting; if we now should suppose that the artist has formed the true idea of beauty, which enables him to give his works a correct and perfect design; if we should suppose also, that he has acquired a knowledge of the unadulterated habits of nature, which gives him simplicity; the rest of his task is, perhaps, less than is generally imagined. Beauty and simplicity have so great a share in the composition of a great style, that he who has acquired them has little else to learn. It must not, indeed, be forgot, that there is a nobleness of conception, which goes beyond any thing in the mere exhibition, even of perfect form; there is an art of animating and dignifying the figures with intellectual grandeur, of impressing the appearance of philosophic wisdom, or heroic virtue. This can only be acquired by him that enlarges the sphere of his understanding by a variety of knowledge, and warms his imagination

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gination with the beſt productions of ancient and modern poetry.'

Such are a few of the excellent obſervations contained in this ſhort lecture, in which, we will venture to pronounce, that there is more original thinking than is to be met with in volumes upon the ſame ſubject. Indeed, moſt of thoſe painters who have arrived to a great degree of perfection in their art, have ſhewn, that their knowledge was not confined to the merely mechanical parts of the profeſſion. Da Vinci, Michael Angelo, and Reubens, were as good writers as they were painters, and were as much maſters of the pen as the pencil.

VI. *An Enquiry into the Nature, Riſe, and Progreſs of the Fevers moſt common in* London, *&c. By* William Grant, *M. D.* 8vo. 5*s.* Cadell.

THE fevers here treated of, are thoſe which are produced by the natural ſucceſſion of the ſeaſons; and Dr. Grant has conducted this Enquiry according to the method adopted by Sydenham in his Hiſtory of Epidemic Diſeaſes. It may be queſtioned, whether our author has not too ſtrictly adhered to the multiplicity of ſuperfluous diſtinctions betwixt fevers, which were invented by the ancient phyſicians; for it is doubtful, whether the temperature of this climate admits of ſuch a general diverſity in the nature of ſummer and autumnal fevers, as really to conſtitute any conſiderable variation between them; and alſo, whether putrid fevers do not as often ſucceed the bilious conſtitution, as they are regularly made to precede it, according to the repreſentation of this author. If Dr. Grant, however, has retained ſome nominal diſtinctions, which there is reaſon to conſider as unneceſſary, or has repreſented the ſucceſſion of fevers in a manner too uniform and ſyſtematical for the contingent variation of the ſeaſons, he has certainly followed in his practice the moſt rational and unerring rules of conduct. We ſhall extract a paſſage worthy of obſervation, from the Treatiſe on the *Synochus non Putris*, a fever, which the author alledges takes place yearly, towards the end of the inflammatory conſtitution, and to be the ſame with the ſlow nervous fever deſcribed by Dr. Huxham.

'I know two perſons, both in conſiderable practice, and both honeſt men, who have conſtantly treated this fever erroneouſly by oppoſite methods; one perſiſted in the antiphlogiſtic method too long, the other quitted it too ſoon; one evacuated too freely and too frequently, the other too ſparingly and too ſeldom; one never gave cordial, nor opiate, nor good nouriſhment; the other, after the firſt four days, ordered nothing but cordials, opiates, and animal

animal food. A compound of these two would have made one good physician. Their error, however, was not equally fatal; the patients of the first seldom died, but their recovery was slow and imperfect; they had swelled legs, loss of strength, want of appetite, and all the train of symptoms that arise from the lax fibre. The patients of the other frequently died; those that recovered were generally so much injured by the violence of the fever, that they were ever afterwards subject to the gout, the rheumatism, the impetigo, and other symptoms which arise from acrid juices, and obstructed bowels. The *phlogistic error*, therefore, if I may be allowed the expression, is more dangerous than the *antiphlogistic*, in fevers of the spring, even of the phlegmatic kind. In them I have, in general, taken Sydenham for my guide; I have sometimes varied from his practice, but it is always with the diffidence and caution that his wonderful sagacity and skill ought to inspire. With this temper I shall consider the following questions: 1. When is the antiphlogistic treatment necessary? To what degree ought it to be carried? and, How long ought it to be persisted in? 2. At what period of the fever is a different method of treatment necessary? To what degree ought this cordial or restorative method be carried? and How long ought it to be persisted in?

'In answering these questions, I shall take no notice of the anomalous symptoms which arise from erroneous practice, because they do not properly belong to the disease, but to the drugs rashly administered under the specious denomination of alterative, alexipharmic, febrifuge, or specific: I shall confine myself to the progress of the genuine fever, which I have always found to be regular and uniform, except, perhaps, with respect to time; and even this difference I have frequently been able to account for, by considering the variety of constitutions and other circumstances of the sick.

'1. I take it for granted, that some degree of an antiphlogistic treatment has been found necessary in the very beginning of all the common fevers in general, but particularly of spring fevers. In these, for the most part, Nature demands plentiful bleeding, by evident signs of inflammation; a reduction of diet, by the loathing of food; and a plentiful dilution, by an eager desire of subacid watery liquors: Nature also, in the progress of the disease, very soon demands a vomit, or a purge, or both, by such signs of turgid matter in the stomach or bowels, as cannot well be mistaken. The antiphlogistic method, therefore, ought to take place as early as possible, certainly within the first four days. If it should happen, however, as is too often the case, that proper assistance has not been called in till these days are elapsed, the same must notwithstanding be entered upon, if either the signs of inflammation, or turgid matter, should so require.

'The degree of evacuation, and thinness of the diet must depend on the violence of the symptoms; the effect of the first evacuations, the constitution, age, strength, and manner of life of the sick; the weather, winds, and season of the year; the nearer the summer solstice the less necessary is large bleeding, but emetics and cathartics may be, and for the most part are, equally necessary, especially if the westerly and southerly winds of this season set in with rainy soft weather; we may then expect to find the blood beginning to dissolve a little, the solids becoming more soft, and the spring fevers giving place to a different epidemic constitution, in which clysters and gentle purgatives are very necessary. But in the early

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part of the ſpring, and during the northerly and eaſterly winds, it may be neceſſary to repeat the bleeding again and again, to reduce the diet to drink alone, and to keep the body conſtantly open for ſeveral days, before all the ſymptoms of inflammation and turgid matter are removed. Thus I underſtand Sydenham, when he ſays, that ten days are, or may be neceſſary for that purpoſe: I have, however, ſometimes ſeen four days do all this buſineſs, and very often ſeven; it ſeldom requires more than ten; which, therefore, I fix as the moſt common time neceſſary to remove the inflammation, and evacuate the turgid matter of the ſtomach and bowels, in any common pituitous fever, properly treated from the beginning; ſoon after which it ought to go quite off, or intermit, or be changed into a true, regular, critical fever on or before the fourteenth day at fartheſt; after which an antiſeptic method becomes neceſſary to ſupport Nature, that ſhe may be able to perform the neceſſary coction and criſis in a different manner.

'The ſecond queſtion is thus anſwered by Sydenham: "When the ſymptoms of inflammation are gone off, when there are no ſymptoms of turgid matter in the bowels, when the remiſſions are long and pretty regular; there is reaſon to believe that the whole morbid matter is in the blood, and that Nature has begun coction, and is preparing for a criſis by the ſkin; then I ſuffered the body to become coſtive, and ordered a more cordial diet." His cordial was ſome ſtrong beer, which he allowed them to add to the ſmall beer formerly allowed for common drink, and ſome light animal food once a day. Sometimes, indeed, Nature may perhaps require a ſtimulus at this period of the diſeaſe, but I believe it will be found very rare: I commonly find fever enough remaining for the purpoſe of coction, except when the preceding evacuations have been too plentiful, or the conſtitution decayed; and even then I find Nature better ſupported by a mild but nouriſhing diet, than by drugs. With regard to the choice of diet, I find great advantage in conſulting with the ſick, and it is ſurpriſing what inſtinct will do in ſuch caſes.

'A ridiculous ſtory will here furniſh ſome uſeful obſervations, and therefore I will tell it: A French phyſician, who practiſed in Weſtphalia, attended a young man of that country in a *ſynochus non putris* of the ſpring ſeaſon, who, according to the cuſtom of the country, had been uſed to eat raw bacon. The doctor, *à la mode de France*, treated this fever with large and frequent bleeding and purging till the fourteenth day, when the patient longed exceedingly for ſome raw bacon; the doctor declared his diſapprobation in very ſtrong terms; however, the people of the houſe indulged the longing of the ſick man; the bacon was eaten, the fever increaſed, and a perfect criſis was procured. Soon after the ſame phyſician attended a French ſoldier in a fever of the ſame kind; upon the fourteenth day the doctor ordered him to eat a piece of raw bacon; the poor Frenchman was ſhocked at the idea of raw meat; however, the doctor muſt be obeyed, and the bacon was adminiſtered in his preſence; he returned the next morning, well-aſſured in his own mind, that he ſhould find the ſoldier recovered; but, to his great ſurpriſe, he was dead! Hence, concludes the doctor, in his account of this fever, "I infer, that upon the fourteenth day, raw bacon cures a Weſtphalian, but infallibly kills a Frenchman.

'This, however, was a raſh concluſion; in the Weſtphalian coction had taken place, and his deſire for victuals was a ſign of it; the bacon

bacon acted as a cordial, that is, produced a temporary fever, and thus the criſis was completed: whereas in the Frenchman, although the fourteenth day was come, yet there had been no coction, and rather a diſguſt than a deſire of eating was a ſure ſign of crudity; conſequently the cordial was to him a poiſon, by moving what was not concocted: had the doctor conſidered the precepts of Hippocrates, "*Cocta ſunt movenda, non incocta*;" he would have ſeen the propriety of a cordial to the Weſtphalian, and perhaps would not have oppoſed even the bacon; he might have ſeen the ſigns of crudity in the Frenchman, and therefore would have waited for the proper time, before he had adminiſtered this, or any other cordial. The poor ſoldier died, not becauſe he was a Frenchman, but becauſe the doctor ventured upon a ſtrong remedy prematurely.'

We meet with the following obſervations on the uſe of the bark in the cure of the ſame fever.

'If, during theſe remiſſions, and before there is perfect ſediment in the water, I have endeavoured to prevent the return of the paroxyſm, by purging and low living, or rather an antiphlogiſtic regimen; the conſequence has always been, great loſs of ſtrength, crude collections, or a return of the continual non-remitting fever: but if I have had patience till there was a perfect ſediment in the water, then rhubarb purges agreed well with the patient, and rather increaſed the appetite. If, in like circumſtances, I endeavour to prevent the return of the paroxyſms, by giving bark in the intervals, I ſeldom gain any advantage. Sometimes the remiſſion is loſt, and the excretions become more crude: ſometimes the febrile tenſion goes off, the appetite increaſes, the ſpirits riſe, and all ſeems to go on ſucceſsfully for five or ſix days; then the mouth begins to become dry, the urine crude, the appetite falls off, the ſleep is interrupted, and there comes on ſymptoms of ſome diſagreeable obſtruction which requires ſkill and time to remove. In looking over many caſes in which this practice had been tried, I was amazed to find ſo few perfect recoveries among them. In the true *ſynochus non putris*, I do not give the bark at all as a febrifuge, becauſe I find the fever is neceſſary to complete the cure; but as a tonnic medicine, in caſes of great weakneſs, I know none ſo good: it is the beſt cordial drug upon earth, and the leaſt heating; in a ſmall quantity it mends the appetite, and adds to the ſtrength of the pulſe, without increaſing the quickneſs of it: the beſt preparation of it is the plain powder.'

Our medical readers will, probably, not be diſpleaſed to ſee this author's account of the atrabilious conſtitution, as the idea of it has by many been ſuppoſed to be copied more from the authority of the ancients than from nature. To avoid prolixity, we ſhall extract it from the recapitulation ſubjoined to the work.

'After the bilious fever ſubſides, ſymptoms of the atra bilious conſtitution appear. Theſe diſeaſes are frequently without any regular fever, and in that caſe, the pulſe is rather more ſlow than in health, and below the natural ſtandard; the ſpirits are dejected, the ſleep diſturbed, the belly flatulent and obſtructed, the tongue foul in the morning, but without any preternatural heat or thirſt. The conſtitution called atra bilious is the true cauſe of the *morbus hypochondriacus cum materia*, and the *maeſtitia ſine cauſa* in men, and of

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of one ſpecies of the *morbus hyſtericus* in women: to dilute and evacuate the morbid matter of this conſtitution, is always a difficult and tedious work, when neither cough, or fever, or piles, or gout, or eruption, attend it; and it is eaſily exaſperated by bad treatment, and improper regimen. It frequently produces various eruptions on the ſkin; ſuch as *guttæ roſaceæ, impetigo, herpes, lichen*, and the like; which, if they come out plentifully, give ſome relief, but do not effect a radical cure of the diſeaſe: nor can they be properly cured themſelves, till the *humor atrabilarius* is attenuated, diluted, and evacuated. When this conſtitution is accompanied with a fever, this fever is, for the moſt part, lingering and tedious, even if properly and patiently conducted; but may prove mortal, if an attempt is made to remove the ſpaſmodic complaints by thoſe medicines which are called hyſteric and antiſpaſmodic: ſometimes it occaſions a cholic not unlike the *cholera morbus*, or rather the bilious cholic, which, becauſe of the frequency of its returns, is often imputed to ſpaſm, gall-ſtones, and the like. This cholic is not difficult to remove, but cannot be radically cured, ſo as not to return, without a long courſe of deobſtruent diet and medicine.

'The coughs of the beginning of winter are frequently complicated with this epidemic conſtitution, and together produce the *peripneumonia notha* of Sydenham: this *peripneumonia* is more immediately dangerous than the other atra bilious diſeaſes, but of ſhorter duration than many of them; for the exerciſe of coughing, and the diſcharge of phlegm by expectoration, facilitate the expulſion of the *humor atrabilarius*, which entangled the blood and obſtructed the bowels. The *peripneumonia notha*, properly treated from the beginning, ſeldom exceeds forty days; whereas ſome of the other atra bilious diſeaſes are very tedious. I have known two years ſpent upon ſome of them before the cure has been complete, although the patients kept to a regular courſe of deobſtruent diet and medicine; and ſome of them paſſed ſix weeks, in the ſummer months, drinking the waters at Cheltenham, and ſix weeks more drinking and bathing in the ſea-water: at laſt, however, they all recovered.

'I have ſeen an ague in ſome, and an eruption of a ſpecies of *herpes* in others, forward the operation of the deobſtruent medicines. To theſe diſeaſes little attention was paid; the ſame diet and deobſtruents which preceded them were continued, except that for the *herpes*, Huxham's eſſence of antimony was added, with drinking and bathing in the ſea-water: and for the ague, change of air and exerciſe were recommended.

'The atra bilious conſtitution continues all the months of November, December, and January, in very open winters, (as was the caſe in 1769,) and being complicated with the inflammatory diſeaſes of that ſeaſon, it renders the cure of them much more difficult and tedious than they commonly are when the weather is froſty and dry: hence Sydenham obſerves, that in open winters, the genuine inflammations were not frequent before the month of March. The ſpecies of fever which is produced by the influence of the atra bilious conſtitution, on diſeaſes of the inflammatory kind, Sydenham has hinted at under the name of *winter fever*; it deſerves great attention, becauſe the manner of treating it differs from that which is proper in a genuine inflammation. The diſtinguiſhing ſymptoms are as follow: in the genuine inflammations, the tongue is white; the urine of a flame colour, and does not become

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come muddy when cold, before coction begins; after the firſt rigour is over, the eyes ſparkle, the face is flushed, and moſt commonly the ſkin alſo; but when an *atra bilioſa* diathéſis is ſuperadded, the tongue is yellowiſh and loaded; the water is muddy and *jumentoſa* in the very beginning; the countenance is embarraſſed; the ſpirits dejected; and for moſt part, there is a cough and wheezing.

'When the inflammation is ſingle, the relief from bleeding is ſudden and permanent: vomits are not required, and indeed ought not to be adminiſtered; nor any other purges than ſuch as are ſoft, and do not irritate to a conſiderable degree; but when the inflammation is complicated with the *humor atrabilarius*, the bleeding gives preſent relief, but the ſymptoms of repletion in the head, or turgid matter in the bowels, ſoon appear, and require purges, or perhaps vomits, before they can be removed. The great repletion and pain of the head, and ſome degree of cough, or difficulty of breathing, indicate ſomething more than inflammation, if they are not greatly relieved by bleeding only.

'An atra bilious inflammatory fever of the ſlight kind, after proper bleeding, purging, and vomiting, will frequently give way in a few days, if theſe evacuations have been inſtituted early; but, generally ſpeaking, it laſts twenty-one days, if the degree of pulſe and heat have been continued long enough to breed a conſiderable quantity of phlogiſtic lentor; ſo that very fizy blood, of the colour of foul tallow, portends a tedious fever. However, if the ſymptoms are not violent, it is better to wait patiently, than endeavour ſuddenly to ſtop its natural progreſs by any drug. I have frequently ſeen the attempt made, and the fever has always become ill-conditioned, without being ſhortened; whereas, when the preſſing ſymptoms were well attended to, and nothing violent has been attempted, the fever indeed has frequently been tedious, but the patient's recovery has at laſt been perfect; for, on or before the twenty-firſt day, the fever ſubſided, and nothing remained but a cough, and critical ſalutary expectoration of thick digeſted matter. This fever alſo remits ſoon after the firſt evacuations, and ſometimes terminates in an ague, which rarely happens in genuine inflammations: theſe always proceed to perfect coction, and come to ſome criſis in a ſhort time, without any conſiderable, regular, laſting remiſſion, except what may have ariſen from evacuations during the crude ſtate; but the mixed fevers remit ſenſibly and early.'

The fevers which Dr. Grant has treated of, are, the ague, inflammatory conſtitution, catarrhous conſtitution, *ſynochus non putris*, putrid conſtitution, *ſynochus putris*, bilious conſtitution, atrabilious conſtitution, and *peripneumonia notha*.

Upon the whole, the obſervations in this volume appear to be faithful and judicious, and we would therefore recommend it to the faculty as a work which deſerves their peruſal.

VII. *Poems,*

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VII. *Poems, by the Rev. Mr.* Cawthorn, *late Maſter of* Tunbridge *School.* 4to. 5*s. ſewed.* Bladon.

THE late Mr. Cawthorn, the author of theſe poems, has left an indiſputable title to poetical fame. Eaſe and poignant humour are the characteriſtics of his lighter pieces; his graver ſubjects are animated with harmonious, and nervous verſification, with dignity, and warmth of ſentiment.

It is with poets as with other writers; their excellence is often confined to a particular ſpecies of compoſition. Waller is a poetical cavalier; his muſe excels in gallant and brilliant compliment to the ladies. Prior flows in his genuine vein when he writes a facetious tale, inſpirited with all the expreſſion of numbers, and all the poignancy of wit. The eaſy and lively inſtruction conveyed in poetical fable is the province of Gay's muſe. And each of theſe poets flags when he attempts a grave and dignified ſtrain.

Without preſumptuouſly comparing Mr. Cawthorn's works with productions of eſtabliſhed fame, we ſhall obſerve that his flexible genius is adapted to various kinds of poetry; to the ſportive as well as the ſerious; to the tender, and impaſſioned ſtrains of love, or the vigour and pomp of the epic muſe; to the gay ſatire of Horace, or the ſevere energy of Juvenal.

The following extract from his beautiful tale, entitled the Birth and Education of Genius, will ſhow the reader his talent for elegant ſimplicity of verſification, and allegorical poetry.

'One April-morn as Phœbus play'd
His carols in the Delphic ſhade,
A nymph, call'd Fancy, blithe, and free,
The fav'rite child of Liberty,
Heard, as ſhe rov'd about the plain,
The bold enthuſiaſtic ſtrain;
She heard, and, led by warm deſire,
To know the artiſt of the lyre,
Crept ſoftly to a ſweet alcove,
Hid in the umbrage of the grove,
And, peeping thro' the myrtle, ſaw
A handſome, young, celeſtial beau,
On Nature's ſopha ſtretch'd along,
Awaking harmony, and ſong.
'Struck with his fine majeſtic mein,
As certain to be lov'd as ſeen,
Long ere the melting air was o'er
She cry'd, in extacy, encore:

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And, what a prude will think but odd,
Popp'd out, and curtſied to the God.
Phœbus, gallant, polite, and keen as
Each earth-born votary of Venus,
Roſe up, and with a graceful air,
Addreſs'd the viſionary fair;
Excus'd his morning-diſhabille,
Complain'd of late he had been ill.
In ſhort, he gaz'd, he bow'd, he ſigh'd,
He ſung, he flatter'd, preſs'd, and ly'd,
With ſuch a witchery of art,
That Fancy gave him all her heart;
Her catechiſm quite forgot,
And waited on him to his grot.
'In length of time ſhe bore a ſon,
As brilliant as his ſire the Sun.
Pure Æther was the vital ray
That lighted up his finer clay;
The Nymphs, the roſy-finger'd Hours,
The Dryads of the woods and bow'rs,
The Graces with their looſen'd zones,
The Muſes with their harps and crowns,
Young Zephyrs of the ſofteſt wing,
The Loves that wait upon the ſpring,
Wit with his gay aſſociate Mirth,
Attended at the infant's birth,
And ſaid, let Genius be his name,
And his the faireſt wreath of fame.'

The three firſt poems in this edition of Mr. Cawthorn's poetical works were written at early periods of his life; the Paraphraſe of the 139th Pſalm, and Poverty and Poetry, in the fourteenth, and a Tranſlation of the Ninth Ode of Anacreon, in the fifteenth year of his age. And, their dates conſidered, they are pieces of very uncommon merit.

Twenty poems make our author's poetical works, of which the principal are, The Birth and Education of Genius—Abelard to Eloïſa—The Regulation of the Paſſions—An Eſſay on Taſte—The Temple of Hymen—The Vanity of Human Enjoyments—and Wit and Learning, an Allegory.

We ſhall here quote a ſelect part of his Epiſtle from Abelard to Eloïſa, as a ſpecimen of his powers in painting the tender paſſions. Our readers too, perhaps, will be curious to ſee a quotation from a poem, in which, as we are informed by its title, he enters the liſts with Pope.

'Athwart the glooms that wrap the midnight-ſky
My Eloïſa ſteals upon my eye;

For

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For ever riſes in the ſolar ray
A phantom brighter than the blaze of day.
Where e'er I go, the viſionary gueſt
Pants on my lip, or ſinks upon my breaſt;
Unfolds her ſweets, and, throbbing to deſtroy,
Winds round my heart in luxury of joy:
While loud Hoſannas ſhake the ſhrines around
I hear her ſofter accents in the ſound;
Her idol-beauties on each altar glare,
And heav'n, much injur'd, has but half my pray'r:
No tears can drive her hence, no pangs controul,
For ev'ry object brings her to my ſoul.
'Laſt night, reclining on yon airy ſteep,
My buſy eyes hung brooding o'er the deep;
The breathleſs whirlwinds ſlept in ev'ry cave,
And the ſoft moon-beam danc'd from wave to wave;
Each former bliſs in this bright mirror ſeen,
With all my glories, dawn'd upon the ſcene,
Recall'd the dear auſpicious hour anew
When my fond ſoul to Eloïſa flew:
When, with keen ſpeechleſs agonies oppreſt,
Thy frantic lover ſnatch'd thee to his breaſt,
Gaz'd on thy bluſhes, arm'd with ev'ry grace,
And ſaw the goddeſs beaming in thy face;
Saw thy wild, trembling, ardent wiſhes move
Each pulſe to rapture, and each glance to love.
But, lo! the winds deſcend, the billows roar,
Foam to the clouds, and burſt upon the ſhore,
Vaſt peals of thunder o'er the ocean roll,
The flame wing'd lightning gleams from pole to pole.
At once the pleaſing images withdrew,
And more than horrors crouded on my view;
Thy uncle's form, in all his ire array'd,
Serenely dreadful, ſtalk'd along the ſhade;
Pierc'd by his ſword I ſunk upon the ground,
The ſpectre ghaſtly ſmil'd upon the wound;
A group of black infernals round me hung,
And toſs'd my infamy from tongue to tongue.'

To be ſevere on deceaſed genius is to add ſacrilege to cruelty. We hope we ſhall not incur this cenſure by obſerving that our author's Epiſtle from Abelard to Eloïſa, with all its energy and ſpirit, is inferior to his Epiſtle from Lady Jane Grey to Lord Guilford Dudley. In the former poem, eaſe and delicacy of language and ſentiment are ſometimes loſt in elaborate compoſition. Men ſometimes miſs their aims by negligence, and ſometimes by too much aſſiduity. When Mr.

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Cawthorn wrote this poem, the awful idea of Pope's excellence probably checked the native vigour of his mind, and depreſſed his genius while it excited his emulation. Thus Hector loſt his intrepidity when he was met in the field by Achilles.

VIII. *Elements of Therapeutics. By* Andrew Duncan, *M. D. of the Royal College of Phyſicians at* Edinburgh. 8*vo.* 4*s. Boards.* Robinſon *and* Roberts.

WE are informed in the Preface, that this work is intended as a text-book for a future courſe of lectures on the ſubject. The elements are here divided into two parts, the firſt of which treats of Therapeutics in general; and the ſecond, of particular claſſes of medicines. The author diſcovers a very large and accurate acquaintance with his ſubject, and eſtabliſhes, by many forcible conſiderations, the propriety of the method he has adopted in the inveſtigation, which is ſuch as muſt render the performance highly ſuitable to the purpoſe for which it is intended.

We ſhall preſent our readers with the chapter on the Nature of Emetics, as a proof of the author's claim to our approbation.

'§ I. *Of the Nature of Emetics.*

'I. By emetic medicines are meant thoſe ſubſtances, which, when taken internally, excite vomiting, provided they are capable of producing this effect in a ſound ſtate of the ſtomach, and independent of any action ariſing from their bulk, whilſt, at the ſame time, they can be ſo managed as to operate without endangering the life of the patient.

'II. The direct effects to be aſcribed to emetics, are, that they excite ſickneſs, nauſea, and their common attendants. They produce the action of vomiting itſelf. They occaſion ſudden and oppoſite changes in the circulation. And they increaſe the ſecretion, or diſcharge of ſecreted matter, from the various glands evacuating their contents into the firſt paſſages.

'III. The changes ariſing in the ſyſtem from the effects abovementioned, are: evacuation of the contents of the ſtomach: free circulation through thoſe glands whoſe ſecreted matters are acted upon: agitation of the body in general: commotion of the nervous ſyſtem: and a particular affection of the ſurface of the body.

'IV. The individuals belonging to this claſs are numerous, and admit of conſiderable variety: there ſeems to be a foundation among other orders for eſtabliſhing the following:

'1. Eme-

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'1. Emetica Irritantia. As examples of which may be mentioned, *Tartarum emeticum, Vitriolum album, Turpethum minerale.*

'2. Emetica Nauseosa.—*Ipecacuanha, Asarum, Scilla.*

'3. Emetica Calefacientia.—*Sinapi, Raphanus rusticanus.*

'4. Emetica Narcotica.—*Nicotiana, Digitalis.*

'§ 2, *Of the Use of Emetics.*

'V. In the application of emetics to use, the indications deducible from their nature may be derived from the following sources:

'1. From their effects as producing agitation of the body, in consequence of which they may be employed: to restore uniform circulation: to promote diminished lymphatic absorption: and to remove obstructions.

'2. From their effects, as producing evacuation by vomiting, in consequence of which they may be used: to discharge noxious matters taken in by the mouth: to discharge morbid accumulations of secreted matters lodged in the stomach: and to evacuate serous accumulations.

'3. From their effects, as acting on the nervous system, in consequence of which they may be employed: to restore excitement to the nervous system in general: and to obviate inordinate affections of the nervous energy.

'These indications may be illustrated and confirmed from considering the effects of emetics, as employed in cases of fever, dysentery, *phthisis pulmonalis*, jaundice, apoplexy, dropsy, and poisons.

'VI. The principal circumstances respecting the choice of orders in the class of emetics, may be deduced from the following observations concerning each.

'1. Emetica Irritantia. The individuals referred to this order are, from their nature, adapted to all the sources of indication for which emetics may be employed.—From the degree of effect they produce, they are fitted for the most considerable changes; and are particularly preferable to other orders, where the greatest agitation and most complete evacuation is required.—The constitutions to which they are principally adapted, are the robust and strong, and such as, from a peculiarity of habit, are difficultly affected by other emetics.

'2. Emetica Nauseosa. From the nature of these emetics, they are, as well as the preceding, adapted to every source of indication.—From the degree of effect they produce, they are preferable where less considerable changes are wanted, and where it is more particularly necessary to regulate the precise degree of change.—They may be adapted to any habit; but the constitutions in which they are particularly preferable to others, are the weak and infirm.

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'3. Emetica Calefacientia. These emetics are not from their nature extensively applicable as belonging to this class. They are chiefly employed when it is intended an emetic effect should be combined with a topical stimulus to the stomach.—From the degree of effect they produce, they are fitted only for slight changes.—The constitutions to which they are principally adapted, are the delicate and debilitated.

'4. Emetica Narcotica. These, as having been but little employed, are still in a great measure unknown. They would seem applicable where a peculiar affection of the nervous system is wanted.—From the degree of effect they produce, they are fitted for the highest changes: but they can never with prudence be employed in such doses as to produce any considerable change.—They are admissible only in those constitutions, where there is no high degree of irritability in the nervous system.

'VII. The cautions to be observed in the employment of emetics, as derived from their nature, are chiefly with regard to the agitation of the body which they occasion, and the increased celerity of the pulse attending their operation.—The conditions of the system which chiefly require attention in their employment, are, infancy, old age, pregnancy, delicate habits, and plethoric constitutions.—The circumstances chiefly to be regarded with respect to the regimen necessary for this class, are, the state of the stomach when the emetic is exhibited; the means of facilitating the operation; the time of exhibiting the medicine; and the temperature in which the patient is kept, after its operation is finished.

'VIII. The different individuals belonging to this class of medicines, are chiefly contra-indicated in those cases where there occur a rupture or relaxation of containing membranes; topical inflammation of the internal viscera; a high degree of morbid debility in these; and fixed obstructions to the circulation.'

IX. *The Funeral of* Arabert, *Monk of* La Trappe, *a Poem. By Mr.* Jerningham, 4*to.* 1*s.* Robson.

WE do not remember that justice has ever yet compelled us to dismiss any of Mr. Jerningham's poetical piece without some share of praise; nor is The Funeral of Arabert in danger of severer treatment. To the subject this gentleman has chosen, rather than the manner in which his piece is executed, we shall confine such observations as we have to offer; and if, in conclusion, we point out a few defects, we shall

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shall do it rather for his sake, than to gratify our own propensity to more rigid criticism.

It is with concern we have beheld a writer, possessed of more than common talents for poetry, persevering in the choice of subjects productive only of effeminate complaints or gloomy reflections. To be the poet of the ladies, seems the utmost of our author's ambition. Some of those ladies, however, in all probability, can inform him, that the effect of love, however magnified by the bards of other nations, is not found to operate very forcibly on the sum of life, among a people who are engaged in commerce, interested in politics, and plunged in endless variety of dissipations. In remoter countries, where trade is too unfrequent and inconsiderable to keep the mind in constant exercise; where the hope of rising to power, in proportion to scientific improvements, has no encouragement; where the intercourse of strangers is rare, and produces little change in the uniformity of life; there, we believe this passion may be indulged even to the wildest heights of folly and romance. But, if love in excess can be experienced only there, it is surely time to leave adding to the delusions of life, by representing the empire of Cupid as more extensive and tyrannic than it really is.

Mr. Jerningham himself has, perhaps, at one time or another, experienced that such beauty as almost proved inevitable in the country, has been escaped from, without much struggle, in town; and indeed the instances where love is found to be decisive on the fortunes of life, are, any where, too few to entitle it to be predominant in every tale. Disappointed affection, which terminates in death or madness, is a phænomenon here; and before our poet shall produce us one man or woman, who, without any other concurrent cause, shall be proved to have died for each other, we will venture to shew him ten Cannings who shall live for years without sustenance, and as many conjurers who shall descend with ease into pints instead of quart bottles. For the future, therefore, we wish Mr. Jerningham to adopt subjects which may afford him opportunities of exerting those powers of mind of which he is, doubtless, possessed, and leave the task of furnishing plaintive elegies for the ladies, to those whose labours are less valuable to the public.

The following is an advertisement prefixed to this poem. 'Arabert, a young ecclesiastic, retired to the convent of *La Trappe*, in obedience to a vow he had taken during a fit of illness: Leonora, with whom he had lived in the strictest intimacy, followed her lover, and, by the means of a disguise, obtained admission into the monastery, where a few days after, she assisted at her lover's funeral.'

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The reader will perceive, that Arabert being an ecclesiastic, the first commencement of Leonora's passion for him was criminal in no common degree. She knew that the laws of his order forbad him to marry, and that nothing but licentious pleasure could be the consequence of their mutual attachment. We mention this circumstance as a defect in the author's choice of a story; for it little becomes his readers to be concerned about the misfortunes of a monastic profligate, however such a character may be checquered with some other virtues; or a restless wanton, who follows him to detach his mind from the duties of his office and the completion of a solemn vow, though she suffers the extreme of misery at last. The passion of too many deluded fair ones, is virtuous in its beginning; and if they fall, it is not without having set out with the pursuit of honourable happiness. But who can commiserate the modern young lady, who leaves her friends to follow a nobleman already married; or a Leonora, who goes all lengths with a brother of one of those religious institutions who has bound himself by an oath to continue in a state of the strictest celibacy?

Let us not, however, sink the general merit of this performance in the want of judgment which Mr. Jerningham has shown in his selection of a fable. We have not lately perused any work more elegant and impassioned through all its parts, than this before us. We could wish indeed, for the author's sake, that we were less frequently reminded of Pope's Eloïsa, by ideas apparently borrowed from that celebrated epistle; and would advise him for the future, not to lengthen or shorten the names of his personages merely to save himself a little trouble in versification. Let it be always *Arabert* or always *Arabertus*; *Leonore* or *Leonora*. We hope Mr. Jerningham will not reply, that Pope employs both Eloïse and Eloïsa; for perhaps what might be permitted to him, will not be so easily allowed to another.

We are sorry that the necessity of introducing long quotations in our first article, has prevented us from entertaining our readers with some extracts from this poem, though we sincerely recommend to them the perusal of the whole.

X. *Two Mathematical Essays: The first on Ultimate Ratios, the second on the Power of the Wedge. By the Reverend Mr.* Ludlam. 8*vo.* 2*s.* 6*d.* Cadell.

THE doctrine of prime and ultimate ratios being of the utmost consequence in analytical inquiries, and in itself a very difficult subject, every successful attempt towards obviating the objections which have been made against this me-

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thod of reaſoning, as not being ſcientific, cannot fail of meeting with a favourable reception from all true lovers of mathematical and philoſophical diſquiſitions.

In the work before us (which ſeems to be extremely well deſigned for the abovementioned purpoſe) the ingenious author has, by a great variety of convincing arguments, removed the difficulties which have been ſtarted concerning the proof of the method of prime and ultimate ratios, introduced by Sir Iſaac Newton into the firſt book of his Mathematical Principles of Natural Philoſophy, where, by way of lemma, it is ſhewn, that quantities, and the ratios of quantities, which in any finite time converge continually to equality; and before the end of that time approach nearer the one to the other, than by any given difference, become ultimately equal. This Mr. Ludlam has illuſtrated algebraically, in a very curious manner; and juſtly obſerves, that although the ratio of equality may be ſtrictly called the *limit of the varying ratio* of the propoſed quantities, yet the terms of this ratio can never be ſtrictly ſaid to be equal, no not *ultimately equal*, ſince that plainly ſuppoſes an *ultimate ſtate* in which they are equal; no nor equal when they *vaniſh into infinity*, or when they ſtep out of finite exiſtence into infinity. There is no finite quantity next to infinity; no number (for inſtance) which is the next number to infinity, and therefore no ſtep out of finite into infinite. Neither is there any ſtep out of a *ſtate of nothingneſs* into finite exiſtence. There is no fraction ſo ſmall as to be the *very next* fraction to nothing. No fraction can ever be aſſigned ſo ſmall, but another fraction may be aſſigned that is ſmaller. Nor can we ſay in ſtrictneſs, that two infinitely great numbers with a finite difference are equal, it being a proportion plainly abſurd and contradictory. There is no ſuch thing in nature as an infinitely great number; and it is contradictory to ſay of any two numbers, both that they have a difference, and that they are equal. Whoever conſiders that the idea of infinity is a general or abſtract idea, that the idea of number is always particular, that infinity is a *property* of number, a *property* of extenſion, &c. not any number, not any extenſion, &c. itſelf, will eaſily ſee, that theſe, and ſuch like expreſſions, can have no *literal* meaning; for by ſaying that number or that extenſion is infinite, we mean only to aſſert the impoſſibility of limiting the increaſe of number, or the increaſe of extenſion. We mean to aſſert the abſurdity of fixing upon any particular number how great ſoever, or any particular extenſion how large ſoever, as the largeſt poſſible number, or the greateſt poſſible extenſion.

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There is no such thing existing as a number actual infinite, or an infinite right line. Euclid requires you to allow the possibility of producing a right line as far as ever he is pleased to direct, or, as some would say, the possibility of producing it in infinitum; but he makes no propositions about infinite right lines. Thus Commedine, in his translation from the Greek text of Theon, renders the twelfth axiom, *rectæ lineæ illæ in infinitum productæ*, which, according to Dr. Simpson is, these straight lines being continually produced. So likewise prop. 12, El. 1. translated by Commedine—*super data linea* infinita—is rendered by Dr. Simpson—upon a straight line of an unlimited length. The term *infinite* has been so abused, that it can hardly be admitted in mathematical writings any longer; and it is high time to drop it, when authors talk of adding, subtracting, &c. *infinites*, and infinitesimals, as familiarly as if they were common numbers.

'It may be proper to observe here, that as number and extension have no limit to their increase, so neither have they any limit to their decrease. It is absurd to fix upon any particular fraction as the least possible number, or to fix on any particular line as the least possible extension.—There is *no least possible*—There exists no such thing as a fraction infinitely little; nor did Euclid or Archimedes, or any of the ancient geometricians, ever suppose it.

'As to the words infinitely great, infinitely small, and such like expressions, they can have no *literal* meaning. Indeed, the metaphorical use of them, to avoid circumlocution, or the introduction of new terms, may be allowed (when once the literal meaning has been explained) on this, as well as numberless other occasions, both in science and common life.'

Such are the reasons which this learned writer has advanced in support of the doctrine of ultimate ratios; and which are, in our opinion, very sufficient to recommend this excellent performance to the perusal of those who are conversant in mathematical inquiries.

XI. *A Collection of Decisions of the Court of* King's-Bench *upon the Poor's Laws, &c. By a Barrister at Law of the* Inner Temple. 8vo. 6*s*. Uriel.

IF the venerable Forteſcue was now alive, and propoſed to add a new article to his admirable treatiſe, *De Laudibus Legum Angliæ*, he would not be able to find a more fit ſubject for his

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his panegyric than the provision made by the English law for the poor. The legislative power deserted, in this instance, its usual employment of erecting barriers to guard the superfluities of luxury from the encroachment of the unfortunate, the wretched, and the necessitous.

Whether we consider the matter as men, or as politicians, how much more eligible is it for our poor to be able to demand relief in their necessity from a general and public fund, such as our poor's rate, than to be obliged to solicit and make interest for admittance into an hospital, by cringing to the governors, or to supplicate a parish priest for a pittance of the offerings at the altar? These, together with the alms distributed at the gates of convents, are the only resources of the poor in the rest of Europe.

As this is the only country, where a resource so becoming a free and independent poor, is reserved for the indigent, one cannot help the supposition, that the legislature of England must have always been watchful and sedulous in supplying the necessities, and at the same time asserting the freedom and independence of the poor. Yet how erroneous would such a conclusion be! The reader, who may not be conversant in the books of statutes, will hardly believe, that in the first year of the reign of Edward VI. an act was passed by the king, lords, and commons, enabling any person to seize a man who had begged, or been idle for three days, and retain him for his slave for two years; with power, during that time, to put him in chains, to refuse him sustenance if he refused any the most mean and vile work. By the same act, which was passed but a few years before the settling the general provision for the poor upon its present footing, if the wretched caitiff escaped from this misery for a time, and was absent for fourteen days, he was, with his whole family, condemned to perpetual slavery when retaken; and if he was, a second time, guilty of the same effort to recover his liberty, he was liable to be executed as a felon.

The Collection of Decisions at present under our consideration, is ranged in such an order as to shew, in the first place, by what persons, at what time, in what manner, and upon what property, the general fund called the poor's rate is to be raised. After having treated of these, and some other incidental matters, the compiler proceeds to explain the authority of the justices of peace in the execution of the poor's laws. This part is likewise very full, but we cannot find in it any case that shows what resource a poor person has, if the parish officers and justices refuse to relieve him in his distress. The supposition of the possibility of such a case may be admitted

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even by persons the best apprised of the integrity and humanity of those little despots of the poor; we ourselves have been assured by the best authority, that many hundreds perish for want of food in that manner every year in London. We suppose, and believe, therefore, if there had been any way to avoid this shocking catastrophe, that the compiler would have pointed it out. The next grand division describes the manner and means by which persons gain a right of being maintained out of the poor's rate. An Appendix, containing cases omitted, concludes the whole. These principal divisions are divided and subdivided in such a manner, that by referring to that general division which is the object of enquiry naturally, the reader immediately finds the chapter and case which he wants. A collection of law cases, seems to us like an arsenal, in which two properties are equally essential, that the weapons be good in their respective kinds, and disposed in exact order, easy to come at. The cases in this collection are ranged in so natural and simple an order, that the most ignorant parish-officer can scarcely miss finding what he wants; they have likewise the excellence of being extracted from none but the very best books of Reports. We speak of those cases which have already appeared in print, but a great number of manuscript cases are dispersed under their proper heads, some being copied from a manuscript of the late Mr. Ford, whose eminence as a barrister is well known to all the gentlemen of the long-robe, and not a few cases are added from the compiler's own note-book; for the authenticity of which the public must rely upon his veracity; however, they carry upon them the evident marks of being genuine. We conclude this article with two cases extracted from this compilation, which have never before appeared in print, and those will give a more exact idea of its merits, than any further account of ours can convey.

'Case of Woodford and Lilburn, 20 G. 2. MSS. J. L. the father-in-law of the pauper, was charged with her maintenance, and the justices give this reason, because he had a great fortune with his wife, the pauper's mother. Sir John Strange, in support of the last order argued that the word father, though *primâ facie* to be understood of the natural father, yet it had been carried so far as to take in the father in-law; for where there is a substance with the mother, he takes it *cum onore*, and must maintain the child who was supported with that substance before his marriage. Indeed where there is no substance it might be otherwise. Mr. Henley said, here is no distinction between consanguinity and affinity; this is a debt of the wife's contracting, created by parliament, and in all cases, the husband is subject to the wife's debts, and all her necessary contracts.

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tracts. Sir Richard Lloyd, on the other side, insisted, that the statute speaks only of those related in blood, on whom nature laid an obligation. If the statute is to be construed to take in father-in-law, &c. then it must be done in all cases, whether the father-in law receives any fortune or not with his wife. Upon this principle it might as well be insisted, that a purchaser of the wife's estate ought to maintain the children, and a husband is a purchaser of the wife's substance. The instant a wife marries she loses every thing she had, for her effects are instantly vested in her husband, and the act could never intend to charge her when she has nothing. For the words are, being of ability, which express the very contrary. There is no difference whether the wife conveys away her substance by deed of gift or by act of law upon her marriage. Per Cur. It was determined upon this act in Rex v. Monday, that the words father and mother meant such as were so in blood, but then that these are not chargeable in all instances, but they must be such as are of sufficient ability. But this is a case where the mother is not of sufficient ability, being married at the time of the demand, and this demand is not a charge upon the estate, but upon the person in respect of the estate; and if they are not of ability at the time when the demand arises, they are not chargeable by this act. And the present case is exactly the same with the Rex v. Monday, so that we are of opinion that the father-in-law is not liable in respect of any estate he had with his wife.'

'Rex v. Brograve, M. 10 G. 3. The special order of sessions (dated the 5th April 1769) recited that Berney Brograve, esq. at some time in the year 1763 appealed from a poors rate, for the parish of Worstead, and that upon a reference being made to three justices, they, in order to settle all disputes, recommended to the parties, to consent to the rate then made according to the method they had formerly taken, but did not particularly recommend or object to the mode of rating itself, which was that all occupiers of land in their several occupations, within the said parish should be assessed, at three fourths of the yearly value of such lands, and that all occupiers of houses should be assessed after the rate of one moiety of their respective houses, to which rate all parties being then present did agree, and the assessments in that parish continued to be made in that proportion from that time to the present, and that particularly on the sixth of January 1769, a rate was made in that proportion, from which Mr. Brograve appealed. And now upon hearing the appeal, the appellant objected that he was rated for the profits of the fair in the said parish, which upon evidence appeared to be let by him to one Fowler, and also that

H. Mid-

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H. Middleton, who occupied about seven acres of land as tenant to the appellant, was not rated for it. Hereupon the court amended the rate, by ſtriking out the particular part wherein it appeared that the appellant was rated for the ſaid fair, and by therein aſſeſſing H. Middleton for the ſaid ſeven acres; the ſaid H. Middleton appearing in court and conſenting to the ſame, and confirmed the ſaid rate as to all the reſt.—The ſolicitor general inſiſted that there appeared a glaring inequality upon the face of the order; he ſaid that it could not be preſumed that the tax was made according to the yearly rent; becauſe the tax was upon the occupier (not landlord) at the yearly value, which muſt be conſtrued to mean the clear yearly value, after all deductions whatſoever had been duly eſtimated and conſidered, and in that caſe there can be no reaſon for any diſtinction between lands and houſes. Lord Mansfield: If we were obliged to quaſh this rate, it would be becauſe it appeared upon the face of it glaringly bad and unequal. It is argued that the yearly value means the clear yearly value after all deductions, and that we ought to put that conſtruction upon it, and then the rate would be unequal. But as it may with propriety have another conſtruction, we ought to put ſuch conſtruction upon it as will make it good. Mr. J. Yates, unleſs the rate appears upon the face of it to be ſelf-evidently unequal, we cannot interpoſe, for it is a clear ſettled rule that we cannot decide upon the inequality; and that it is not ſelf-evidently unequal, the argument which it has borne ſhews. And as men and judges we cannot but know that there is a great difference between lands and houſes, occaſioned by the repairs and dangers incident to the latter. It has been ſaid indeed that occupiers muſt mean tenants. But I do not think ſo, the contrary is the preſumption of law, and I therefore think that the rate ought to be confirmed, and that it has properly diſtinguiſhed between one ſort of property and another. And the rule was diſcharged, upon the motion of Mr. ſerjeant Foſter.'

MONTHLY CATALOGUE.

POETRY.

12. *The Merchant. A Naval Lyric: Written in Imitation of* Pindar's *Spirit. On the* Britiſh *Trade and Navigation. By* E. Young, *LL.D.* 4*to.* 2*s.* 6*d.* Swan.

'The reader may be aſſured the following noble Pindaric poem is undoubtedly the genuine production of the late Dr. Young; and we ſhall not heſitate a moment to declare it worthy of

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of so great a hand. The same fine language, imagery, and glowing expression; an equal, if not superior grandeur and sublimity of sentiment, as appear in many of his other works, must be evident to the intelligent reader. How it fell into the editor's hands is not material to be recited; the wonder is, that so masterly a poem is not to be found among Dr. Young's other works. As it stands the publisher gives it to the world, and if any one should doubt the genuineness of it, by calling on him, he may be favoured with a sight of the copy from whence this was reprinted.

'As the subject, independent of the beautiful variety contained in it, relates to the trade and navigation of this kingdom, so essential to the stability and happiness thereof, the editor flatters himself that he shall merit the thanks of the public for rescuing from oblivion, a poem, which, in its importance, is not exceeded by any other of the learned doctor's inimitable performances.'

We have perused this *noble Pindaric poem*, as the editor calls it, at the expence of much patience as well as labour. Whether a work unanimated by any real flame of poetry, is the genuine production of a celebrated author, deserves no great solicitude of enquiry. It seems, however, from the editor's advertisement, that this ode has been printed before, and we may fairly infer from thence that it would certainly have been joined with the rest of the doctor's pieces, had he thought it worth preserving; nor could indeed so soon have been consigned to oblivion, had the public received it, at its first appearance, with any distinguished marks of favour. In these days, alas! it is no uncommon thing to collect each uncorrected scrap supposed to have been written by a popular author, and expose them to the world without paying the least regard to the reputation of the dead.

Whatever great and deserved success the late Dr. Young may have met with as a satirist, a dramatic author, or a moralist, his most sanguine admirers have been always ready to confess that his lyric attempts have proved invariably contemptible and mean. The sea-piece, dedicated to Voltaire, is, perhaps, as flat and empty a performance as any in the English language.

Most of the defects and inequalities which characterize the style and manner of the author of the Night Thoughts, are to be found in this Naval Lyric, but scarce any of his beauties. Those epigrammatic turns which disgrace the serious labours of the muse, that bulk of words which overlays the infant sentiment, and that cloud of imagery in which objects are totally obscured, or at least rendered indistinct, are to be met with in almost every page of this performance. Sometimes we behold the author, who, like Satan in Milton

> As in a cloudy chair, ascending rides
> Audacious; but that seat soon failing, meets
> A vast vacuity: all unawares

Flut-

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Fluttering his pennons vain, plumb down he drops
Ten thouſand fathom deep———
———Nigh founder'd, on he fares
Treading the crude conſiſtence, half on foot,
Half flying———

Such is, perhaps, the general character of Dr. Young's pieces, if we except indeed his ſatirical writings and his three tragedies.

Nor is our Pindaric without ſome ſentimental deſignations of its author. That ſagacity which never failed to diſcover virtues in a coach and ſix, and that ſtrain of flattery which was never aſhamed of its own ſervility, are conſpicuous throughout the whole.

No quotation that the limits of our undertaking permit us to inſert, will ſerve to afford our readers any adequate idea of this performance. To ſelect either the beſt or the worſt ſtanzas, were alike injurious to the fame of the author and the truſt repoſed in us by our readers. We ſhall therefore diſmiſs this article, by obſerving once more, that notwithſtanding our Naval Lyric may be the genuine offspring of the doctor's muſe, it is certain he had diſclaimed it in his life-time, as it is not inſerted in the collection of his works made by himſelf, though apparently written ſoon after the arrival of George II. in this kingdom.

13. *The Dramatic Works of* Mark Anthony Meilan; *conſiſting of Three Tragedies*, Emilia, Northumberland, *The Friends. As they were preſented to the Managers of both our Theatres, but refuſed. Publiſhed by way of an Appeal from the arbitrary Deciſions of the Deſpots of the Drama, to Candour and the Lovers of Theatrical Amuſements, whoſe Liberality ſo amply aggrandizes thoſe Defaulters.* 8vo. 5s. White.

Mr. Mark Anthony Meilan has attempted in his angry Preface, which breathes the true ſpirit of a diſappointed author, to be very ſevere on Meſſieurs Garrick and Colman, for refuſing ſuch pieces as would have been diſmiſſed with contempt even by the manager of a company of ſtrollers acting in a barn. From an advertiſement at the end of this truly dull publication, we learn that our author is a kind of pedagogue, who undertakes, like his brother academy-keepers, to teach every thing: and we are certain, from peruſing as much as we could of his ſleep-compelling ſcenes, that he is better accuſtomed to the collocation of Arabic numerals than Engliſh words.

All the poetry Mr. M. Anthony Meilan has ever read, is perhaps comprized in the following lines, which are not unknown to every young practitioner in arithmetic.

Multiplication
Is a vexation;
Diviſion is as bad:
The *Rule of Three*
Doth puzzle me,
And *Practice* makes me mad.

We

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We hope, however, for the ſake of poor *Mark Anthony*, that the tragic muſe will not prove the fatal *Cleopatra* for whoſe ſake he will be content to lay down his birchen ſceptre, and loſe his empire over the poſteriors of his ſcholars, in whoſe ſituation we ſhould not chuſe to be, immediately after he has peruſed this article in the Critical Review.

14. *The Proſtitute, a Poem. The Author* J. H. Wynne. 4to. 1s. 6d. Wheble.

'The ground-work of the following piece is a moral tale, calculated to furniſh that inſtruction to the young and gay, which they might not ſo readily imbibe from performances of a more rigid nature.—Sentiments, like rudiments, are often beſt delivered in verſe; and the little ornaments of poetry which are diffuſed through works like theſe, generally prove more ſtriking and agreeable than the chain of argument and reflexion, which characteriſes the productions of the ſtrict and ſevere moral writers.

'On ſuch principles the author offers his piece to the public, concerning which he has no more to add, but that he flatters himſelf he has not permitted his verſe to tranſgreſs the common rules of meaſure, nor his language thoſe of grammatical propriety. What farther merits or defects the Poem may have, he ſubmits to the candid reader to determine, as well as what portion of indulgence it may be proper to allow one who does not boaſt of being initiated in the myſteries of Parnaſſus, or admitted as a favourite of the Muſes.'

This Poem has no inconſiderable ſhare of merit, together with ſome imperfections. We ſhall inſert the firſt fifty lines (which are by no means the author's beſt) in ſupport of the former part of our opinion; and if our readers prove as candid as we are, they will regard the modeſty with which this performance is ſubmitted to the public, as a ſufficient apology for its defects.

'An humble bard, as yet unknown to fame,
Without a patron, and without a name;
Nor ſkill'd in academic walks to rove
Which Phœbus and the tuneful Siſters love,
With bold deſign attempts, in ſimple lays,
A rude, unlabour'd, artleſs verſe to raiſe.
Of lawleſs loves he ſings, of guilty wiles;
Of raptures feign'd, falſe words, and treach'rous ſmiles;
Of tender looks, which point the burning dart,
And ſend it rankling to the melting heart:
Through mazy paths he points the dang'rous road,
Which, ah! too many hapleſs maids have trod;
Whilſt new-born pleaſures round them ſeem to blow,
Till, loſt at length in labyrinths of woe,
Too late they curſe the falſe inſidious way,
Which from fair honour led their ſteps aſtray.
'Thus in his cot, while ſome tir'd peaſant dreams
Of yellow meads and ſoftly gliding ſtreams,
On ev'ry ſide a glowing landſchape ſees,
And ruddy cluſters bending from the trees,

Lo! on the mountain's cloud-envelopp'd height
Lours the black ſtorm, beneath the veil of night,
The livid lightnings flaſh from either pole,
And waters roar, and mutt'ring thunders roll:
Down ruſh the torrents with impetuous ſway,
And bear the ſubject cottages away:
The ſimple ſwain, awaking with ſurpriſe,
Finds all the proſpect fade before his eyes,
And round his couch the gath'ring horrors riſe,
Till driving with the ſtream, he floats amain,
While tempeſts howl, and Jove deſcends in rain.

'Such certain ruin waits the hapleſs maid,
By flatt'ring words, by faithleſs vows betray'd.
Be this our taſk to paint—the plaintive muſe,
No preſent theme more lofty ſtrives to chuſe.
If theſe ſad ſtrains awake the tender ſigh,
And call the tear from Pity's melting eye,
If, timely warn'd they ſave one eaſy fair
From the ſharp tortures of the laſt deſpair,
Well is the labour ſpent, and well the time
Beſtow'd to build this pile of homely rhime.
Perhaps, in future days, ſhe may aſpire
To more exalted ſtrains to ſtrike the lyre;
To ſing the progreſs of the regal line,
A race of heroes gen'rous and divine,
From whom our kings their ancient lineage claim,
And the long glories of the Saxon name;
But now ſhe drops all more ambitious views,
And thus in ſimple guiſe the moral tale purſues.'

The title-page of this poem is adorned with an elegant and highly finiſhed copper-plate, deſigned and engraved by Walker.

15. *Cricket. An Heroic Poem: illuſtrated with the Critical Obſervations of* Scriblerus Maximus. *To which is added an Epilogue, called, Bucks Have at Ye All. Spoken by Mr.* King, *at the Theatre Royal in* Dublin, *in the character of* Ranger, *in the Suſpicious Huſband. By* James Love, *Comedian.* 4to. 1s. T. Davies

'To the Members of the Cricket Club, at Richmond, in Surrey.

'Gentlemen,

'The following little Poem, which, near thirty years ago, was the effuſion of a youthful mind, is re-printed for your amuſement. The greateſt circumſtance, perhaps, in its favour is, that it is founded upon fact; and may ſerve to entertain the true lovers of cricket, by a recollection of many particulars, at a time when the game was cultivated with the utmoſt aſſiduity, and patronized by the perſonal appearance and management of ſome of the moſt capital people in the kingdom.

'If the admirers of a manly Britiſh exerciſe ſhould, in a vacant hour, receive the leaſt entertainment from this production, it will amply ſatisfy the author's utmoſt ambition; who, as an inhabitant of Richmond, would ever be happy to contribute his mite to the pleaſure of his friends and neighbours, and is their very obedient, and moſt humble ſervant, James Love.'

The

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The singular modesty with which this poem is ushered into the world, ought to procure a favourable reception even to a less ingenious performance.

16. Eve's *Legacy to her Daughters*; *a Poem in two Cantos*; *with her Epitaph*: *and* Tirefias. 8*vo.* 1*s.* T. Davies.

This performance is far above the common attempts at burlesque poetry; and such of our readers as purchase it in expectation of an innocent laugh, will not be disappointed.

17. *An Epistle from the Princess* F———a, *at* Naples, *to the Countess of*———, *in* London. 4*to.* 1*s.* White.

This Epistle seems to be intended as a satire on the institution of the Female Coterie: but as we have not the honour of being initiated in the mysteries of that elegant assembly, we cannot take upon us to determine with certainty concerning the justness of the author's insinuations. We hope, however, that they are entirely void of foundation; and would beg of the facetious gentleman to whom the Epistle is addressed, to record this our favourable opinion, that the Critical Reviewers may not be black-balled, if ever they should request being admitted as members of that gay and polite association.

18. *An Elegy written in* Covent-Garden. 4*to.* 1*s.* Ridley.

The scene of this Elegy might have been laid at Tyburn with as much propriety as in Covent-Garden: for the subject of it is the fate of pick-pockets. It is a kind of parody on the celebrated Elegy in a Church yard, but resembles the original neither in elegiac tenderness nor beauty of sentiment; and is rather an apology for the innocence, than a lamentation for the vices, of the lower clafs of the people

To escape an ignominious death is imputed in the following stanza to a defect of education.

'Full many a youth, fit for each horrid scene,
The dark and sooty flues of chimnies bear;
Full many a rogue is born to cheat unseen,
And dies unhang'd for want of proper care.'

19. *The Love of Money*, *a Satire.* 4*to.* 2*s.* Evans.

A very dull and illiberal performance, printed on a very stiff paper, and sold (if any are sold) at a very high price.

20. *The Drunken News-writer*, *a Comic Interlude.* 8*vo.* 6*d.* Smith.

A most impotent attempt at humour.

NOVELS.

21. *Sentimental Tales.* 2 *Vols.* 12*mo.* 5*s. sewed.* Wilkie.

If these two volumes, which we have endured the labour of perusing, should be weighed in opposition to any work that can boast the merit of affording the least instruction, they would appear but as a few floating atoms which fall unheeded into the

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ſcale, without the power to ſhake it. Such light, ſuch fluttering ſtuff, ſuch pages of inanity are ſeldom ſeen; and the lover may truly be ſaid *to beſtride the Goſſamour* who truſts his conduct to the guidance of a Paliaurus like this.

In the preface to this performance, we are told 'that if the paſſions any where ſeem painted with too warm a colouring, it muſt be remembered that the writer's deſign is to diſplay their errors and eſcapes; which can never properly be effected, unleſs they are delineated in ſuch a manner as to produce a lively and durable impreſſion on the mind.'

We ſhould have found little reaſon to applaud the high colouring of this author, even if he had reached that degree of Aretiniſm at which he ſeems in ſome places to have aimed. His moſt moral characters, if he may be ſaid to have exhibited any, but faintly combat on the ſide of virtue; while his vicious heroes and heroines, from the ſuperior degree of ornament beſtowed on them, appear to have been moſt his favourites.

Our author has in one part of his work attempted to imitate the manner of the late Mr. Sterne, whom he reſembles only in ſome occaſional levity and puerilities; while in other places he inſerts a number of tranſlations and imitations of Catullus, which retain all the groſſneſs of ideas peculiar to that licentious Roman, without the leaſt approximation to his eaſe or elegance. It were an idle taſk to give our readers a more diſtinct account of theſe volumes, which we can by no means recommend as capable of affording either inſtruction or entertainment.

22. *The Generous Inconſtant. A Novel. By a Lady.* 2 *Vols.* 12*mo.* 5*s.* Nicol.

The hero of this novel is a wretch whoſe ſole employment is to excite hopes which he never means to gratify, and to embitter the anguiſh of diſappointment by proceeding in a new courtſhip with the next deluded fair whom he meets. After having deſerved the gallows ten times in the courſe of the preſent inſipid narrative, the author has thought proper to reward him with a young, rich, and amiable wife.

23. *The Contraſt; or Hiſtory of Miſs* Weldon *and Miſs* Moſely. 2 *Vols.* 12*mo.* 5*s.* Noble.

Mr. Noble is a very induſtrious purveyor for his fair readers; and as his proviſions are at preſent wholeſome, we ſhall not complain of their coarſeneſs. We do not, however, ſuſpect Miſs Weldon's and Miſs Moſely's biographer of having kept what is called the beſt company, as he introduces cold ham, pickled oyſters, and arrack punch, as part of the refreſhment given at a rout.

24. *Belle Grove, or the Fatal Seduction, a Novel.* 2 *Vols.* 12*mo.* 6*s.* Noble.

A very ſlimſy performance indeed. The hero of it is an inconſiſtent profligate, who pretends to follow the woman he had de-

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debauched, to make her all the reparation in his power; and yet enters into every new intrigue that offers, while he is yet engaged in that purſuit which is to redeem his character with the reader, and entitle him to happineſs at the concluſion of the ſtory.

MEDICAL.

25. *Duæ Diſſertationes in Publicis Scholiis Cantabrigiæ habitæ. I. Praxi Medicinæ non eſt apprime neceſſaria Scientia Anatomica. II. Fœtuum Deformitates non oriuntur ab Imaginatione Prægnantis, &c. A* Thoma Okes, *M. D.* Cantab. 8*vo. Pr.* 2*s.* White.

In the firſt of theſe diſſertations the author endeavours to prove, that a knowledge of anatomy is not eſſentially neceſſary in the practice of phyſic. If, by the knowledge of anatomy, Dr. Okes here means a perfect acquaintance with all the *minutiæ* of that ſcience, we ſhall very readily admit the truth of his propoſition. But if he would be underſtood to extend the charge of inutility to every degree whatever of anatomical diſquiſition, we muſt totally differ in opinion from this academical gentleman. The arguments he adduces to prove the inſufficiency of anatomical knowledge for aſcertaining the identity of ſeveral diſeaſes, can never be juſtly inſiſted upon as a ground for eſtabliſhing its univerſal and abſolute inutility in the practice of phyſic. Among other theoretical caſes, which Dr. Okes enumerates to the prejudice of anatomical learning, he ſays, that we can never explain from it the reaſon why the ſkin is tinged yellow by the bite of a viper, or why the venereal infection is received by contact only, while many other contagious diſeaſes are communicated by the air. But it is evident, that the doctor here confounds the imperfection of anatomy with that of phyſiology. And we ſhall only obſerve, that it would be as abſurd to depreciate the former, on account of its inſufficiency for the ſolution of ſuch problems, as it would be to impute deafneſs to a fault of the eyes, or an arthritic complaint of the toes, to a morbid affection of the olfactory nerves. It is certain beyond diſpute, that anatomy is the grand foundation of all phyſiological and pathological enquiries, and therefore we cannot help regarding every attempt to depreciate its utility, as a ſtep towards demoliſhing the moſt important barrier betwixt rational and empirical practice.

The ſpecimens which Dr. Okes exhibits, of a new verſion of Hippocrates, are undoubtedly an improvement of the former tranſlations; and we ſhould be glad to ſee the work continued with the ſame degree of attention.

26. *The True Method of Reducing Ruptures; and Retaining them in the Abdomen, and in the Navel. By* Robert Brand, 8*vo.* 1*s.* Bladon.

The teſtimonies here produced in favour of Mr. Brand's elaſtic truſs, both from gentlemen of the faculty and perſons who have wore it, evidently prove its ſuperiority to other inventions of the kind. This truſs is intended only for ſuch ruptures in the

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groin and scrotum as may be returned into the abdomen; but the inventor makes others of a different construction, to suit the various circumstances of any hernial tumour; and particularly an elastic bandage for a rupture in the navel.

27. *Inconteſtible Proofs of Curing the Gout, and other Diſorders, Chronic and Acute (deemed incurable) by Mild and Efficacious Medicines, originally diſcovered, and Chemically prepared, by* Henry Flower, *Gent. an* American. 8*vo. No Price.* Leage.

Yes, ye Reviewers, inconteſtible proofs! I ſay. What more is requiſite to eſtabliſh the character of Henry Flower, gent.?—*More inconteſtible* proofs.

DIVINITY.

28. *Two Sermons on the Mortality of Mankind. By* George Marriott, *Lecturer of St.* Luke's, Middleſex, *late Chaplain of the* Britiſh *Factory at* Gothenburg. 8*vo.* 1*s.* Flexney.

Mr. Marriot diſcourſes on theſe words of St. Paul, Rom. viii. 10. *The body is dead becauſe of ſin*; and makes ſome ſtriking and ingenious obſervations on the mortality of mankind. In the firſt ſermon he endeavours to give his readers proper notions of death, ſhewing that it is not a mere fatality, but the judicial ſentence of God. In the ſecond, he conſiders the various ways, in which the diſpenſation of death operates as a puniſhment; viz. the miſery which it cauſes, the horror we feel on the apprehenſions of its approach, our anxiety to prolong life, the uncertainty of the time of our diſſolution, the grief we ſuffer on the loſs of our friends, and the obſcurity and confuſion which it cauſes in our reaſonings about a future ſtate of recompence. At the concluſion he points out the good effects which may be aſcribed to it, though conſidered as a puniſhment: which he thinks is no inconſiſtency, ſince all puniſhments from God are productive of good. When he ſays, 'that death appears to be a puniſhment from the uncertainty of the time of its approach,' he entertains a notion which is peculiar to himſelf. This uncertainty has been generally looked upon as a fortunate circumſtance; and, notwithſtanding what he has advanced in favour of his opinion, we ſtill think, that it is productive of more advantages than could poſſibly reſult from any foreknowledge of the preciſe time of our diſſolution, and is rather a bleſſing than 'a misfortune.'

The following extract will enable the reader to form a competent idea of our author's ſtile and manner of writing.

'We feel death to be a puniſhment, in the grief we ſuffer on the loſs of our friends. We ſuffer, not only in being mortal ourſelves, but in being the companions of other mortals: many of whom die before us, and leave us to lament them. We loſe ſometimes a right hand.—So let me call the friend, whoſe preſence is become at leaſt as eſſential to our comfort, as the moſt precious limb in our body: without whoſe ſociety all things become ſtrange. When we are thus forſaken by our long-enjoyed comforters, whoſe tender ſolaces ſmoothed for us the rugged path of life, mournfully do we haunt the places where we often

ſaw

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ſaw them—but we find them not. We liſten—ſuch enthuſiaſts are we in diſtreſs, as if we expected a repetition of the never-to-be-forgotten ſound:—But we hear it not. The voice of the charmer has ceaſed for ever. The table wants its ornament, and the walk its viſitant. Let the weary mourner retire to reſt. And even then, before the cloſing eye will paſs the firmly-impreſſed image of the departed. The buſy imagination will graſp the phantom, and eagerly repreſent every wonted glance, and every accuſtomed attitude. Sleep, alas! was not made for the mourner.

——— 'the wretched he forſakes,
Swift on his downy pinions flies from woe,
And lights on lids unſullied with a tear.

Or to what purpoſe ſhould the mourner awake, to behold that light, which cannot diſcover to him the only object which he longs to ſee! The beauties of nature, the accommodations of art, and the ſupplies of fortune, have loſt their charms. Every ſcene is dull. The ſable hangings in the houſes of the great, are ſuperfluous. We need only to ſee objects as they uſed to appear, to convince us that an eſſential one is abſent. We may flie for freſh ſpirits to new ſcenes, and ſeek diverſion from a ſucceſſion of objects. It may ſucceed in time; but it is a violent force upon nature. Do we not accuſe ourſelves of cruelty to the memory of a friend, in ſtriving to root it out of the mind? And when we have got rid of it for a time, do we congratulate ourſelves upon it? Or rather, is not the freſh recollection a ground of keener and ſuperadded pain? Inconſiſtent mourners that we are! Whom have we been ſtriving to forget? Did the friend we have loſt, deſerve no better than to be forgotten, and forgotten intentionally too? After all the arts of oblivion, (which never can be pronounced innocent) the loſs, with ſenſible minds, will be the prevailing thought; and full often will they look back with a ſigh, and fondly wiſh to recall the pleaſing hours which never can return. Why, oh Death! ſays a mourning parent, was thy rage pointed at a harmleſs babe! Could not innocence be exempt from thy fury? Why muſt that heart, which never entertained one purpoſe of deceit, be cold? Why muſt that cheek, which conſcious guilt had never taught to bluſh, be pale? Or why does heaven give, determining next moment to take away? Another unhappy mortal laments, not merely over innocence intombed, but over excellence, over virtue ripened to a ſolid maturity, cut off in the vigour of exiſtence, the powers of the underſtanding in full ſtrength, and the amiable qualities of the heart in perfect luſtre: a bleſſing loſt to the world, and an ornament loſt to humanity. And though the benignity of heaven may be adored, in tranſplanting early very ſingular virtue to a ſoil more worthy of it, the loſs is ſeverely felt by the kindred plant, which once flouriſhed by its ſide. But ſo it is. The moſt excellent virtues muſt yield to the power of death. *If Chriſt be in you*, ſays the apoſtle, i. e. if the qualities of Chriſt be in you, if humility, if

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piety, if heavenly-mindedness, if generosity, if benevolence, and every godlike principle be in you, *the body is dead because of sin.*'

The gentleman is the author of an Ode, entitled the Primate, and some other pieces.

29. *An Appeal to the Good Sense of the Inhabitants of* Great Britain, *concerning their religious Rights and Privileges.* 8vo. 1s. 6d. Bladon.

The author of this appeal is a warm and strenuous advocate for religious liberty, and an inveterate enemy to our ecclesiastical establishment. Few writers have treated the church of England with less respect. The reformers, he says, 'threw off only some of the religious observances of popery; but they kept many others equally ridiculous.'—'The church is a building which the people of England respect more for its antiquity than its use'—'I am not ashamed to avow that it would be the greatest happiness of my life, if I could contribute by any laudable means to the destruction of the church of England.' He writes with great bitterness against an establishment of subordinate power by bishops, &c. against Subscription to Articles, the Test-Act, &c. And at the conclusion thus addresses himself to his countrymen.

'Let me then with all the respect which is due to a powerful as well as good prince, but with as much confidence as is natural to a British subject, call upon the first magistrate in this kingdom, to relinquish that right which has devolved to him from his ancestors, but of which, as a religious man, he can no longer avail himself. Let me call upon both houses of parliament, the representatives of our wants, and the security of our properties, to rescind those acts by which an unnatural authority has been usurped over the consciences of men, and to restore the professors of religion to all the freedom which is allowed them by its Author: Let me call upon the venerable bench of bishops, and every subordinate power under them, to search the Scriptures and to see upon what grounds their authority is supported, and as disciples of Jesus, to yield to their fellow-creatures whatever is derived from human and not from divine original. Let me call upon our universities, to lay aside subscriptions, which can have no influence over young and unformed minds, but to destroy the first principles of truth, and of sincerity. Let me call upon the inferior clergy who are deprived of their necessary subsistence, and yet are bound to articles, contradictory to their consciences, to assert the spirit of free enquiry; and a just participation of their lawful dues. Let me call upon every dissenter to remonstrate against the oppression levelled against him in the test act, and the restrictions by which he is unjustly punished; for no man is bound willingly to submit himself to a penalty, where he is conscious of committing no crime. In fine, let me call upon every man who is an inhabitant of these realms, to study the scripture of truth, and to pay

no

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no greater respect to worldly authority, than what is warranted by them: let me call upon him particularly to read the precepts, and to observe the character of our divine master; and if in nothing which he has said, he can observe the traces of the establishment of a clergy, the power of a bishop and church censures, let me call upon him to disclaim this unnatural authority, and endeavour, as much possible, to effect a revolution, which may free him from these shackles, restore the cause of reason to his mind, set his conscience at liberty from oppression, and justify the rights of the author of his religion.'

Some of our author's complaints may be very reasonable; but he should consider, that imperfections will attend *every* human institution; and that the religion of this kingdom would, perhaps, have been long since in the most deplorable situation, if that antiquated building, called the church, had been destroyed.

30. *Meditations upon several Texts of Scripture. By the late Mrs* Jean Steuart. 8*vo.* 6*s.* Dilly.

This volume contains 127 of Mrs. Jean Steuart's Meditations, and some religious letters to her friends. From these devout works we can form no favourable idea of the deceased lady, as a writer. But let us take this opportunity to inform the public, that her most amiable character entitles her memory to tenderness and veneration, and that her Meditations, though not remarkable for elegance of stile, or strength of argument, are evidently the overflowings of a heart fraught with benevolence, virtue, and piety.

31. *The Life of* Joseph, *the Son of* Israel. 12*mo.* 3*s.* Keith.

A religious novel, in which the interesting events that befel this patriarch are interwoven with the chimeras of the author's imagination. This piece resembles the Gothic descriptions, and languid declamation, of the sacred poems of the Klopstocks and the Gessners, which were translated into English some years ago. Its pictures are executed with as little propriety, and spirit as theirs, but they are not so much daubed with the German glare of colouring. Its most affecting scenes are taken from the account which we have of Joseph in scripture; but the beautiful simplicity of the sacred writings is much disguised, and their striking energy is much weakened, by the minute narration, and tedious speeches of this author.

Lest we should be thought too severe in our remarks on this performance, we shall give our readers a short quotation from it. Joseph's brethren had dipped his coat in kid's blood, and brought it to their father, that he might conclude his son was slain by a wild-beast. Our author makes Jacob faint at the sight: when he recovers, he breaks out in the following lamentation.

'Where am I? What has been the matter, my daughters? Why have ye disturbed me? I am now awakened from the soundest sleep that I ever fell into. My Dinah, where is she? Tell me, my girl, what ails thee? I am thy father, Dinah;

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nah; come near my love, and let me embrace thee. Bid Joſeph to come ſpeedily, I want to ſee him. Ay, now I have hit the ſore. Joſeph is gone, Dinah! Joſeph is rent to pieces. Bring that bloody coat. That coat, Benjamin, is thy brother Joſeph's. He wears it no more. Some of that voracious army, wherewithal God hath plagued ſinful man, hath torn him in pieces and devoured him. O my Joſeph! my Joſeph! Had I a thouſand lives, I would have given them all to have redeemed thee from death. But thou art gone, my ſon, for ever gone from the land of light; and I ſhall ſoon follow thee into that of darkneſs. I come my ſon. I follow thee, I ſoon ſhall join thee in the land afar off. Haſten thy pace, thou tardy executioner; cut ſhort thy work, thou friendly enemy; I long once more to encircle my ſon in theſe withered arms. Yet, my Dinah, poor ruined damſel, if I could, I would live for thy ſake, a little to alleviate thy ſorrows. But I die my girl: I find I cannot long ſurvive my Joſeph.'

Our author forgets in this, and many other parts of his work, that people are not apt to prate when they are agitated by violent paſſions.

He informs us, that in writing his book he chiefly had in view the entertainment and inſtruction of boys and girls. But we do not think it well calculated even for their peruſal: it might give them impreſſions which are not eaſily removed, and which often torment us with puerile apprehenſions in our riper years—for it abounds with ſtories of apparitions.

32. *Remarks on M.* de V———'s *New Diſcoveries in Natural Hiſtory, in a late Publication, intituled* Les Singularités de la Nature. 8*vo.* 1*s.* 6*d.* Robinſon *and* Roberts.

The deſign of this pamphlet is to maintain the credibility of the Moſaic account of the deluge, againſt the notions of a celebrated writer. The remarks are in general ſenſible and ſpirited, and are founded upon the moſt rational ſyſtem of philoſophy.

MISCELLANEOUS.

33. *The Shipwreck and Adventures of Monſ.* Pierre Viaud, 8*vo.* 4*s.* T. Davies.

To give a particular account of theſe Adventures, would, in ſome meaſure preclude the pleaſure which the peruſal of them will afford our readers. We ſhall therefore, confine ourſelves to a general recommendation of them.

Captain Viaud, in a Letter to a Friend, relates the almoſt unparalleled hardſhips and dangers which he and his companions ſuffered on ſome American iſlands, and the neighbouring continent. The ſurpriſing ſeries of events which befel them, is recited in a diſtinct and agreeable narrative, interſperſed with moral and ſentimental reflections. The reader will find theſe Adventures ſufficiently authenticated to gain the belief of every rational mind. They will only be deemed fabulous by people of

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of limited understanding and superficial reflexions who refuse credit to those facts which happen out of the sphere of common and domestic observations; who are ignorant of the complicated history of mankind. *

These entertaining and interesting Adventures have an excellent moral tendency. They teach us never to admit despair while we retain life. They corroborate the salutary belief of an active Providence, ever watchful over the welfare of the patient and the virtuous.

34. *Miscellaneous Tracts of the Rev.* John Clubbe, *Rector of* Whatfield. 2 *Vols.* 8*vo.* 6*s.* Longman.

The first volume of these Miscellaneous Tracts contains the History and Antiquities of Whatfield, 2d. Edit.—Physiognomy, being an Introduction to a larger Work, 2d. Edit.—Scattered Thoughts on Title-pages, Dedications, Prefaces, and Postscripts.

The second volume contains—A Letter of Free Advice to a Young Clergyman, 2d. Edit.—A Sermon Preached before the Sons of the Clergy at Ipswich, Suffolk, 2d. Edit.—Infant Baptism considered under the great Probability, if not absolute Certainty of its Practice in the first Ages of Christianity.

We have already taken notice of all these Tracts except the last one of each volume. His Thoughts on Title-pages, Dedications, Prefaces, and Pamphlets, are just and humorous.—His Treatise on Infant-Baptism is learned and judicious. By many texts of scripture, by the Jewish manner of admitting proselytes to the religion of Moses, and by the testimony of Clemens Romanus, Justin Martyr, and other fathers, he proves, to the satisfaction of an unprejudiced mind, that infant-baptism was recommended to the church by the practice of Christ and his apostles.

35. *Sketches and Characters of the most eminent and most singular Persons now living. Vol. I.* 8*vo.* 2*s.* 6*d.* Wheble.

In an age when the cabinets of the dead are ransacked for their letters, and each forgotten folly of those who are at all concerned in the management of state-affairs, is revived, it is no wonder that publications like these should be tempted abroad into the world. The comfort of such as are injured by them, ought to be, that the abuse of to-morrow will expel the lampoon of to-day; for when the blameless and the guilty are indiscriminately lashed by satire, the original end of it is lost, and with it all its power to do either good or harm. The mark of stripes, inflicted even by the iron rod of a Junius, speedily wear out; and what lasting effects can this impotent writer promise to the puny chastisements of his *lash of film?*

This performance is as contemptible as malicious. The author knows little of what passes in the polite world; and generally contrives to render that little unintelligible by his manner

* The truth of these Adventures are attested by authentic certificates.

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of telling it. *The Critical Reviewers*, among others, are treated with as much ſeverity as the poor rogue was able to treat them; and are repreſented for the ten thouſandth time (to uſe the language of Chevy-Chaſe) as

All men of pleaſant Tividale
Faſt by the river Tweed.

We leave all particular cenſure of this deſpicable catchpenny to ſome of thoſe diſtinguiſhed characters who have had their good name filched from them by the anonymous writer; and will venture to prophecy, that nothing can ever tend to abridge the freedom of the preſs ſo effectually as its own licentiouſneſs. All ranks of people begin to be tired of ſeeing their names expoſed to public ridicule, and will unite, in ſome unlucky hour, to court the aid of that reſtraint which they have hitherto been taught to abhor as the badge of ſlavery.

36. *The Academy Keeper: or Variety of uſeful Directions concerning the Management of an Academy, the Terms, Diet, Lodging, Recreation, Diſcipline, and Inſtruction of Young Gentlemen*, &c. 8vo, 1s. Peat.

We have received no ſmall degree of entertainment from this ironical pamphlet, in which all the frauds of academy-keepers are pointed out with much good ſenſe, perſpicuity, and humour. We ſincerely recommend the work before us, to the notice of thoſe parents and guardians, who have been ſo far impoſed on by pompous advertiſements, as to ſhut up their children or wards in ſuch baſtard places of education. We never paſs by the door of one of theſe ſeminaries of ſecond-rate erudition, without reading the board diſplayed over it with the ſame contempt as we ſhould expreſs on peruſing the bill of a Tower-hill or Weſt-Smithfield quack. The reſemblance between the profeſſors of irregular education and unlicenſed phyſic, is more than imaginary. The firſt ſet of men make no ſcruple to promiſe their pupils inſtruction in claſſic authors, of whoſe names they are too often ignorant; and the ſecond as frequently arrogate to themſelves the cure of diſeaſes, with the ſame impudent oſtentation, though they are unable to ſpell their very titles with propriety.

37. *A New and Accurate Deſcription of all the Direct and Principal Croſs-Roads in* Great Britain, &c. *By* Daniel Paterſon, *aſſiſtant to the Quarter-Maſter-General of his Majeſty's Forces*. 8vo. 1s. 6d. Carnan.

'The preference which the following Deſcription claims to any work of the kind hitherto publiſhed, will be very apparent, on the leaſt compariſon. It contains all the new roads to the preſent time, and the alterations and improvements in the old roads.

'At the firſt view, is ſhewn the diſtance of each city, town, and remarkable village from London, with a particular account of the road leading to it, meaſured from the Standards in London, according to the mile-ſtones on each road.'

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We take what this author ſays in praiſe of his work, for granted, as we have reaſon to believe that uncommon pains has been taken to make it correct.

38. *The Trial of Farmer* Carter's *Dog* Porter, *for Murder. Taken down* verbatim et literatim *in Short-hand, and now Publiſhed by Authority from the corrected Manuſcript of Counſellor* Clear-point, *Barriſter at Law*, &c. 8*vo*. 1*s* Lowndes.

If this Trial, &c. means any thing, it is to be witty on the Game-act.—We had hardly ſufficient patience to read it through.

39. *An Index to the Exciſe Laws; or an Abridgement of all the Statutes now in Force relating to the Exciſe. By* Jelinger Symons. 8*vo*. Printed for the Author. 1*s*.

Soon after the Reſtoration, in the year 1660, the commons granted to the reſtored ſovereign, in lieu of the revenue ariſing from the Court of Wards and Liveries, and in full recompence and ſatisfaction for all tenures *in capite*, and knight's ſervice, an annual income to be raiſed by Exciſe upon beer, ale, cyder, perry, and ſtrong waters. On caſting up the numbers for paſſing this bill, they ſtood 151 againſt 149. Since that time, during the courſe of 110 years, the Exciſe-laws are become ſo numerous, and the frequent alterations therein, and many references from one to another, have made them ſo intricate, that, as our author juſtly obſerves, ſome help is abſolutely neceſſary to thoſe who would acquire a knowledge of them. This led Mr. Symons to the deſign of drawing up an abridgment of the ſtatutes now in force relating to the Exciſe-laws, wherein the method he has purſued in the arrangement of thoſe laws under their proper heads, and referring to the particular chapter and ſection, where each act may be found in the Statutes at Large, cannot, in our opinion, fail of rendering this work extremely uſeful to thoſe whoſe dealings in trade may require an immediate knowledge in Exciſe duties.

There are, however, (as indeed it is almoſt impoſſible to be otherwiſe in a work of this nature) ſome few things which have eſcaped the obſervation of our author. As for inſtance we find no mention made of the penalty, which is five ſhillings per buſhel and the whole wetting charged with the full duty of ſix ſhillings per quarter, incurred by any malſter who ſhall ſuffer his malt upon the floor to become *acreſpired*. Nor has Mr. Symons informed his readers that the penalties in the coach-act admit not of any mitigation. Theſe and other omiſſions (if any other there are) we hope the author will ſupply in the next edition of this very uſeful performance.

40. *A Letter to the Members of the Provident, and other Societies, eſtabliſhed with a View to ſecure a Proviſion in Old Age. on the Impropriety and Inſufficiency of their preſent Plans.* 1*s*. Brotherton.

This pamphlet is intended to ſhew, that the ſeveral ſocieties, eſtabliſhed for the benefit of age, by granting annuities to the

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members thereof, in decline of life, are insufficient for that purpose, and even the Provident Society, which, in this letter-writer's opinion, is founded upon the most rational plan of any, if they comply with their terms now proposed, will not, with their whole fund, be able to provide for more than eleven years, which is, till such of their members, as shall be still living, have attained the age of 61 years; at which time their whole investments will be all sunk, and there will remain 222 out of 445 of their members still living and unprovided for at 62 years of age. The arguments advanced by the author, in support of this, and indeed every other assertion of any consequence throughout the whole performance, are, in our opinion, very far from being satisfactory, as will appear by the following extract, relating to the impropriety of admitting to subscribe for more than one share on each life. "For as any given life, says our author, with more shares than one has an equal chance of living with the one share life; it may happen, that in lieu of a certain number, according to the course of nature falling, the chance may turn on the single shares and the others subsist: it has not only this inconveniency that attends it, but another, which is the decreasing the number of lives, and by that means decreasing the number of chances; for as by the rules of the society any life may be nominated, the nominee fixing his own for one, has a much greater certainty on the other three, than on one life, in the proportion of two out of four, and the society is benefited by the increased number of chances, in the proportion of four to one; to explain this, a life of 40, has an equal chance of living to 62, and at that age has another equal chance of obtaining 11 years longer annuity, at which age of 73, he may still hope to see 79, and has then a chance to reach 83. Now, as I observed before, the chance on any one given life is equal, and of course contrary to the interest of the society, to benefit the said life more than its proper proportion; and the subscriber, by fixing on three other nominees, has for himself a much better chance in the proportion, as an annuity of four lives has never been disputed to be of much greater value than one, the whole benefit of this society to its members, depending on the just distributions of its shares; for in that case something near an exact calculation may be made: but to explain this still further, suppose that only 225 should be single-share members, and the remaining 220 shares should be held by 55 members, no person acquainted with the chances of lives would say, that it was of equal benefit to the society, to be composed of 280, or 445 members, though their subscriptions would amount to equally the same; for each of the 55 have the same chance as each of the 225 of attaining 83, and the proportion in favour of the four-share members is as 225 to 55. Was the value of each subscribing life calculated, and depended on itself, then it could not be of any consequence to the society if the annuity was eighty or twenty pounds; but as the whole depends on equal chances, an

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unequal distribution can no way benefit, and may sensibly hurt the society."

To those who can possibly discover the author's (or indeed any) meaning in the above extract, we recommend the perusal of this *curious* performance.

41. *A Letter to the Governors of the College of* New York; *respecting the Collection that was made in this Kingdom in* 1762 *and* 1763, *for the Colleges of* Philadelphia *and* New York. *By Sir* James Kay, *Knt. M. D.* 8*vo.* 1*s.* Kearsly.

As this Letter relates to some transactions which have been made the foundation of a suit in the court of Chancery, it would be improper for us to say any thing more of it, than that it is written with spirit and poignancy.

42. *A short, plain, and comprehensive Grammar for the* Latin *Tongue. By* John Worsley, *of* Hertford, 8*vo.* 2*s.* Pearch.

This Grammar is chiefly compiled from Ward and Lilly, and may be of service in the schools, as well to the master as to his scholars.

43. *A new* Latin *and* English *Dictionary, designed for the Use of Schools and private Education. By* John Entick, *M. A.* 8*vo.* 4*s.* Dilly.

This Dictionary may be of some use to those who have just begun the study of the Latin language; but it is too deficient in a variety of words and phrases to answer the purpose of explaining the higher Classics.

44. *Free Thoughts on the Present State of Public Affairs. In a Letter to a Friend.* 8*vo.* 1*s.* Oliver.

The author of these thoughts treats of the causes of the late political disputes, with a mixture of raillery and serious argument; but he appears to be unnecessarily apprehensive in regard to the importance of their consequences. We hope he is actuated more with religious zeal than a spirit of divination, in supposing, that perhaps, *God has a controversy with the land.* The pamphlet, upon the whole, is an ingenious expostulation with the opponents of government.

45. *A Letter to the rev. Mr.* John Wesley, *in Answer to his late Pamphlet, entitled, "Free Thoughts, &c.* 8*vo.* 9*d.* Towers.

This answer presents us with some ingenious remarks on the preceding publication; though it appears to be dictated more by the warmth of party than disinterested attachment to truth.

46. *The Complete Baker; or a Method of effectually raising a Bushel of Flour with a Tea-spoonful of Barm. By* James Stone, *of* Amport, *in* Hampshire. 8*vo.* 1*s.* Crowder.

The directions contained in this pamphlet appear to be founded upon a competent knowledge of the nature of fermentative substances; and must prove useful for accomplishing the purposes expressed in the title-page.

47. *A*

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47. *A Practical Treatise on Brewing: Containing various Instructions, and Precautions, &c. 2d Edit. By* William Reddington, *late of* Windsor, *Brewer.* 8vo. 2s. 6d. Richardson *and* Urquhart.

Though the Reviewers are perfectly skilled in the difference between good and bad beer, as far as such knowledge can be obtained from tasting it, yet are they most thoroughly unacquainted with the methods of preparing that friendly liquor. All books that treat of the noble and useful sciences of eating and drinking, are sure to draw mortifying confessions of ignorance from our pens; and we heartily wish, that the publishers of such works would furnish us with opportunities of seeing the experiments tried which they so confidently recommend, before our Monthly Court of Criticism is obliged to pronounce sentence upon them. The knowledge which we have derived from Apicius, Juvenal, and Horace, can by no means be applied to modern cookery. The ancients were alike ignorant of the rapture arising from the embrace of a foaming pot of porter, and a bowl of aromatic punch; of the happy repletion caused by turtle, well seasoned with Cayenne, and the speedy digestion of barbicue thoroughly impregnated with Madeira.

To conclude, we indeed, have not even experience sufficient to discover whether the beer we drink derives its intoxicating quality from Coculus Indicus, or potent Malt; and must, therefore, leave this treatise to stand or fall by its own merits or demerits, among those who are no strangers to the quality of such ingredients as we must blindly swallow; observing, at the same time, that this work may be of service to the public, even after a perusal of the more regular and compendious performance of the late ingenious Mr. Combrune.

CORRESPONDENCE.

An author, who signs himself A YOUNG MAN, has lately addressed a letter to us in the St. James's Chronicle; and very angry he seems to be that we forebore to quote any of his verses in our Review for January last. We really were of opinion, that good advice would prove more salutary to him, as well as more convenient for his reputation, than any specimen we could have produced from his works. We likewise believe him to be master of some more beneficial trade than that of scribbling poetry *invita Minervâ*; and make it our constant rule never to encourage those, who seem to have no talents adequate to the execution of that which their vanity too often urges them to undertake.

I nunc, et versus tecum meditare canoros.

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THE CRITICAL REVIEW.

For the Month of *April*, 1771.

ARTICLE I.

The History of Manchester. *In Four Books. By* John Whitaker, *B. D. F. S. A. and Fellow of* C. C. C. Oxford. *4to.* 15*s. sewed.* Dodsley.

IT is generally the misfortune of an antiquarian to bestow his attention upon trifles; to indulge the passion of a boy, instead of prosecuting the study of a man; to plume himself upon finding an old urn, or tracing an old causeway, without giving us any judicious reflexions on the improvements of time, which might be illustrated by those remains of ruder ages.

It would be unjust to charge the historian of Manchester with this childish taste. He has made the antiquities of a town interesting to every English reader: he has adorned the labours of investigation with useful learning, and animated description; he has judiciously connected with an account of old Manchester, reflexions and information which throw light upon the history of our island: his examination of ancient fragments hath been subservient to the purpose to which it should always be dedicated; it has enabled him to exhibit a distinct and striking view of the revolutions of empire, the progress of arts, the gradual refinement of manners, the opening and enlargement of the human mind in morals, policy, and religion. He has not only shown himself in this publication a curious and accurate antiquary; but likewise a learned and rational philosopher, politician, and divine.

But it will be proper to give our readers a more particular and extensive account of Mr. Whitaker's plan.

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He propoſes to divide his work into four books, containing as many periods, the Britiſh and Roman-Britiſh, the Saxon, the Daniſh and Norman Daniſh, and the modern. Three of theſe periods he has already completed; and the firſt he now preſents to the public. We need not wonder, that, as he informs us, the Hiſtory of Mancheſter has been a principal object of his attention for many years; when we conſider the various materials of which it is compoſed, acceſſible only to indefatigable diligence, and acute penetration.

The reader, as we have already obſerved, muſt not expect in this work merely the unintereſting hiſtory of a ſingle town. It is enriched with whatever curious particulars can with any propriety be connected with the annals of Mancheſter. Whatever ſerves to illuſtrate the general antiquities of the county, or the kingdom, to mark the polity of our towns, to lay open the cauſes, and the circumſtances, of any momentous events which affect the intereſts of Mancheſter, the author propoſes to examine and explain. He intends clearly to fix the poſition of all the Britiſh tribes; and to aſcertain the extent of all the Roman provinces in our iſland: arduous diſcoveries, which have hitherto eluded the ſearch of the antiquarian. He will inveſtigate, and he flatters himſelf he will evince the commencement of our preſent towns, by tracing them back to the rude ſtations of the Britons in the woods. He will elucidate the curious ſyſtem of polity that was eſtabliſhed among the ancient Britons, and their domeſtic œconomy. He attentively marks the progreſs of the Roman genius on the ſubjection of the Britons, in planting fortreſſes, and conſtructing towns to command the country, and in civilizing the natives. The period of our hiſtory before the Conqueſt, is very intereſting and important. It fixes the attention by the quick ſucceſſion, and active variety of its incidents, and by the deciſive greatneſs of its revolutions. That period ſhould be the grand object of modern politicians, for in it our conſtitution received its genuine form. That golden æra our author propoſes to redeem from obſcurity and error, to unfold the origin and hiſtory of the Picts, the Scots, the Saxons, and the Danes, and the momentous hiſtory of Arthur and of Alfred. He intends to point out the commencement of counties and hundreds, of townſhips, and of manors, of pariſhes, of feudal tenures, and of juries. In peruſing this book, the mind of the reader is often agreeably diverted from the minute and jejune labours of the antiquary, by the pictureſque deſcriptions of the poet, by the judicious and uſeful obſervations and reflexions of the philoſopher. He preſents to the fancy many pleaſing pictures of domeſtic and rural life, in the happy ages

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of innocence and simplicity; he exhibits, in a well connected series, the gradual refinements of our ancestors in manners, and in arts. To a masterly acquaintance with other branches of knowledge, he joins the inquiries of the naturalist; and gives us an accurate history of the vegetative and animal world in Britain; distinguishing the native productions of our island from those which were imported into it at different times.

From a view of this extensive plan, to which, it appears from this first volume, that his abilities and acquisitions are adequate, the reader may infer what a variety of learning and information his work will contain. Yet in all the variety of his first period, we find no wanton and impertinent digressions. Though, by taking in a large field of speculation, he often relieves our attention to the local and private history of a single town, his copiousness always flows from, and winds around, his principal object.

This first volume opens with the earliest antiquities of Manchester, and the county of Lancaster. The author ascertains the derivation of Mancunium, the old name of the town, describes its situation and construction under the Britons, and after it became a Roman station. The towns of the ancient Britons were not intended for perpetual and general residence; they were only their places of refuge amid the dangers of war, where they might occasionally lodge their wives, their children, and their cattle, and where the weaker might resist the stronger till succours could arrive. It is not to be supposed, that the Britons, at this period, had any considerable skill in the science of fortification; though our author thinks they secured themselves against the attacks of an enemy with more art than antiquarians are willing to allow them. Their fortresses were planted in the center of their woods, they were defended by the natural advantages of the situation, were fortified by trees cut down, and piled up around them, and by the formation of a bank and a ditch. They baffled the attacks of the best troops under the command of the best officers in the world; and the greatest of the latter gave them the commendation of excellent fortifications. This first chapter gives an account of the inhabitants of old Lancashire, of some of their curious remains lately discovered, of their husbandry, and their arms, and of their subjection to the Romans about the year 79.

He next gives a description of Mancunium, the old Manchester, when converted into a Roman garrison; of the forts and walls erected in that part of Britain by the conquerors, and of the Roman polity and religion in the vanquished province. He traces the Roman geography of our island more

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accurately than any preceding antiquarian; he acquaints us, that he was greatly aſſiſted in this part of his work by an Itinerary, diſcovered at Copenhagen by Mr. Bertram in 1747. This Itinerary was written by Richard, a native of Cirenceſter, a monk of Weſtminſter, and the author of many hiſtorical and theological tracts. It was tranſlated by Dr. Stukely, in 1757. By this Itinerary, Mr. Whitaker was enabled to inveſtigate the Roman geography in Britain, from the Firth of Tay to Inverneſs: that Firth was the boundary of Agricola's victories; and the conqueſts of Lollius terminated at Inverneſs. Lollius was a brave and experienced Roman general, and governor of Britain in the reign of Antoninus Pius. For his prudent conduct and exploits that emperor conferred on him the title of Britannicus.

Our author connects with his northern excurſions a regular and diſtinct ſurvey of the geography of Lancaſhire, and the other parts of the iſland. He ſhows the reader the different Roman ſtations; he points out to him the origin of our Britiſh towns, by diligent inquiry, often embelliſhed with lively deſcription, and the flowers of fancy. He marks the progreſs of Agricola's arms, the irruptions of foreigners, and the migrations of the natives from one quarter of the country to another.

From him we learn, that Bath and Buxton were ſeats of luxury in the early age of the Roman invaſion. The Romans, when in Britain, carefully marked, and collected for uſe, the mineral ſprings of the iſland, which had flowed for ages utterly unnoticed by the Britons around them, who, however, ſoon adopted the cuſtom of their conquerors. The mineral ſprings, that ſteamed as they guſhed from our Britiſh hills, were collected into baſons, and the Romans and the Britons equally plunged into the relaxing waters. Hence we ſee Θερμα Θερμαι in Ptolemy, *Thermæ* in Richard, and *Aquæ Solis* both in Richard and Antoninus, to be all the characteriſtic appellations of our Bath in Somerſetſhire.

The following quotation from the beginning of the ſixth chapter will give our readers an idea of our antiquarian's taſte, and of the conſtruction of the Roman roads.

'Theſe are the Roman roads that courſed from Mancunium to the neighbouring ſtations. And ſuch as they are, they muſt ſhare in the great admiration and the high praiſe which the antiquarians have beſtowed upon the roads of the Romans in general. But ſurely thoſe critics have been too laviſh in their eulogiums upon them. Antiquarianiſm is the younger ſiſter of Hiſtory, leſs ſedate and more fanciful, and apt to become enamoured of the face of Time by looking ſo frequently upon it. But let not this be the conduct of her ſoberer diſciples. Let not the ſenſible antiquarian diſ-

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disgrace himself and his profession by admiring greatly what is merely antient, and by applauding fondly what is only Roman. The pencil of Age may justly be allowed to throw a shade of respectableness, and to diffuse even an air of venerableness, over the productions of very antient Art. And we may appeal to the native feelings of every sensible beholder for the truth of the observation. But this is all that can be allowed to the mere influence of Time. And the antiquarian that once oversteps this reasonable limit sacrifices the dignity of sentiment to the dreams of antiquarianism, and gives up the realities of history for the fables of imagination.

'The great excellence of the Roman roads is the particular directness of their course. Being constructed at a period when the laws of property were superseded by the rights of conquest, they were naturally laid in the straightest lines from place to place. From this line of direction they could not be diverted, like many of our modern roads, and thrown into obliquities and angles, by the bias of private interest. From this line nothing could divert them but the interposition of an hill which could not be directly ascended, the interruption of a river which could not be directly forded, or the intervention of a moss which could not be crossed at all. Thus, to adduce only a single instance, the Roman road to Slack courses in one uninterrupted right line from the Castlefield to the Hollinwood, while the modern and nearly parallel way to Huthersfield, one of the directest roads that we have in the vicinity of the town, runs curving all the way at a little distance from it, and has no less than twelve or thirteen considerable angles betwixt the end of Newton-lane and the extremity of Hollinwood.

'But the Roman roads appear not to have been constructed upon the most sensible principles in general. The road over Newton Heath is a mere coat of sand and gravel, the sand being very copious and the gravel very weak, and not compacted together with any incorporated cement. And the road at Haydock is merely an heap of loose earth and loose rock laid together in a beautiful convexity, but ready to yield and open upon any sharp compression from the surface. Such roads could never have been designed for the passage of the cart and the waggon. Had they been so designed, they must soon have been furrowed to the bottom by the cutting of the wheels or crushed into the ground by the pressure of the load, and have been rendered absolutely impassable by either. But for such rough services they were not intended at all. This the sharp convexity of the road at Haydock most clearly demonstrates, which scarcely leaves the level of a yard at the crown, and throws all the rest of the surface into a brisk descent. And this the breadth of the more flattened road over Failsworth Moss concurs to demonstrate, the surface, even now when it has naturally spread out into a broader extent, being not more than three yards and a half in width. Both these roads, though the one was intended for the great western way into the North and the other was the way of communication betwixt Chester and York, must plainly have been confined to the mere walker, the mere rider, and the mere beast of burden.

'The only roads that seem to have been constructed for the cart and the waggon are such as were regularly paved with large boulders. Such appears to have been the road from Manchester to Blackrode; such appears to have been the road from Manchester to Ribchester; and such evidently was the road from Rib-

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cheſter to Overborough. But as this alleviates not at all the cenſure upon the narrowneſs of the ways, ſo the paving of a road is obviouſly a very awkward expedient at the beſt. This may ſufficiently appear from thoſe boaſted remains of the Roman roads, the Appian and the Flaminian ways in Italy, which are ſo intolerably rough and ſo inexpreſſibly hard, that the travellers, as often as they can, turn off from them, and journey along the tracks at their borders.

'Many of the Roman roads indeed have continued under all the injuries of time and all the inclemencies of climate to the preſent period, and ſome few in excellent conſervation. The Romans, having the whole power of the country at their command, and nations of ſubjects to be their labourers in the work, were not frugal of toil in the diſcovery of the materials and in the conveyance of them to a conſiderable diſtance. Thus, ſince little or no gravel was to be found along the courſe of the Roman road from the common of Hollinwood to the end of Street-lane, they dug up a very great quantity of it along the ſides of the preſent Millbrook upon the former, as the long broad and winding hollow which ſtill remains doth manifeſtly evince, and conſtructed all the road from the one to the other with it, as the peculiar redneſs of the gravel along the road does evidently prove. Thus, what is much more remarkable, the Stane-ſtreet in Suſſex, ten and ſeven yards in breadth and one yard and a half in depth, is compoſed entirely of flints and of pebbles, though no flints are to be found even within ſeven miles of the road. And they laid their roads, not ſunk, like ours, many feet below the level of the ground about them, but riſing with a rounded ridge conſiderably above the ſurface, unleſs they were obliged to climb obliquely up the ſide of a ſteep hill or to deſcend obliquely down it. By this means the water never ſettled upon their roads, ſilently ſapped the foundations, and effectually demoliſhed the works. But the continuance of many roads to the preſent moment, and the peculiar conſervation of ſome, reſult very little from theſe general circumſtances, and are principally the effect of particular accidents. That theſe circumſtances have not given the roads ſuch a laſting duration, is evident from the above mentioned ſtructure of all of them within, and more evident from the particular roundneſs of ſome of them without. The fact ariſes chiefly from the early deſertion of particular roads by the Britons and Saxons, new roads being laid for new reaſons to the ſame towns, or the towns being deſtroyed and the roads unfrequented. Such muſt aſſuredly have been the caſe with the ſmartly rounded road at Haydock. And ſuch will hereafter appear to have been the caſe with the ſtill-remaing road upon Stony Knolls.

'But had the Roman roads been always laid in right lines, always conſtructed with a ſufficient breadth, and been never paved with ſtone; had the materials been bound together by ſome incorporated cement; and had they been all calculated to receive carts and to bear waggons; they muſt ſtill have been acknowledged to have one eſſential defect in them. The roads almoſt conſtantly croſſed the rivers of the iſland, not at bridges, but at ſhallows or fords, ſome of which nature had planted and others art ſupplied. By this means the travelling on the roads muſt have been infinitely precarious, have been regulated by the rains, and have been controuled by the floods. Such muſt have certainly been the conſequence at the fords of Ribcheſter and Penwortham over the Rib-

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Ribble, ſuch more particularly at the fords of Warrington Street-ford and Stockport over the Merſey, and ſuch even at the fords of Knotmill and Garret over the Medlock, at the way of Trafford over the Irwell, and at the paſſages of Huntſbank over the Irke and of Throſtleneſt-lane over the Cornebrook. One of thoſe very rainy nights which are ſo common in our Lancaſhire winters would raiſe a conſiderable depth of water upon the fords, and would fix an abſolute bar to the progreſs of travelling. Thus, for want of a few bridges, the Roman roads muſt have been often rendered impaſſable during the winter, and often for a conſiderable part of the winter together. And thus, for want of a few bridges, muſt the Roman roads have been rendered frequently uſeleſs, the military communication between the ſeveral parts of the iſland have been frequently ſuſpended, and the Roman empire within it have been frequently expoſed to danger.'

In this chapter, he informs us of the number of the legions by which Britain was garriſoned after the Romans had conquered the greater part of the iſland; he deſcribes the ſituation and ſtrength of their ſtations and their camps.

In the two ſubſequent chapters, our author gives us an account of the policy of Agricola. That conqueror drew the Britons from their retreats in their woods and mountains, and ſettled them in towns, to rivet their ſubjection and dependence. By degrees, they incorporated Roman manners with their own, and began to imbibe a taſte for the finer arts, imported into the iſland by their conquerors. In theſe chapters, we have an entertaining deſcription of the food and manner of our anceſtors at this early period; of the government, of the private and publick œconomy of the Britiſh chiefs: and in the ſame chapters, our author traces the firſt regular diviſion of the country into diſtricts, and the commencement of feudal tenures.

He gives a particular, but not an inſipid and tedious hiſtory, of the improvements which the Britons received from the Romans in mechanics, and the other uſeful arts. He diſtinguiſhes the productions of the earth, and the animals which were natives of our iſland, from thoſe which were introduced by the Romans and other foreigners: and he enumerates the diverſions which we adopted from the Romans. Among other ſavage amuſements, he proves, that they introduced cock-fighting into Britain; and we are glad to find that we cannot reproach the memory of our anceſtors with the invention of that ſavage entertainment.

We learn from our author, that the Britons were indebted to their communication with the Romans for their early improvements in commerce and navigation; and for the introduction of Chriſtianity into their iſland. He concludes this firſt book of his antiquities with the brave and effectual oppo-

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ſition of the Caledonians to the Roman arms, and the expulſion of the Romans from Britain by the Northern nations, 446 years after Chriſt, and 501 years after they firſt invaded us. We muſt here again obſerve, that though Mr. Whitaker's plan comprehends many general inveſtigations and remarks, he has thus far, in the courſe of his work, paid proper attention to its principal object: he has, with an agreeable variety, with accurate method and connexion, diſplayed the gradual improvements which Mancheſter and its neighbourhood received, or the injuries which they ſuffered, by the changes and revolutions of time.

Having thus given our readers a regular view of our author's principal ſubjects, we ſhall quote his account of the earlieſt Britiſh commerce, as a ſpecimen of his merit, as an antiquarian, and a writer.

'The foreign commerce of the Britons was occaſioned by the reſort of the Phœnicians to their coaſts. Theſe bold adventurers in navigation and traffic, having planted colonies at Carthage and at Cadiz, and ranging along the borders of the great untraverſed ocean on the weſt, reached the ſouth-weſtern promontories of Britain, and entered into a trading correſpondence with the inhabitants of it. The real ſingularity and the commercial conſequences of the voyage gave great reputation to the officer who conducted it, and have occaſioned the name of Midacritus to be tranſmitted with honour to poſterity. Midacritus brought the firſt veſſel of the Phœnicians to our coaſts. And Midacritus opened the firſt commerce of the Phœnicians with our fathers. He found the country to abound particularly with tin, a metal that was equally uſeful and rare. He trafficked with the Britons for it. And he returned home with a cargo of the ſilvery metal.

'Such was the firſt faint effort of the commercial genius of Britain, which was afterwards to conduct the veſſels of the iſland to the ſhores of Cadiz of Carthage and of Tyre, and even to raiſe the Britons ſuperior in boldneſs and in ſkill to the Phœnicians! Such was the firſt faint effort of the commercial genius of Britain, which has ſince diſplayed ſuch a variety of powers, has ſince opened ſuch a variety of channels, and has diffuſed the overflowing tide of the Britiſh commerce into all the quarters of the globe! This effort was firſt made ſome years before the time of Herodotus and about the period of the firſt inhabitation of Lancaſhire, about five hundred years before the æra of Chriſt. The Belgæ were not yet landed in the iſland. The original Britons ſtill poſſeſſed all the ſouthern regions of it. And the trade was opened with the Britons of the Caſſiterides or Silley iſlands. Theſe iſlands were then only ten in number, though they are now more than an hundred and forty; and only nine of them were inhabited as late as the reign of Tiberius. But one of them was greatly ſuperior in ſize to the reſt, and was therefore diſtinguiſhed by the general appellation of the whole, being denominated Caſſiteris Inſula or the One Tin-iſland. This was the firſt land of Britain which the Phœnicians reached and with which Midacritus began the traffic for tin. This was known amongſt the Britons by the appellation of Silura, and muſt have communicated the ſtill remaining name of Silley to its

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ite contiguous iſles. And this was then a very conſiderable iſland, being ſeparated only by a dangerous ſtrait from the ſhore of Cornwall, and reaching beyond the preſent uninhabited iſlet of Silley. The preſent iſles of Brehar, Guel, Treſcaw, St. Martin's, and St. Sampſon's, the rocks and iſlets adjoining to all, and St. Mary's and the Eaſtern iſles, muſt all have compoſed this original iſland. And large banks ſtill extend from St. Martin's nearly to St. Mary's and the Eaſtern iſles, which are all uncovered at low water and have only a depth of four feet at high. The iſles of Guel and Brehar, now half a mile diſtant from the rock of Silley, appear plainly to have been once connected with it. And Treſcaw, Brehar, St. Martin's, St. Sampſon's, and their adjoining iſlets, were once evidently united together. Sands extend from Brehar to Treſcaw, and may ſometimes be croſſed on foot. Betwixt Treſcaw, Brehar, and St. Sampſon's the flats are laid entirely bare at the receſs of a ſpring-tide, and a dry paſſage is opened over the ſand-banks from the one to the other. In theſe banks, over which the tide riſes ten or twelve feet in depth, hedges and walls of ſtone are frequently diſcloſed to the view by the ſhifting of the ſands. And from the general remains of ſtone-hedges ſtone walls and contiguous houſes, and from the number of barrows which are diſperſed over the face of theſe iſlands, the whole appears to have been once fully cultivated and thoroughly inhabited.

'This iſland was peculiarly repleniſhed with mines of tin, though the preſent unburied remains of it exhibit no veſtiges of the antient works and ſcarce carry any appearances of the antient metal. But in the month of May 1767 a rich vein of tin was diſcovered in St. Mary's, which bore directly into the ſea and pointed towards the ſhore of Cornwall. And the cargo which Midacritus brought from the iſland, and the account which he gave of it and its contiguous iſles, occaſioned a regular reſort of the Phœnicians to the coaſts of Silley. The trade was infinitely advantageous to the ſtate. And the track was moſt ſolicitouſly concealed by the public.

'Thus continued the trade of Britain for nearly three hundred years, being eſteemed the moſt beneficial commerce in Europe, and being carefully ſought after by all the commercial powers in the Mediterranean. The Greeks of Marſeilles firſt followed the track of the Phœnician voyagers, and ſome time before the days of Polybius and about two hundred years before the age of Chriſt began to ſhare with them in the trade of tin. The Carthaginian commerce declined. The Maſſylian commerce increaſed. And in the reign of Auguſtus the whole current of the Britiſh traffic had been gradually diverted into this channel. At that period the commerce of the iſland was very conſiderable. Two roads (as I have formerly mentioned) were laid acroſs the country, and reached from Sandwich to Carnarvon on one ſide and extended from Dorſetſhire into Suffolk on the other; and the commerce of the coaſts muſt have been carried along them into the interior regions of the iſland. The great ſtaple of the tin was no longer ſettled in a diſtant corner of the iſland. It was removed from Silley, and was fixed in the iſle of Wight, a central part of the coaſt, lying equally betwixt the two roads, and better adapted to the new arrangement of the trade. Thither the tin was carried by the Belgæ, and thither the foreign merchants reſorted with their wares. And the trade was no longer carried on by veſſels that coaſted tediouſly along the winding ſhores of Spain and of Gaul. It was now tranſported over the neighbouring channel, was unſhipped on the oppoſite coaſt, and was carried upon horſes acroſs the

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the land or by boats along the rivers to Marſeilles and to Narbonne.

'The Iſle of Wight, which as late as the eighth century was ſeparated from the remainder of Hampſhire by a channel no leſs than three miles in breadth, was now actually a part of the greater iſland, disjoined from it only by the tide and united to it always at the ebb. And during the receſs of the waters the Britons conſtantly paſſed over the low iſthmus of land, and carried their loaded carts of tin directly acroſs it. Such alſo were many other iſlands on the ſoutherly ſhore of Britain, appearing as iſlands only on the tide of flood, and becoming peninſulas at the tide of ebb. It is curious to mark the different operations of the ſea upon the different parts of the Engliſh coaſt. The ſea has gained conſiderably upon the ſhores of Yorkſhire Norfolk Suffolk and Eſſex, the eaſtern coaſt of Kent, and the coaſts of Suſſex Hampſhire Dorſetſhire and Cornwall. Within theſe forty years it has greatly uſurped upon the Silley iſlands in general, and even from May 1766 to May 1767 it encroached near forty inches upon one of them in particular. And theſe gradual and ſucceſſive depredations, theſe and theſe alone, muſt aſſuredly have been the cauſe that has been ſo vainly explored in the annals of hiſtory, and that has reduced the Silley iſlands to their preſent condition. Theſe, and not the violence of an earthquake or a tempeſt, muſt aſſuredly have widened the narrow turbid ſtrait of Solinus into an ample and calm expanſe of thirty or forty miles, have covered half the great iſland of Silura with the waters of the ocean, and have left only its mountains and its promontories riſing like ſo many iſlets above the face of the waves. Theſe appear from the experience of the recent ravages in the iſlands to be a cauſe too unhappily adequate to the effect. And the ſame cauſe has greatly plundered the coaſts of North-Devonſhire Pembrokeſhire and Cardiganſhire. But the ſea has reſigned a part of its original domain on the ſouthern ſhore of Kent in Lincolnſhire and in Lancaſhire. In Kent it has retreated from the ſhore of Sandwich, has ſunk the ſmall æſtuary of Solinus into an inſignificant current, and has converted the fine harbour of Rhutupæ, where the Roman fleet was regularly laid up, into an expanſe of rich paſtures and a valley watered with a rivulet. In Lincolnſhire it has added a conſiderable quantity of ground to the coaſt, ſhrinking from the original boundaries, and leaving many thouſands of acres betwixt the old bank of its waters and the preſent margin of its ſhore. And in Lancaſhire the ſands which originally formed the beach of the ſea and were originally covered every tide with its waters are now regularly inhabited. Theſe are ſtill diſtinguiſhed among us by the appellation which they received from the Britons, and which is equally common to the ſea-ſands of Lincolnſhire Norfolk and Wales, the appellation of Meales or looſe quaggy lands. But looſe as they once were by nature, and quaggy as they were once made by the overflowing of the tide, they are now annually cultivated, a parochial church has been erected, and a village has been conſtructed upon them.

'In this ſtate of the Britiſh commerce, the articles imported into the iſland were earthen-ware, ſalt, and braſs both wrought and in bullion. In this ſtate of the Britiſh commerce, tin was not, as it had been originally, the only export of the iſland. It ſtill remained the principal article of our foreign trade. But with it were exported gold, ſilver, iron, and lead, hides, cattle, corn, ſlaves,

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slaves, and dogs, gems and muscle-pearls, polished horse-bits of bone, horse-collars, amber toys, and glass vessels.

'Such was the nature of our foreign commerce when the Romans settled among us. And it instantly received a considerable improvement from the Romans. This appears sufficiently from that very remarkable particular in the interior history of the island, the sudden rise and the commercial importance of London within a few years after their first settlement in the island. But the trade was no longer carried on by the two great roads to the southern shore, and the staple was no longer settled in the Isle of Wight. The principal trade still appears to have been confined to the south in general and to the regions of Middlesex Kent Sussex and Hampshire in particular. But the commerce was diffused over the whole extent of the Roman conquests, and was carried on directly from the western and the eastern shores as well as from the southern. Thus new ports were opened on every side of the island, most indeed about the south eastern angle of it, but some along the eastern and the western coasts. Thus Middlesex had the port of London, Kent the ports of Rhutupæ Dubris and Lemanis, Sussex had the ports Adurnum Anderida and Novus, and Hampshire had the port Magnus. And thus Yorkshire had its port Felix on one side, and Lancashire had its port Sistuntian on the other. These were evidently the commercial ports of the Roman Britons. Had they been merely the useful harbours upon the coasts, as they must certainly have been much more considerable in number, as they must certainly have been mentioned upon every part of our coasts, so must they have been equally noticed upon the coasts of Caledonia and the shores of Ireland. They were all of them harbours first used by the Romans, they had all of them cities first raised by the Romans upon them, and under the Romans they must all have become considerable ports for commerce. And the articles introduced into the island at these ports were the many particulars which I have previously mentioned to have been introduced into Britain by the Romans, as sugar, pepper, ginger, writing paper, and other similar articles perhaps, besides them. The saccharum or sugar of the Romans, like our own, was the extracted honey of a cane, was brought from Arabia or from India, and was used only for medicinal purposes. And all these spices appear plainly from their Roman-British appellations to have been actually imported among us by the Romans. And the articles exported from the island must have been partly the same as before, and partly the additional particulars of gagates or jet, the British jet being the best and the most copious in Europe, bears for the foreign amphitheatres, baskets, salt, corn, and oysters.

'Such was the foreign commerce of the island in general during the residence of the Romans among us. And such must have been in part or in whole the foreign commerce of our own port in particular. This was not merely the port of a single county. It was the only commercial harbour along the whole line of the western coast, and had no rival from the Cluyd to the Land's-End. And the exports of the neighbouring region, the lead of Derbyshire and the salt of Cheshire, the corn the cattle and the hides of the whole, must have been all shipped at the port of the Ribble. The British dogs in general were a very gainful article of traffic to the Romans. And as all the interior countries of Britain, then first turned up by the plough, must have produced the most luxuriant harvests at first, so the whole island freighted no less then eight hundred vessels with corn every year for the continent.'

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To this, and all the other ſections, into which Mr. Whitaker's chapters are divided, he ſubjoins references to thoſe authors who are vouchers for his hiſtory.

This work is adorned with eight plates of Britiſh and Roman antiquities. The author has added to it, by way of Appendix, the Itinerary of Richardus Corinenſis, to which he has frequently referred, with the parallel parts of Antonine's Itinerary, that the one may reflect light upon the other. To this Itinerary, he has likewiſe annexed the modern places correſpondent to each ancient name, as they are aſſigned by Gale, by Horſely, and by Stukely.

Though we have given particular attention to the Hiſtory of Manchester, as we think it a work of great learning and ingenuity, we muſt obſerve, that it is diſfigured with ſome diſguſting peculiarities. The author is obſtinately fond of an affected omiſſion of punctuation at thoſe parts of a ſentence where reaſon dictates, and uſe has eſtabliſhed the ſigns of pauſes. His love of a flowery diction often betrays him into a childiſh wantonneſs, and redundancy. He often throws a Dutch glare over the grave diſquiſition of an antiquary, by a profuſion of gaudy and compound epithets, where the application of any epithets would have been ridiculous. Notwithſtanding his uſual accuracy, he ſometimes pronounces deciſively and dogmatically upon points which muſt for ever be controverted; and frequently, in his periods of any length, if we only attended to his ſolemn repetition of expreſſion, we ſhould imagine, that with the vehemence of a Cicero, he was pleading the cauſe of expiring liberty, when, perhaps, he only wants to aſcertain the uſe of an old urn, or the materials of a Roman cauſeway.

II. *Medical Obſervations and Inquiries. By a Society of Phyſicians in* London. *Vol. IV.* 8*vo.* 5*s. ſewed.* Cadell.

NO ſpecies of writing is more apt to degenerate into impertinence and futility than that which contains Obſervations, at the ſame time that there is none wherein a ſcrupulous regard to the advancement of uſeful knowledge ought to be maintained with greater attention. To preſerve an account of all the inconſequential caſes which may deviate from the ordinary courſe of things, would render ſuch an indiſcriminate collection of facts as enormous as it would be deſtructive to the purpoſes of information. Who would not ſtand amazed at ſo voluminous a collection of Obſervations as might equal the ancient library of Alexandria? And yet it is cer-

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certain, that human induſtry would ſooner be exhauſted than the infinite variety of nature. While individuals were left to publiſh or ſuppreſs the obſervations themſelves had made, many uſeful records were undoubtedly loſt to the public: but it may be affirmed with equal truth, that ſince the inſtitution of ſocieties for obviating that inconvenience, a multitude of facts have been regiſtered, which, without any detriment to ſcience, might have remained in perpetual oblivion. It is therefore greatly to be wiſhed, that thoſe gentlemen who are the collectors of Medical Obſervations, would conſider with attention the value of the contributions they receive; and that neither an undue complaiſance to their correſpondents, nor an eagerneſs for large publications, would induce them to admit an accumulation of ſuch materials as tend rather to retard than accelerate the advancement of uſeful knowledge.

According to the method which we uſually follow in reviewing publications of that kind, we ſhall proceed to give a general account of the contents of this volume, and extract only ſuch articles as merit more particular attention.

The firſt article is the caſe of a diſeaſed leg in a young girl. The ailment had been originally contracted by receiving a ſlight hurt, which gradually produced ſuch conſequences in the ſpace of three months, as to occaſion the amputation of the member. Upon the diſſection of the limb, it was found, that almoſt the whole *tibia* and *fibula* were entirely diſſolved, and the leg exhibited the appearance of one confuſed maſs of coagulated blood and mucus, without diſtinction of bones, membranes, or muſcles.

The ſecond contains experiments relative to the analyſis and virtues of Seltzer water, by Dr. Brockleſby. The doctor's opinion of the virtues of that water is, that they depend chiefly on the remarkable quantity of fixed air it contains, which, by acting on the finer veſſels and animal fibres, tends to revive their languid oſcillations. He affirms that he has found the Seltzer water beneficial in ſeveral acute and chronic diſorders, and recommends to phyſicians a more extenſive uſe of it than obtains in the preſent practice.

The next is remarks on the hydrocephalus internus, by Dr. John Fothergill. He acknowledges that the late Dr. Whytt has done more to elucidate this ſubject, than any other writer he has ſeen, and entirely agrees with him in regard to the ſeat of the diſeaſe, the greateſt part of its ſymptoms, and its general fatality. He differs, however, from that ingenious author, in the ſuppoſition that the commencement of the diſeaſe is obſcure, and that it is generally ſome months

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months in forming; having observed children, who were apparently healthy, seized with the distemper, and carried off in about fourteen days; and he has seldom been able to trace the commencement of it above three weeks. The symptoms that chiefly distinguish this disease from those which are produced by worms, dentition, and other irritating causes, are, according to Dr. Fothergill's observations, the pains in the limbs, incessant head-ach, and sickness, which are more uniform and lasting in the hydrocephalus internus than in other diseases of children.

'Another circumstance likewise, says he, is familiar, if not peculiar to this disease: I recollect not one instance, in which the patient was not costive, and in which likewise it was not without singular difficulty that stools were procured.

'The stools are most commonly of a very dark greenish colour; with an oiliness or a glassy bile, rather than the slime which accompanies worms. They are, for the most part, singularly offensive. The urine shews nothing to be depended on: it is various both in colour and contents in different subjects; depending chiefly on the quantity of liquids they get down, and the time between the discharges of urine. From their unwillingness to be moved, they often hold their water a long time; twelve or fifteen hours, sometimes longer; they seldom complain of their belly: indeed when they complain of sickness, they mention their belly; but, if one desires them to point to it, they always lay their hand on the stomach. In disorders from worms this is not so generally the case. In these complaints, and those attending dentition, spasms are more frequent than in the distemper I am describing. Children subject to fits, are sometimes seized with them in a few days before they die; sometimes they continue for twenty four hours incessantly, and till they expire; but this is not constant.'

The succeeding article is an account of a rupture of the bladder from a suppression of urine in a pregnant woman: and the subject of the fifth is the cure of the sciatica, by Dr. Fothergill abovementioned.

The obstinacy of this disease is so well known, that the account of a successful method of treating it cannot fail to excite our attention. From that consideration, we shall present our readers with the following extract.

'I was desired, many years ago, to visit a man somewhat above forty years of age, who had long been confined to his bed, from the effects of a lumbago imperfectly cured. The violence of the pain was abated, but he was incapable of moving, or being moved, from the place he was laid, without suffering grievous torture. The part affected was the lower part of the lumbar region, from side to side, across the loins. His flesh was much reduced, his appetite decayed, and a feverish heat constantly attended him, the consequence of pain and inanition. He had been many weeks under the care of a very able physician, who had attended with much diligence, and prescribed, with judgment, very efficacious medicines. The patient was reduced to the necessity of taking opiates to procure a temporary relief. He had taken them a considerable time,

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time, and in doſes rather more than moderate, though not very large before I ſaw him.

'Not finding any reaſon to ſuſpect either an internal abſceſs, or a tendency to it; but that the ſeat of the pain was in the tendinous parts about the loins, and deep ſeated, I directed a ſmall doſe of calomel to be given every night.

'The following was the preſcription:

'R. Calom. levig. gr. x.
Tereb. e Chio. q. ſ. f. pil. x. non deaurandæ. Cadiat. ſ. omni nocte.

'A laxative mixture was provided, to be taken in the morning, to procure ſtools, if he ſhould be coſtive. The opiate was gradually omitted.

'Finding a grain of calomel per diem to have no effect, I ordered him to take two one night, one the next, and ſo to proceed.

'His pains rather grew leſs by the time theſe pills were taken; but not the leaſt appearance of any effect from the calomel as a mercurial. I increaſed the doſe, till he got up to ſix grains of calomel every day, three at night, and three in the morning; without ever perceiving any tendency to a ptyaliſm, purging, remarkable micturition, or diaphoreſis. The pains, however, gradually leſſened; he got up every day, recovered his appetite, got ſtrength, and, in five or ſix weeks time, was able to go abroad. He halted conſiderably, and made uſe of a walking-ſtick; but enjoyed tolerable health, and has not ſince been afflicted with any complaint of this nature.

'Six grains of calomel per diem, for near a fortnight together, may ſeem a very large doſe to be taken without producing the common effect of mercurials. It ſurpriſed me at the time; and I ſhould by no means have proceeded to ſuch a length, if experiment, conducted with ſome degree of caution, had not led me ſo far in this particular inſtance.

'A gentleman of great eminence in chymiſtry had aſſured me, that he had found very good effects from calomel given in the manner above mentioned, with the chio turpentine, in worm-caſes, and all the diſeaſes of children. Thinking that ſmall doſes of calomel would be as likely to remove a diſeaſe ſo deeply ſituated ſooner than any other remedy, I had recourſe to this medicine, and gave it in the manner above-deſcribed.

'On reflecting, however, on its effects, I found cauſe to ſuſpect, that exhibiting calomel in the manner I had done, was uſing it in the moſt uncertain method. Moſt kinds of turpentine, I believe, are indigeſtible in the human ſtomach; the more ſolid their conſiſtence, the more difficult they are to be diſſolved in the human body. Great part of the calomel might, therefore, be ſo effectually wrapped up in the chio turpentine, the hardeſt and moſt indiſſoluble of the whole claſs that are uſed in medicine, that I apprehend a very ſmall proportion of the calomel ever came into action. From this conſideration, I have ſeldom ſince given mercurials made into pills with this ſubſtance, unleſs where I wanted to give the ſmalleſt quantity poſſible; but have generally ordered it to be formed into pills, with ſome ſubſtance that was eaſily diſſolvable; as ſome conſerve or confection. From the ſucceſs attending this caſe, I determined to make trial of a ſimilar proceſs in the ſciatica, and the event has generally anſwered my wiſhes. I recollect divers caſes of both ſexes, and different ages, in which a proceſs like the following,

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ing, has been of singular service, after various other medicines and operations, recommended for the cure of this complaint, had been used to very little purpose.

'℞. Calom. levig. gr. x.
Conf. Ros. q. s. f. pil. x. non deaur. Capiat. j. omni nocte superbibendo hauſt. ſeq.
'℞. Aq. Alexit. ſimp. oz. i ſs.
Alexit. ſpir. dr. i ſs.
Vin. Antimon. gut. xxx.
Tinct. Theb. gut. xxv.
Syr. ſimp. dr. j. m.

'If the pain does not abate by the time this quantity is taken, I increaſe the doſe of calomel to two grains one night, one the next, and thus proceed alternately. When the pain abates, the anodyne and antimonial are gradually leſſened; perhaps omitted every other night, or wholly dropped. I have ſeldom met with a genuine ſciatica but has yielded to this proceſs in the ſpace of a few weeks, and has as ſeldom returned.

'My inducement to make trial of this method at firſt was, that this kind of pains are deep ſeated in the moſt fleſhy parts of the human body, and to which it is extremely difficult to convey the efficacy of any medicine entire, either given internally, or applied without.

'That mercurials of all the medicines we are acquainted with, moſt certainly pervade the inmoſt receſſes of the muſcular and tendinous parts, and remove diſeaſes which we know have in them their reſidence.

'That, till theſe could take effect, it was neceſſary to mitigate the pain; for all painful diſorders increaſe in proportion to the irritation attending them. The anodyne, above directed, has other properties than that of an opiate merely. Like as in Dover's famous powder, the anodyne in this compoſition, when duly proportioned, reſtrains the antimonial from exerting its uſual efficacy on the ſtomach and firſt paſſages, and conducts it to the remoteſt parts of the circulation, rendering it an uſeful and efficacious medicine in many painful diſorders.

'If the diſeaſe does not yield to the doſe above mentioned, I gradually increaſe it till ſome little tenderneſs is perceived in the mouth; but I have ſeldom had occaſion to proceed ſo far, or to ſubject the patient to any confinement, unleſs in very rigorous weather. As the violence of the pain may ſafely be mitigated by this kind of anodyne, which is not merely a palliative, I have always thought it better to proceed with the calomel, in the manner above-mentioned, as an alterative, than to riſk any thing for the chance only of a few days ſpeedier recovery. Formerly I have had recourſe to the bark, guaiacum, the terebinthinate ſpirits, and other uſual medicines: but ſeldom to the patient's benefit, or my own ſatisfaction. Fontanells, bliſters, cauſtics, likewiſe; but with as little advantage. Of late I have truſted to the proceſs above deſcribed, and have very ſeldom been diſappointed.

'Bleeding has not been mentioned, becauſe in moſt of the caſes I have ſeen, it was unneceſſary. Phyſicians are ſeldom conſulted on theſe caſes in the beginning of the diſeaſe. In plethoric habits, this evacuation may be neceſſary as well as purging. Thoſe who ſee the patients early, will be the beſt judges of the neceſſity of theſe evacuations.'

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The next number contains obſervations on the hydrocephalus internus, by Dr. Watſon. Theſe accurate obſervations correſpond with what have formerly been made on this ſubject by the late eminent Dr. Whytt. Though the hydrocephalus internus is moſt frequently incident to children, both Dr. Fothergill and Dr. Watſon admit that it is ſometimes obſerved in adults. This is certainly a fact, and the knowledge of its reality will be perpetuated by a caſe the moſt memorable, on account of the perſon in whom it exiſted, that occurs in medical obſervations; we mean that of the celebrated dean Swift.

The ſeventh article is a caſe of the locked jaw and opiſthotonos, with ſome remarks on the uſe of the cicuta. It appears from this caſe of the locked jaw, that the patient had taken more than five drachms of opium in the ſpace of three weeks, which amounted, at a medium, to fourteen grains a day; yet Dr. Farr, phyſician at Plymouth, who has favoured the ſociety with this article, informs us that it never produced the leaſt ſtupor through the whole of the diſeaſe; neither was the perſon's head at all affected, or, though troubled with a cough, was his expectoration rendered difficult, but rather the reverſe. This remarkable caſe affords the greateſt encouragement to a liberal, and even an unlimited uſe of opium, in ſpaſmodic affections; and we agree with the author, and Dr. Chalmers, whom he has cited, that the quantity of opium neceſſary to be given, cannot by any means be defined; but muſt be proportionable to the violence of the ſpaſms, and the effects produced by the medicine.

The next number contains a caſe of an hemiplegia; the ſucceeding is employed on the uſe of tapping early in dropſies; the tenth, on a painful conſtipation from indurated fæces; the eleventh is an account of the putrid meaſles, as they were obſerved at London in the years 1763 and 1768; the twelfth contains obſervations on the bilious fever uſual in voyages to the Eaſt Indies; and the thirteenth is an account of a new method of amputating the leg a little above the ancle joint, with a deſcription of a machine particularly adapted to the ſtump. This chirurgical improvement is the invention of Mr. White, ſurgeon to the Mancheſter infirmary, and was inſerted in a volume lately publiſhed by that author. The ſociety, in the Preface to theſe obſervations, has made an apology for the republication of this article. They inform us, that it had been entirely printed off, before they knew of its having appeared in any other collections, and they requeſt that thoſe gentlemen who intend to publiſh their works apart,

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would for the future prevent them from falling into the impropriety of such a procedure.

The fourteenth and fifteenth numbers present us with the good effects of the carrot poultice, and malt infusion, in cancerous disorders. The carrot poultice had been formerly recommended in these cases, by Mr. Soultzer; and Mr. Gibson, of Newcastle, here informs us, that, though he will not pretend to assert that a cataplasm of carrots will cure an ulcerated cancer, yet he dares advance, that it will subdue the intolerable stench frequently attending foul, gangrenous, cancerous ulcers. This, it must be owned, has been a great desideratum in surgery; and even should the poultice be productive of no farther advantage, it is a considerable recommendation in its favour.

The next article contains experiments on the cerumen or ear-wax, in order to discover the best method of dissolving it when causing deafness. It appears from the whole, that water is the most powerful solvent of that substance; and that the warmer it is applied, so as not to hurt the ear, its efficacy is always the greater.

The sixteenth number consists of observations on the cure of an hæmoptoë, and upon riding on horse-back for the cure of a phthisis, by Dr. Dickson, of the London Hospital. This article is of so much consequence in the practice of physic, that we shall extract the whole.

'A spitting of blood is a much more common complaint in this country, than I believe is generally imagined; and when it arrives to any considerable height, and is long continued, usually becomes the prelude to a consumption, from which, in my opinion, very few indeed ever recover. I am not, however, to inform you, that in this age and place, men are to be found who talk of their cures of a consumption with the utmost confidence; and which they performed too with much ease, by methods only known to themselves. Is it not to be lamented, that these cures are chiefly imaginary, and only celebrated from interested views, to impose on the credulous and ignorant? But to the point: a spitting of blood, which always greatly alarms the patient and those about him, when the method which I shall mention is early pursued, is, in general, with little difficulty removed. The medicine, which I am to recommend, is neither new or uncommon; on the contrary, it is in most frequent use in the practice of physic, though seldom, as far as my knowledge extends, ther[illegible] much stress laid upon it for the cure of this disease. But in this last point I may easily be mistaken. However, though physicians should be never so well informed of this method; yet, as the greatest part of practitioners have only recourse to styptics, by which they are egregiously disappointed, as I have often myself experienced, I think it my duty to turn their attention to what they will find much more efficacious. One great purpose of our publications being to communicate any thing found useful in practice, which, however generally adopted here,

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there, may be unknown in remote parts, induces me likewise to give you this paper.

'The medicine which I have spoken of in such high terms of praise, is only nitre, to the use of which I was directed by the late very learned and worthy Dr. Letherland, physician to St. Thomas's Hospital. I had occasion to consult him for a hectic patient, who frequently brought up large quantities of blood, and had been attended along with me, by the late Dr. Schomberg, where every kind of restringent medicine had been tried in vain. Dr. Letherland, upon this consultation, gave me a very particular detail of his own case under this disease, and said, that he had experienced no benefit from any thing, but from small doses of nitre, very frequently repeated, and put me in mind that this was his practice at the hospital when I attended it; and added, that he constantly found the best effects from its use.

'The nitre was administered to the patient abovementioned; but though I thought it did service, yet, as the lungs were much affected, and a consumption had made a great progress, I am well satisfied that nothing could have saved him. He, however, did not die of an hæmorrhage, which both Dr. Schomberg and I apprehended, from the great quantities of blood brought up at particular times. Immediately after this consultation with Dr. Letherland, I was determined to make trials of nitre in this disease at the hospital; and as the most commodious form of using it, I ordered an electuary to be made in the proportion of four ounces of conserve of red roses, and a half ounce of nitre, of which the bulk of a large nutmeg was directed to be given, four, six, or eight times a day, according to the urgency of the case. The good effects from this electuary have astonished me, and in so much, that when given early in an hæmoptoë, I can almost equally depend upon it as upon the cortex Peruvianus in a genuine intermittent. I must, however, observe, that whenever the pulse is full and hard, and indeed almost always there is some degree of hardness in the pulse in this malady, some blood is ordered to be taken away, which, in such circumstances, I have always found to be sizy. The bloodletting is occasionally repeated.

'In my consultation with Dr. Letherland, I observed to him, that nitre seemed possessed of the power of abating heat and the strength and frequency of the pulse, beyond any medicine I was acquainted with; whence I inferred, that the rarefaction and momentum of the blood being thereby diminished, the vessels had an opportunity of recovering themselves, so as to stop any further hæmorrhage. But to this the doctor made answer, it might be so; but that he had only talked from experience.

'A cool regimen, and quiet of body and mind, are certainly as useful in this disease, as in any whatsoever. When the cough is very troublesome, a small opiate frequently exhibited, is absolutely necessary.'

'I have found nitre too administered in this manner, of singular service in uterine hæmorrhages; but only so far, if my observation is correct, where there was a feverishness and hardness of pulse; for in other cases, the elix. vitr. acid. given in small quantities, and very frequently repeated, was attended with much greater benefit.

'Though I meant at my first ordering the forementioned electuary, that the conserve of roses should only be considered as a

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vehicle for the nitre; yet I will by no means pretend to say that it is deſtitute of efficacy. In private practice, the nitre joined with ſp. ceti, or p. e trag. c. has produced equally good effects.

'I have ſaid that nitre, or the electuary already mentioned, is almoſt as efficacious in an hæmoptoë as the cort. Peruv. is againſt intermittents; but notwithſtanding the vaſt number of inſtances of good ſucceſs which I have ſeen, yet, when I think of the great Sydenham talking as highly of the benefit of riding on horſeback in conſumptions, I am afraid to truſt myſelf with making a ſingle obſervation on any medicine whatſoever: for, if I can judge at all, I am certain that riding on horſeback in conſumptive caſes, is moſt commonly hurtful, without ſuch regulations as in general have been little minded. For inſtance, I have known a perſon who, by a ride of an hour or two in the morning, was wonderfully recruited, and who, at another time, in the afternoon and evening, without undergoing more bodily motion, has returned faint and languid, and apparently worſe; and this obſervation on the ſame perſon has been ſo frequently made, as to point out evidently the times when this exerciſe ſhall not do hurt in conſumptive caſes. You are well acquainted how the pulſe, in the diſeaſe juſt referred to, however calm in the morning, becomes more frequent in the afternoon and night, attended with heat, and other feveriſh ſymptoms; wherefore exerciſe can only add to the miſchief of the fever. I would therefore recommend to all hectic perſons, and eſpecially to thoſe who ſhall travel to diſtant places on account of a better air, or the benefit expected from any particular water, that their travelling ſhould be ſlow, and confined to a very few hours, and only in the morning. From the neglect of this precaution, how many perſons have gone to Briſtol, and the next day, or in a few days, have made a very unexpected exit?'

The ſubſequent article preſents us with ſome remarks on the bills of mortality in London. The deſign of theſe remarks is to vindicate the ſalubrity of the Britiſh climate from the injurious opinion which may be entertained of it by foreigners, in conſequence of the ignorance of thoſe perſons who are allowed to frame the bills of mortality; with whom it is uſual to imagine that all diſeaſes, whether acute or chronic, of which people have died emaciated, were genuine conſumptions.

A caſe of a fatal ileus is the ſubject next in order; which is followed by remarks on the uſe of balſams in the cure of conſumptions, by Dr. Fothergill. The doctor here juſtly reprehends the general uſe of balſamics in pulmonary diſorders, on account of the heat and ſtimulating quality with which they are moſtly endowed; evincing their injurious effects in thoſe caſes from the conſequences of which they are productive when applied to external wounds.

The two next articles are, a defence of Sydenham's method of treating the meaſles, by Dr. Dickſon; and the two immediately ſucceeding are employed on the Cæſarean operation.

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Number XXIII. contains ſeveral uſeful, though not new, obſervations on the cure of conſumptions, by Dr. Fothergill.

The ſeven ſubſequent articles are reſpectively on the following ſubjects. An account of a late epidemical diſtemper in Barbadoes. Appendix to a paper on the hydrocephalus internus. Of a fatal effuſion of blood into the cavity of the pericardium. Of the good effects of dividing the aponeuroſis of the biceps muſcle, in a painful lacerated wound. Obſervations on the inſenſibility of tendons. Account of a ſucceſsful method of treating ſore legs. A caſe of a fatal hernia.

The two next numbers contain farther accounts of the good effects of the cicuta, and carrot poultice, in a cancer of the breaſt; and of the uſefulneſs of wort in ſome ill-conditioned ulcers. But we wiſh that the author of the laſt article had more fully aſcertained the nature of the firſt caſe he mentions, as the want of preciſion in ſuch a point muſt render the proper uſe of a remedy extremely indeterminate.

The thirty-third number is a curious caſe of an incyſted tumour in the orbit of the eye, cured by Meſſieurs Bromfield and Ingram. The two following are on the varicoſe aneuriſm. The next is the hiſtory of a fatal inverſion of the uterus, and rupture of the bladder, in pregnancy; and the laſt article in the volume is an account of a ſimple fracture of the tibia in a pregnant woman, where the callus was not formed till after delivery, which was ſeven months poſterior to the accident.

We have here given our readers a full enumeration of the articles which this volume contains. Several of them certainly deſerve a place in the records of phyſic; but, with all due regard for the induſtrious and benevolent ſociety, we muſt be of opinion that the number might have been greatly reduced. The tythe of facts of this kind would form a collection more valuable than the aggregate of the whole; and we long to behold the auſpicious æra to ſcience, when the uſeful product ſhall be entirely ſeparated from the chaff of medical obſervation.

III. *Sermons on Different Subjects, by the late Reverend* John Jortin, *D. D. Archdeacon of* London, *Rector of St.* Dunſtan's in the Eaſt, *and Vicar of* Kenſington. 8*vo.* 16*s. Boards.* White.

DR. Jortin is ſo well known by his Remarks on Eccleſiaſtical Hiſtory, his Life of Eraſmus, and other valuable works, that it would be ſuperfluous, upon this occaſion, to expatiate on his literary character. It will be ſufficient to obſerve in general, that theſe diſcourſes may be read with pleaſure and

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improvement by men of learning and taste. The subjects of which the author has treated are of universal importance; his method is easy and natural, his reasoning clear and judicious, his language correct, manly, and perspicuous.

In the first sermon he explains and illustrates this commination of Moses: *Cursed be he that makes the blind to wander out of the way.* Deut. xxvii. 18. In the Old Testament, he says, there are several precepts which have a double meaning. For example, in Leviticus it is said, "Thou shalt not curse the deaf." Cursing a deaf person is indeed condemned; but that is not all: there is something more forbidden by this law. The expression seems to be of a proverbial nature, and the general meaning is, thou shalt not take the advantage of a man's incapacity to defend himself, and hurt him either in his body, his fortune, or his reputation. Among the Mosaic laws are these, "Thou shalt not kill a cow and her young both in one day. If thou findest a bird with her eggs or young ones, thou shalt not take both the dam and the young." Besides the actions which are here prohibited, every kind of behaviour which shows inhumanity and barbarity seems to be forbidden. Feeding upon blood was prohibited, because it had a savage and brutish appearance; and by abstaining from it, men were taught to shun cruelty and inhumanity towards their fellow-creatures, and bloodshed and murder. In Deuteronomy it is said, "Thou shalt not muzzle the ox, when he treadeth out the corn." Here we have a symbolical law; and the meaning of it is, whosoever is employed in labours beneficial to others, ought himself to partake of the profit.

From examples of this nature he infers, that the moral, spiritual, and enlarged sense of the commination in the text is this: Cursed is he who imposes upon the simple, the credulous, the unwary, the ignorant, and the helpless; and either hurts or defrauds, or deceives, or seduces, or misinforms, or misleads, or perverts, or corrupts and spoils them. He then shews by what actions we may be supposed to be guilty, more or less, of this fault.

The ministers of the gospel, he observes, may be said to mislead the blind when they deal in false opinions, or unintelligible doctrines, or unprofitable disputes, or uncharitable and unmannerly reproofs, or personal reflections, or flattery, or in any subjects foreign from religion, and void of edification, much more when they teach things of an evil tendency, and which may have a bad influence on the minds and manners of the people. The church of Rome has been very guilty of the crime abovementioned. Her ecclesiastical state and system in general is calculated to keep the commonalty in igno-

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ignorance, and in an implicit faith and blind submission to human authority, and under the pretence of unity and external peace, to discourage liberty of conscience and free and rational examination. We subject ourselves to the denunciation of the text when in our worldly affairs and intercourse with others we act unfairly and dishonestly; when we wrong the weak, the ignorant, the friendless, the poor, the orphan, the widow, or the stranger; or when we give wrong counsel and hurtful advice, knowingly and wilfully, to those who have an opinion of our superior skill, and apply to us for direction; or when we seek out the weak, the young, the ignorant, the unwary, the unstedfast, and instil bad principles into them; when we entice them to sin, draw them into temptation, spoil an honest disposition, seduce an innocent mind, rob an unspotted person of virtue, of honour, and reputation, of peace of mind, of a quiet conscience, and perhaps of all happiness present and future. Of the same sort of crime are they guilty who employ their time and their abilities, given them for other ends, in writing lewd and profane books, in contriving and studying to do all the mischief they can in all times and in all places, to poison present and future generations, and to work iniquity even when they are in the grave.

The subject of the second discourse is, Abraham's offering up his son. The author considers every circumstance relative to this transaction, and endeavours to place the conduct of the patriarch in its proper light. The following important uses, he says, may be made of this history. First, we may learn from it the true nature of faith, of that practical and active faith which recommends us to the favour of God. Secondly, if we inquire what was the design of God in trying Abraham, we may plainly discern that it was not only to make him an illustrious and a lasting example of faith and obedience; but to foretel the death and resurrection of our Saviour, and to make Isaac a lively type and representation of Christ.

The resemblance between Isaac and Christ is, he tells us, continued through a great variety of circumstances, is extremely singular and striking, and not to be accounted for, except by a divine design and fore-appointment. To prove this point, he proceeds in the following manner.

'The birth of Isaac was miraculous and contrary to the common course of nature: so was the birth of Christ; and in this the resemblance was singular.

'The birth of Isaac was foretold and promised by God himself: so was the birth of Christ declared before by the angel.

'Isaac had his name given to him before he was born; God said to Abraham, Sarah shall bear thee a son, and thou

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ſhalt call his name Iſaac: in like manner the angel ſaid to Mary, Thou ſhalt bring forth a ſon, and call his name Jeſus.

'The word *Iſaac* ſignifies *laughter* or *joy*, which name was given him, not only becauſe Abraham and Sarah had laughed when the promiſe was made to them, but alſo on account of the joy which he cauſed to them at his birth, and as he was to be a public bleſſing to all nations, and in him the great promiſes of God were to be fulfilled. So the word *Jeſus* ſignifies *Saviour*, and the tidings of his birth were tidings of great joy which was to be to all people.

'Iſaac is called the only ſon, and the beloved of his father; a title afterwards moſt peculiarly appropriated to Chriſt, the only-begotten and the beloved ſon of God.

'Abraham offered up his only ſon, as God afterwards gave up his only ſon to die for mankind.

'Iſaac was an emblem of Chriſt in his death and reſurrection; and in this there is that difference which ought to be between the type and the perſon repreſented, between the ſhadow and the ſubſtance; for Iſaac died figuratively and typically, but Chriſt died truly and really.

'Iſaac for the ſpace of three days, that is, from the time that the command of God was pronounced, to the time when he was laid upon the altar, may be conſidered as dead, dead by law, and by the ſentence paſſed upon him; and when he was releaſed by a ſecond command, he aroſe figuratively, and was reſtored to life again. So Chriſt was for three days in the ſtate of the dead, and on the third day aroſe to life.

'Abraham took the wood for the burnt-offering, and laid it upon Iſaac, who carried it to the place where he was to be ſacrificed, and then he was bound, and lifted up, and laid upon it. The like circumſtances are obſervable in Chriſt bearing his croſs.

'As the moſt clear and expreſs promiſe of the Meſſias was made to Abraham; ſo the moſt expreſs and lively type of the Meſſias that we meet with in all the Old Teſtament, was Abraham's offering up his ſon: and as St. Jerom tells us, from an ancient and conſtant tradition of the Jews, the mountain in Moriah where Abraham was commanded to ſacrifice Iſaac, was Mount Calvary, the very ſpot where our Lord alſo was crucified and offered up for us *.'—

'When Abraham was upon the point of ſacrificing his ſon, the angel of the Lord came and prevented him: when Chriſt had been the appointed time in the grave, the angel of the Lord came and attended upon his reſurrection.

'Thus have we ſhewed the reſemblance between Iſaac and

* Tillotſon, vol. ii. p. 18. fol.

Chriſt

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Chriſt to be ſo ſtrong and ſingular, as to juſtify the ſuppoſition that the firſt was a type of the ſecond.

'That Abraham had a foreſight of the Meſſias, who was to ſpring from him, and in whom all the families of the earth ſhould be bleſſed, is affirmed by our Saviour, when he ſays to the Jews; "Your father Abraham rejoiced to ſee my day; and he ſaw it, and was glad." And it is probable that when the great tranſaction of offering up his ſon Iſaac was happily concluded, it was alſo revealed to him that this was a typical and figurative repreſentation of the death and reſurrection of the only beloved Son of God.'

Though we are no advocates for types and typical reaſonings, and have ſeen them carried to a ridiculous extent, yet we cannot help admiring the ingenuity of Dr. Jortin in finding out a reſemblance between Iſaac and Chriſt, in ſuch a variety of circumſtances: if in ſome of theſe circumſtances there is no intended prefiguration, there is, we confeſs, a remarkable coincidence of ſimilar facts.

We have looked into St. Jerom, but cannot find that he any where ſays, 'that the mountain in Moriah, where Abraham was commanded to ſacrifice Iſaac, was mount Calvary, the very ſpot where our Lord alſo was crucified and offered up for us.' He tells us, that ADAM is ſaid to have lived and died in the very place where Chriſt was crucified. *In hâc urbe, imò in hoc tunc loco, et habitaſſe dicitur, & mortuus eſſe Adam. Unde et locus in quo crucifixus eſt Dominus noſter Calvaria appellatur: ſcilicet quod ibi ſit antiqui hominis calvaria condita.* Hieron. tom. i. p. 124. Edit. Baſil. 1565. He informs us likewiſe, that the Jews believe, that the mountain where Abraham offered up his ſon was the mountain on which the temple was afterwards built. *Aiunt Hebræi hunc montem eſſe in quo poſtea templum conditum eſt, in aréâ Ornæ Jebuſæi.* Tom. iii. p. 213. According to this account of the matter, Chriſt, who was crucified on mount Calvary, and not on Moriah, where the temple of Jeruſalem was built, could not be crucified 'on the very ſpot' where Abraham was commanded to ſacrifice his ſon. Inſtead of Moriah in Geneſis, the Samaritans read *Moreh*, and pretend that God ſent Abraham into the neighbourhood of Sichem, where certainly was Moreh, Gen. xii. 6. and Deut. xi. 30. and that it was upon mount Gerizim that Iſaac was brought in order to be ſacrificed. Upon the whole, the grounds on which Dr. Jortin and archbiſhop Tillotſon aſſert, that Iſaac was offered up on the very ſpot where our Saviour was crucified, are extremely precarious. Or rather, we are inclined to think, that theſe writers have made ſome miſtake in citing the authority of St. Jerom.

In the third ſermon our author points out the reaſons for which

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which Providence permits a mixture of good and bad men in the world; and shews the absurdity of a favourite doctrine with some enthusiasts, that the saints ought to inherit not only heaven, but the earth also; that the true Israelites have a right to plunder the wicked Ægyptians; that the ungodly have no property here below, no true title to their goods and chatels; and that dominion is founded in grace.

In the fourth discourse the author recommends industry in our worldly callings, and in our religious concerns. In the fifth he explains this maxim of Solomon, *Be not righteous overmuch*; and produces various instances of people running into extremes, indiscretions, and absurdities, under the pretence of superior holiness.

The sixth discourse contains some excellent observations concerning the love of our country, and the behaviour by which it is evidenced. The text is taken from Nehemiah v. 19. and the courage, industry, liberality, disinterestedness, and public spirit of that Jewish governor are recommended to our imitation, as far as our condition and abilities will permit. The following remark, though extremely obvious, is very just, and expressed with energy and spirit. 'A patriot without religion, and an honest man without the fear of God, is one of the most uncommon creatures upon earth; and unhappy are the people who have nothing better to trust to, than to the honour of such counsellors and magistrates. Let revenge, or ambition, or pride, or lust, or profit tempt the man to a base and vile action, and you may as well hope to bind up an hungry tiger with a cobweb, as to hold this debauched patriot in the visionary chains of decency, or to charm him with the intellectual beauty of truth and reason.'

The intention of Providence in the mixture of rich and poor, and the moral reflections resulting from this inequality, are considered in the seventh discourse.

The goodness of God is the subject of the eighth. That this perfection belongs to the Supreme Being he proves by the following considerations. 1. From the necessary connection between goodness and other divine attributes. 2. From the consequences arising from supposing that he is not good. 3. From the goodness which is seen in his creatures, in men. 4. From the effects of his goodness in the blessings we receive; and lastly, from the works of the creation.

In the ninth sermon the objections to this truth are stated and considered.

The objections to the goodness of God are taken from the evil that is in the world, which may be comprised under the evil of sin and the evil of pain. Is not God, says the objector, the author of all those evils; or, at least, does he not permit them?

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them? How can this be reconciled with his goodneſs; and how could they enter into a world, created and ruled by a beneficent Being? Our author anſwers, firſt, We are ſuch incompetent judges of God's providence, that we ought not to charge him with want of goodneſs from thoſe evils which we ſee and experience, &c. Secondly, 'in all queſtions of this nature, it is the part of every prudent enquirer to conſider the difficulties on both ſides, and to embrace the opinion which hath the feweſt. By this way of judging, the queſtion before us is ſoon decided; for there are many unanſwerable proofs of God's goodneſs, there are many abſurdities which follow the denial of it; and the difficulties which attend it ariſe in all probability from our limited capacity, and imperfect knowledge, which cannot diſcover the whole plan and ſyſtem of divine providence.

'From theſe general anſwers let us now deſcend to a conſideration of particulars.

'It was an act worthy of our beneficent Author to create a variety of beings endued with reaſon, and capable of immortal happineſs.

'But a rational agent muſt be a free agent; for to reaſon and to act require and imply choice and liberty: and every created and free being muſt have a power of ſinning, unleſs he had the perfections of his Creator, which is impoſſible.

'Thus the evil of ſin entered into the world in ſuch a manner that it cannot be charged upon God, and prove any want of goodneſs in him.

'If we conſider the evil of pain as the conſequence of ſin, we muſt acknowledge that we are deſervedly ſubject to it, and that beings who act perverſely and unreaſonably, ought to ſuffer for it.

'The pain to which the good are liable, if it be to them an occaſion of exerciſing many virtues, and of qualifying themſelves for greater rewards in a better ſtate, is profitable and deſirable.

'The pain to which the bad are expoſed, if it may, as it certainly may, be uſeful to them, to reclaim them from ſin, and to remind them to ſeek happineſs where it is to be found, is alſo of great advantage; and if it have not this effect upon them, it is a puniſhment which they deſerve.

'Indeed, if we duly conſider the thing, and take in all circumſtances, from the very evil which is in the world, no ſlight arguments may be drawn to prove the goodneſs of God, ſince thoſe evils have a tendency to produce ſuch a variety of moral virtues and Chriſtian graces, and are alleviated by ſo many aids, and tempered and allayed with ſo many favours.

Hence

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Hence we may reason and infer; if God be so gentle even in his corrections, so kind even in his anger, how great must his goodness, his munificence, and his recompences be? Of all evil the worst is sin; and yet if we had not sinned, the clemency of God had not been manifested, nor would he have had those titles, in which he seems to glory, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin. Sin is the occasion of repentance, and repentance produceth humility, distrust of ourselves, religious fear and caution, and when it ends in reformation, it is a powerful motive to affectionate gratitude towards God, according to our Saviour's remark, that he to whom much is forgiven, will love much; and at this happy change of one sinner, there is, as he also says, more joy in heaven, than over ninety and nine just persons who need no repentance. Shall we then continue in sin, that grace may abound? By no means; for even long-suffering hath its limits, and patience itself may be provoked too far. But the consideration of the easy terms of reconciliation upon repentance and renewed obedience should teach us to adore the riches of the divine goodness, which thus out of the greatest evil brings forth good.

'As to temporal inconveniencies and troubles, they are not only of a short duration, and a mere nothing compared to eternity, but by God's appointment, they either produce desirable effects, or they are alleviated by many comforts, or they are compensated by many advantages. Labour, though it was at first inflicted as a curse, seems to be the gentlest of all punishments, and is fruitful of a thousand blessings: the same Providence which permits diseases, produces remedies; when it sends sorrows, it often sends friends and supporters; if it gives a scanty income, it gives good-sense, and knowledge, and contentment, which love to dwell under homely roofs; with sickness come humility, and repentance, and piety; and Affliction and Grace walk hand in hand. In general, the disagreeable events and the troubles incident to human life both wean us from an immoderate love of this world, and raise the hopes and desires to better objects, and soften the heart of man for the reception of the gentle affections, of affability, humanity, civility, pity, condescension, and officious kindness; and prevent or remove a certain narrow, selfish, and uncompassionate disposition, which often attends great health and a flow of prosperity.'

The author answers several other objections to the divine goodness, deduced from the doctrine of future punishments, and

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and that of abſolute reprobation, from a ſuppoſed defect of Chriſtianity, namely, its want of univerſality, and from the ſufferings of the brute creation; and then concludes with ſome practical inferences.

The tenth, eleventh, twelfth, and thirteenth diſcourſes are on the omnipotence, immutability, ſpirituality, and impartiality of God; and are calculated to give us juſt, honourable, and exalted ſentiments of the divine nature.

The five ſubſequent ſermons contain many inſtructive obſervations on the love, and the fear of God, on reliance, hope, and thankſgiving.

The laſt ſermon in the firſt volume is an explanation of our Saviour's diſcourſe with St. Peter, recorded in the 21ſt chapter of St. John.

We could, with additional ſatisfaction to ourſelves, make ſome farther extracts from theſe valuable ſermons; but the limits preſcribed to this article will not allow us to enlarge.

[*To be continued.*]

IV. *Sermons on the moſt Uſeful and Important Subjects, adapted to the Family and Cloſet. By the Rev.* Samuel Davies, *A. M. Late Preſident of the College at* Princeton *in* New Jerſey. *Two Vols. 8vo.* 8*s.* Buckland.

THREE volumes of Sermons by this author, with Memoirs of his Life, were publiſhed in 1766, by Dr. Gibbons. In our Review for September that year, we gave our readers the ſubſtance of thoſe Memoirs, ſome extracts from Mr. Davies's diſcourſes, and our opinion of his literary abilities. We ſhall therefore diſpatch this article in a ſummary way. The preface to the fourth volume contains a delineation of our author's character by the reverend Mr. Boſtwick of New York. Mr. Davies was undoubtedly an amiable and ingenious man, and his diſcourſes bear the marks of *a warm imagination*, and a benevolent heart. But ſurely Mr. Boſtwick was actuated by friendſhip, rather than judgment, when he ſays 'ſublimity and elegance, plainneſs and perſpicuity, and all the force and energy that the language of mortals can convey, are the ingredients of almoſt all his compoſitions.'

Let the reader judge. The preſident begins a ſermon on the death of his late majeſty in this flaming language. *How are the* MIGHTY *fallen!*—'George is no more! George, the mighty, the juſt, the gentle, and the wiſe; George, the father of Britain and her colonies, the guardian of laws and liberty, the protector of the oppreſſed, the arbiter of Europe, the

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terror of tyrants and France; George the friend of man, the benefactor of millions, is no more!—millions tremble at the alarm. Britain expreſſes her ſorrow in national groans. Europe re-echoes to the melancholy ſound. The melancholy ſound circulates far and wide. This remote American continent ſhares in the loyal ſympathy. The wide intermediate Atlantic rolls the tide of grief to theſe diſtant ſhores. And even the recluſe ſons of Naſſau-Hall feel the immenſe bereavement, with all the ſenſibility of a filial heart; and muſt mourn with their country, with Britain, with Europe, with the world—George was our father too. In his reign, a reign ſo auſpicious to literature, and all the improvements of human nature, was this foundation laid; and the College of New Jerſey received its exiſtence. And though, like the ſun, he ſhone in a diſtant ſphere, we felt, moſt ſenſibly felt his benign influences cheriſhing ſcience and her votaries in this her new-built temple.'—

"How is the mighty fallen!"—fallen under the ſuperior power of death!—Death, the king of terrors; the conqueror of conquerors: whom riches cannot bribe, nor power reſiſt; whom goodneſs cannot ſoften, nor dignity and royalty deter, or awe to a reverential diſtance. Death intrudes into palaces, as well as cottages; and arreſts the monarch as well as the ſlave. The robes of majeſty and the rags of beggary are equal preludes to the ſhroud: and a throne is only a precipice, from whence to fall with greater noiſe and more extenſive ruin into the grave. Since death has climbed the Britiſh throne, and thence precipitated George the mighty, who can hope to eſcape? If temperance, that beſt preſervative of health and life; if extenſive utility to half the world; if the united prayers of nations; if the collected virtues of the man and the king, could ſecure an earthly immortality; never, O lamented George! never ſhould thy fall have added freſh honours to the trophies of death. But ſince this king of Britain is no more, let the inhabitants of courts look out for manſions in the duſt. Let thoſe gods of earth prepare to die like men; and ſink down to a level with beggars, worms, and clay. Let ſubjects "be wiſe, and conſider their latter end," when the alarm of mortality is ſounded from the throne; and he who lived for their benefit, dies for their benefit too;—dies to remind them, that they alſo muſt die.'

Here is a warmth of fancy, and a *copia verborum*; but, in our opinion, extravagance and bombaſt; and, at the laſt, a quibble.

The following are the principal ſubjects of which our author has treated in theſe volumes, viz. An Enrollment of our names in

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in Heaven the nobleſt Source of Joy; The Succeſs of the Goſpel by the Divine Power upon the Souls of Men; The Divine Perfections illuſtrated in the Method of Salvation through the Sufferings of Chriſt; The Rejection of Chriſt a common but unreaſonable Iniquity; Religion the higheſt Wiſdom, and Sin in the greateſt Madneſs and Folly; The Nature and Neceſſity of looking to Chriſt; The Veſſels of Mercy, and the Veſſels of Wrath delineated; The Nature and Neceſſity of true Repentance; The tender Anxieties of Miniſters for their People; The wonderful Compaſſions of Chriſt to the greateſt Sinners; The Nature of Love to God and Chriſt; The Nature and Author of Regeneration; The Divine Life in the Souls of Men; The Ways of Sin hard and difficult; The Characters of the Whole and Sick, in a Spiritual Senſe; The Nature of Juſtification; A Sight of Chriſt the Deſire and Delight of Saints in all Ages; The Goſpel Invitation. The Succeſs of the Goſpel Miniſtry owing to a Divine Influence; A New Year's Gift (or Reflections on Rom. xiii. 11.) and a Sermon on the Death of king George II.

V. *The Hiſtory of* England *from the Acceſſion of* James *I. to the Elevation of the Houſe of* Hanover. *By* Catharine Macaulay. *Vol. V. from the Death of* Charles I. *to the Reſtoration of* Charles II. 4*to*. 15*s. boards*. Dilly.

THE political principles of this author are already ſo well known, that it would be an unneceſſary taſk to enter into any farther detail of that ſubject. We have only to obſerve, therefore, that the preſent volume is conducted with the ſame uniform attachment as all the former to the ſyſtem of a republican government. Whatever averſion to regal power the fair hiſtorian might have contracted from preceding deſpotic acts of monarchical authority, we are of opinion, that, had ſhe viewed, with an impartial eye, the happineſs enjoyed by her country under the reigns of later ſovereigns, ſhe would have found ſufficient reaſon for renouncing the predilection by which ſhe is ſo ſtrongly influenced. If ſuch a form of government as at once diverſifies and unites the intereſts of a community, can be productive of the greateſt general felicity to a people, which we think is inconteſtible from the ſoundeſt maxims of human policy, it muſt be allowed to exiſt in the higheſt perfection under that of a limited monarchy. The truth of this poſition might be proved from the hiſtory of the moſt celebrated republics of ancient times; and we may venture to affirm, that it is no leſs clearly evinced from the more

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more intereſting annals of the Britiſh conſtitution, through the ſucceſſion of ſovereigns ſubſequent to the epoch which fixed its preſent form.

This volume commences with the tranſactions relative to the total abolition of monarchical government in England, in which, according to our author, the parliament of that period followed the example of the Romans after the expulſion of their regal tyrants. The democratical adminiſtration, which ſucceeded this event, is afterwards related by this hiſtorian with all the triumph and partiality that might be expected in a writer of congenial ſentiments. We muſt, however, beg leave to diſſent from Mrs. Macaulay, for reaſons we have formerly intimated, in opinion that the ſubſequent acts which buried the oligarchical government in the ſame grave with the royal authority, ever proved the termination of the halcyon days of England; and however unjuſtifiable we admit the conduct of Cromwell to have been, in the meaſures which he purſued for obtaining the protectorſhip, it is certain that neither the glory nor ſtrength of the empire ſuffered any abatement from the elevation of that celebrated uſurper. There is even ground to imagine, that had the parliament retained much longer the power it had ſo violently aſſumed, the people of England would have experienced the effects of a tyranny more intolerable than any to which the nation had ever been ſubjected under the government of its moſt deſpotic princes.

We ſhall here preſent our readers with a ſhort extract from this hiſtorian, concerning the character of Cromwell.

'From the laſting animoſity of thoſe numerous parties Cromwell had baſely betrayed; from the rancor of the Stewart faction, and the honeſt reſentment of patriotiſm; from the general odium in which the uſurper ended his days; from the envied power he had with ſo much guilt acquired and maintained, with the termination of that power in his family almoſt with the termination of his life; it was to have been imagined that his character, to lateſt poſterity, would have been handed down with all the reproach it deſerved, and that, from a principle of ſelf-defence againſt the irregular ambition of individuals, the univerſal voice of all ages would have concurred in branding his name with infamy and contempt. Neither ſo juſt in their ſentiments, nor ſo ſagacious in their conduct, are the children of men. The conſtant attendant of great fortune, however wickedly, however perniciouſly to the welfare of the ſpecies, acquired and ſupported, is the idolatry of the multitude. With this general diſpoſition of the vulgar, the peculiar ſtate of the times was favourable to the character of Cromwell. Had the oppoſition againſt Charles Stewart been carried on on thoſe principles which actuate barbarous nations in their revolt from oppreſſion, and the ſame tyrannical ſyſtem of government transferred from the hands of one individual to another; had the block on which Charles ſuffered been the immediate footſtool which elevated Cromwell to the throne

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throne of empire; no doubt the faction of the Stewart family would have been little ſparing of their abuſe. But the trampling on that generous ſyſtem of equal liberty adopted and almoſt eſtabliſhed by the republicans, with the triumph gained over thoſe illuſtrious patriots, very ſufficiently reconciles his conduct and fortune to the prejudices of royaliſts; prejudices which the ignorance of the times has rendered almoſt univerſal, and, even in patriot characters, confined that averſion to tyranny which ought to be general to the averſion of tyranny in the elder branches of the Stewart family.

'The hyperbolical praiſes beſtowed by his partizans on the unhappy Charles, have been fully refuted by ſeveral pens; but the yet more exalted commendations laviſhed on his fortunate ſucceſſor Cromwell, have, from an odd concurrence of circumſtances, met with little contradiction. Did facts allow us to give credit to the exaggerations of panegyriſts, the power and reputation which England acquired by the magnanimous government of the republican parliament entirely flowed from the unparalleled genius and virtue of the hero Cromwell: Cromwell imprinted throughout all Europe a terror of the Engliſh name: Cromwell was the conqueror of the Dutch; he retrieved the honour of his country in the buſineſs of Amboyna, and preſcribed a peace to that inſolent republic on his own terms: Cromwell was the ſcourge of the pyratical ſtates; the ſcourge of the houſe of Auſtria: every court in Europe trembled at his nod: he was the umpire of the North, the ſupport of the reformed religion, and the friend and patron of that warlike Proteſtant monarch the king of Sweden. In regard to his domeſtic government, Cromwell was ever ready to attend to complaints and redreſs grievances: Cromwell adminiſtered the public affairs with frugality; filled Weſtminſter-Hall with judges of learning and integrity; obſerved the ſtricteſt diſcipline in his army; was the ſupport of religious liberty, and a benefactor to the learned: under the adminiſtration of Cromwell, every branch of trade flouriſhed: in his court a face of religion was preſerved, without the appearance of pomp, or needleſs magnificence: he was ſimple in his way of living, and eaſy and modeſt in his deportment.

'Falſe as is this repreſentation to the true character of the uſurper, it has been adopted by that party among us who call themſelves whigs, as a mortifying contraſt to the principles, adminiſtration, and conduct of the Stewart line; and the royaliſts of all denominations are well pleaſed to give to the government of an individual a reputation which was alone due to the republic, and to conceal from the multitude the truth of facts which muſt diſcover to vulgar obſervation that eternal oppoſition to the general good of ſociety which exiſts in the one, with the contrary ſpirit which ſo evidently ſhone forth in the other. Hiſtorians, either from prejudice or want of attention, have in general given into theſe ill-founded encomiums ſo prodigally beſtowed on the uſurper; but a juſt narration of the tranſactions of thoſe times, ſhews that it was under the government of the parliament the nation gained all its real advantages, and that the maritime power they had raiſed and ſupported, with the ſkill and bravery of the commanders they had placed over the naval force, was the ſole means by which Cromwell ſupported the reputation of his government.'

To this hiſtory, Mrs. Macaulay has ſubjoined a Diſſertation on the Political State of England, in which ſhe endeavours to

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repreſent the adminiſtration of the parliament as the moſt auſpicious both to the civil liberty and morals of the people. We have already ſuggeſted our doubts concerning the ſtability of public freedom under that democratical government; and the author muſt excuſe us, when we give it as our opinion, that the morality of the nation, if an external auſterity of manners deſerves ſuch a name, was owing more to the puritanical genius of the times than the influence of the legiſlature.

'It was, ſays ſhe, juſt after the battle of Worceſter that the nation was arrived at the meridian of its glory and the criſis of its fate: all iniquitous diſtinction, all oppoſition to the powers of democracy, were totally annihilated and ſubdued; the government of the country was in the hands of illuſtrious patriots, and wiſe legiſlators; the glory, the welfare, the true intereſt of the empire was their only care; the public money was no longer laviſhed on the worthleſs dependants of a court; no taxes were levied on the people but what were neceſſary to effect the purpoſes of the greateſt national good; and ſuch was the economy of the parliament, that at this time, whilſt they kept a ſuperior naval force to any which the preceding ſovereigns had maintained, with a land-army of eighty thouſand men, partly militia and partly regulars, the public aſſeſſments in Scotland, Ireland, and England did not exceed one million a year.

'A government thus carried on on the true principles of public intereſt, with the advantages peculiar to the iſland of Great-Britain, could not but be formidable to foreign ſtates. They felt the preſent ſtrength, and trembled at the growing power of England, which bid fair to be the ſecond miſtreſs of the world. The great ſucceſs of the parliament's arms, with the other happy effects of their government, had to appearance totally ſubdued domeſtic oppoſition. The rage of party had in a great meaſure ſubſided, and the jarring factions were calmed into ſo general an obedience, that the king of Scots, when he invaded England, was joined by a very inconſiderable number, either of the Cavaliers or Preſbyterians, whilſt the parliament was with alacrity aſſiſted by the whole force of the nation.

'Such being the promiſing aſpect of the times; it is not ſurpriſing that the commonwealth's-men ſhould imagine that a people who had taſted the ſweets of liberty, the benefit of equal laws, the numberleſs advantages of juſt government, after being harraſſed for ſo many years with the oppreſſions of king, nobles, and churchmen, would never again willingly return to their old ſtate of vaſſalage; but as the true love of liberty is founded in virtue, the parliament were indefatigable in their endeavours to reform to a ſtate of poſſible perfection the manners of the people. They have been ridiculed for a preciſeneſs in this article; but the deſign was certainly laudable, and, during their ſhort reign, attended with the happieſt effects; effects which would have ſubſiſted to this day, if they had had ſufficient caution to have balanced the power of Cromwell with an equal military command in the hands of the brave and honeſt Ludlow, till time and opportunity had enabled them totally to deſtroy an influence, which, from the firſt eſtabliſhment of the commonwealth, had threatened its exiſtence.—

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'From this ſtate of miſery and corruption, into which it was again fallen, England had a pleaſing proſpect of deliverance, by the death of the uſurper and the reſtoration of the power of the parliament; but Cromwell's reign, though ſhort, was ſufficiently long to make a perpetual entail of thoſe evils his wicked ambition had occaſioned; the corruption of the major part of the army, and the reſtleſs ambition of the military leaders, which had been highly excited by the ſucceſsful example of Cromwell, prevented the honeſt endeavours of the parliament, to ſettle the government on the true principles of juſtice and equity, from taking any effect. The paſſions of hope, deſpair, fear, and revenge, affected the tranquility of the public, and rendered the deſire of a ſettlement on any terms general. This impatience of the people, united to the reſtleſs prejudices of the cavaliers, and the peeviſhneſs of the Preſbyterians, who, miſled by intereſted leaders, obviouſly hazarded the entire ruin of the juſt intereſts of their party, to revenge themſelves on thoſe who had prevented their putting into execution their favourite ſyſtem of religious deſpotiſm, produced that ſhameful, that ſingular inſtance of ſacrificing all thoſe principles of liberty and juſtice which had been eſtabliſhed by the ſucceſsful conteſt of the people with the crown, of voluntarily giving up all the advantages which had been gained by a long and bloody war, of not only admitting an expelled family into the power of their anceſtors without limitation or conditions, but in receiving as a favour, from a poor, forlorn, and exiled individual, thoſe neceſſary ſtipulations for the general ſecurity of the public, which, according to the loweſt principle of freedom, ought to have been eſtabliſhed by the authority of its repreſentatives.

'Thus, in a fit of paſſion and deſpair, the nation plunged themſelves headlong into a ſtate of hopeleſs ſervitude; for every other revolution in government had been attended with the proſpect of relief. Thus they proſtituted the exalted honour and intereſt of their country not only to be trampled on by domeſtic foes, but expoſed it to the ſcorn and deriſion of foreign ſtates; and thus the mighty efforts which had been made in their favour by their illuſtrious countrymen were not only rendered uſeleſs, but ſerved to complete the triumph and exalt the powers of tyranny; a tyranny which, in its conſequences, for a long time obſcured the luſtre of the brighteſt age that ever adorned the page of hiſtory. That obſcurity is now, in ſome meaſure, happily diſpelled: time and experience have abated the violence, and confined to narrower compaſs the generality, of thoſe prejudices which prevailed after the reſtoration. The praiſe due to the illuſtrious champions of the public cauſe, many of whom paid the tribute of their lives and properties for the ſervices they endeavoured to render their country, is a theme of delight among the few enlightened citizens; nor are their memories, with inferior characters, ſome weak bigots excepted, branded with the ungrateful, the harſh terms, of "the bloody, the impious regicides." The poet Cowley is no longer preferred to the ſublime genius of Milton, in whoſe comprehenſive powers were united the higheſt excellencies of poetry, the acuteneſs of rational logic, and the deep ſagacity of politic ſcience. The recovered ſenſe and taſte of the nation can ſee and acknowledge that the works of Nevil, Sydney, and Harrington, are performances which excel even the antient claſſics on the ſcience of policy. In the character of Andrew Marvel are allowed to be united in an exalted degree the wit, the patriot, and the legiſlator; and the keen

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ſatire and judicious reflections of Marchemont Nedham are read with pleaſure and applauſe.'

From the view which we have exhibited of our author's ſentiments, it muſt be owned, that Mrs. Macaulay has ſupported an uniformity of principle; and that if ſhe has treated the unhappy Charles with unrelenting ſeverity, ſhe has given as little quarter to the character of Oliver Cromwell.

VI. *An Introduction to the Hiſtory of* Great Britain *and* Ireland. *By* James Macpherſon, *Eſq.* 4*to.* 10*s.* 6*d. boards.* Becket.

THE region into which this author introduces his readers, may be called the Fairy Land of Hiſtory. It is peopled with viſionary inhabitants; it abounds with the romantic tales of bards, ſileas, and ſenachies; and is enlightened only with the fainteſt beams of information. The author's deſign is, to diſpel the ſhades which cover the antiquities of the Britiſh nations, to inveſtigate their origin, and to carry down ſome account of their character, manners, and government, into the times of records and domeſtic writers.

By the advantage which Mr. Macpherſon poſſeſſes of being intimately acquainted with the Erſe, he is particularly qualified for the taſk he has here undertaken; and he has entered upon it with all the information which could be collected from the writers of Greece and Rome. We ſhall therefore attend him with pleaſure in this curious reſearch into antiquity.

Our author ſets out with giving an account of the ſtate and revolutions of ancient Europe, where he relates the migrations of the ſeveral tribes who have peopled that quarter of the world.

'The Greeks, ſays he, threw the firſt feeble light on the Barbarians of the North and Weſt: they roſe diſtinctly to view in the progreſs of the Roman arms. Two nations, in a great variety of tribes, poſſeſſed the vaſt continent of Europe. The Celtæ extended themſelves from the pillars of Hercules to the banks of the Viſtula and Tanais, from the Helleſpont to the ſhores of the Baltic. The regions to the North-Eaſt of the Danube, from the Euxine Sea to the Frozen Ocean, were preambulated rather than inhabited by the European Sarmatæ. Between the Baltic and the extremities of the North lay the ancient Scandinavians, whoſe poſterity, upon the decline of the Romans, carried into the South undoubted proofs of their Sarmatic extract.

'The Scythians of the weſtern Europe were, for the firſt time, mentioned under the name of Celtæ, by Herodotus, in the eighty-ſeventh Olympiad. To inveſtigate the origin of that appellation we muſt return into a period of remote antiquity. The Pelaſgi of Peloponneſus and the Iſlands of the Archipelago were the firſt of the European Nomades who quitted the ambulatory life of their anceſtors and applied themſelves to the arts of civil life. Induced by the

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the fine climates of Greece, they ſettled in fixed abodes; while yet their rude brethren to the North wandered after their cattle or game over the face of Europe. Improving their navigation by degrees, they ſailed to the Weſt, ſeized upon the neareſt coaſt of Italy, and moving into the heart of that country, met with the Umbri, and roſe into a mixed nation under the name of Latins. Extending their navigation ſtill further into the Mediterranean, the Phoceans made an eſtabliſhment on the coaſt of Gaul; Maſſilia was founded by thoſe adventurers about the forty-fifth Olympiad, when the elder Tarquin is ſaid to have held the reins of government at Rome.

'The improvements introduced by the Phoceans had a great and ſudden effect upon the manners of the Gauls. Agriculture, before imperfectly underſtood, was proſecuted with vigour and ſucceſs. The means of ſubſiſtence being augmented, population increaſed of courſe; migrating expeditions were formed to eaſe the country of its number of inhabitants, and the regions of Europe being traverſed rather than peopled by the Nomades, received ſucceſſive ſwarms of Galic emigrants. Spain, Italy, Germany between the Rhine and the Baltic, and the Britiſh Iſles were filled with colonies from Gaul, in whom the old inhabitants, if they differed originally from the Gaël, were loſt. This revolution in the North of Europe extended to the greater part of its inhabitants the appellation of Celtæ, which is an adjective derived from Gaël, the aboriginal name of the inhabitants of ancient Gaul.

'Though the expeditions of the Gauls, ſubſequent to the ſettlement of the Phoceans in their country, are the firſt mentioned in hiſtory, we have reaſon to believe that they pervaded Europe with their migrating armies in a more remote period of antiquity. They firſt entered Italy, according to Livy, in the reign of the elder Tarquin: but other writers of good credit affirm that they were, in part, the anceſtors of the vagabonds who ſettled with Romulus on the banks of the Tiber. The Umbri, the moſt ancient inhabitants of Italy, were Gauls; and from the Umbri the Tuſcans and Sabins, who were the founders of Rome, derive their origin. It is, upon the whole, evident that the Gaël who inhabited the vaſt country bounded by the ocean, the Rhine, the Alps, and Pyrenæan mountains, were the anceſtors of the Celtæ, the extent of whoſe dominions we have already deſcribed.'

Mr. Macpherſon obſerves that, as the ſpirit of conqueſt declined in Gaul, in proportion to their domeſtic improvements, it retired further among the people of the North, and excited a violent reflux of thoſe barbarians into the country which their anceſtors had forſaken.

This inundation of the German Celtæ is placed more than three centuries prior to the Chriſtian æra, and was the origin of the Cimbri, who over-run all the regions lying between the Rhine and the Ionian ſea, and who, after the Gaël, alſo extended their conqueſts to Spain and Great Britain, where the Welſh, ſays he, retain, in their name, an undoubted mark of their Cimbric extraction. We are, by no means, inclined to diſpute the truth of this obſervation, as we think it is clearly ſupported by many collateral proofs; but we may obſerve,

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that an identity of names is an evidence, which the author, on other occaſions, juſtly rejects as indeciſive.

He next traces the ſource of the European and Scandinavian Sarmatæ, and the Slavi; thoſe other barbarous nations which ravaged the weſtern world. So far as theſe different nations preſerved their original diſtinction, we can diſcern their collective migrations through the proſpect of hiſtory; but when, by a mixture of the whole, which happened in ſucceeding periods, the peculiar complexion of each was altered, we are abandoned by all the reſources of written and authentic information. Here, therefore, we muſt entirely join iſſue with our author, that language becomes the ſureſt evidence of national extraction, and that wherever any radical tongue is uſed with moſt purity, there the blood of the ancient people, from which it it derived, moſt prevails. This obvious principle greatly influences ſome of the author's ſubſequent inductions, and it muſt be allowed to be as concluſive as it is juſt.

Leaving the ſtate and revolutions of Europe, the author carries his inquiry into the origin of the ancient Britiſh nations, the Gaël, the Cimbri, and the Belgæ, on whom he makes the following obſervations.

'The three great Britiſh nations, whoſe origin we have endeavoured to inveſtigate, muſt have differed conſiderably from one another in language, manners, and character. Though deſcended from the ſame ſource, their ſeparation into different channels was very remote. The Gaël who poſſeſſed the northern Britain, by the name of Caledonians, having paſſed from the continent before the arts of civil life had made any conſiderable progreſs among them, retained the pure but unimproved language of their anceſtors, together with their rude ſimplicity of manners.

'The Britiſh Cimbri derived their origin from the Gallic colonies who, in remote antiquity, had ſettled beyond the Rhine. Theſe, with a ſmall mixture of the Sarmatæ, returned, in all their original barbariſm, into the regions of the South. During their ſeparation from their mother nation, their language and manners muſt have ſuffered ſuch a conſiderable change, that it is extremely doubtful whether their dialect of the Celtic and that of the old Britiſh Gaël were, at the arrival of the former in this iſland, reciprocally underſtood by both nations. The third colony differed in every thing from the Gaël and Cimbri. Their manners were more humanized; and their tongue, though perhaps corrupted, was more copious. They had left the continent at a period of advanced civility. Their character changed with the progreſs of the arts of civil life; and new inventions had introduced new words and new expreſſions into their language.

'But though the three nations who poſſeſſed the Britiſh Iſles at the arrival of the Romans ſpoke three diſtinct dialects, and differed materially from one another in the formation of their phraſes, and conſtruction of their ſentences, the radical words uſed by all were certainly the ſame. The names of places in the Roman Britain, however much diſguiſed they may have been by the orthography of the writers of the empire, may be, with great facility, traced to their

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their original meaning in the language spoken to this day by the posterity of the Gaël in the northern Britain.

'To descend into a minute detail of the various petty tribes into which the three British nations were subdivided, would neither furnish instruction nor amusement. The Cimbri and Belgæ, falling under the power of the Romans soon after they were mentioned by historians, were lost in the general name of Britons; and the internal state of the Gaël of North Britain and Ireland is covered with that impenetrable cloud which invariably involves illiterate nations who lie beyond the information of foreign writers.'

As a peculiar advantage attending the author of this Introduction, is his intimate acquaintance with the Celtic language, we shall here give our readers his etymon of Albion, and Britain, both which names appear to be derived from the same idea.

'Alba or Albin, the name of which the ancient Scots, in their native language, have, from all antiquity, distinguished their own division of Britain, seems to be the fountain from which the Greeks deduced their Albion. It was natural for the Gaël, who transmigrated from the low plains of Belgium, to call the more elevated land of Britain by a name expressive of the face of the country. *Alb* or *alp*, in the Celtic signifies high, and *in* invariably, a country.—The name of Albion being imposed upon the Island by the Gaël, the first colony was known before the appellation which the Romans latinized into Britiannia.

'The Cimbri, the second Celtic colony who passed into Britain, arriving in Belgium, and descrying Albion, gave it a new name, expressive of the same idea which first suggested the appellation of Albion to the Gaël. Comparing the elevated coast of Britain to the fenny plains of the lower Germany, they called it *Brait-an*, a word compounded of *bràit* high, and *an* or *in* a country.

'This new name never extended itself to the Gaël or North Britain; and the posterity of the Cimbri have lost it in the progress of time. The Scottish and Irish Gaël have brought down the name of Alba or Albin to the present age; the Welsh use no general appellation. The æra of its imposition ought to be fixed as far back as the arrival of the Cimbri in the Island. The Phœnicians of Gades and the Massilian Phoceans, who traded to the ports of Britain, learned the name of the natives, and communicated it to the writers of Greece and Rome.'

The next subject of the Introduction is the origin of the Scots, for determining which we entirely agree in deviating from the opinion of Tacitus. For the language of a people affords such an intrinsic evidence of their extract, as must be sufficient to overturn the authority of every other species of conjecture.

'It is unnecessary to controvert the opinion of Cornelius Tacitus concerning the origin of the ancient inhabitants of North Britain. The name by which the celebrated writer himself distinguishes their country, is sufficient to demonstrate that they came from a very different quarter of the continent than what he supposed. When the arms of the empire under Julius Agricola laid open all the nations of Britain to the enquiry of the Romans, it has been already

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observed that the whole island was possessed by three nations, whom Tacitus endeavours to deduce from communities on the continent very distant from one another. The posterity of two of those nations preserve, to this day, in their names, proofs that altogether subvert this opinion. The Silures or Cumri of the south, it has already appeared, had a much better title to a Germanic extraction than the Gaël of Caledonia.

'The Gaël, or ancient Gauls, having transmigrated from the continent at a period when the arts of civil life had made but very little progress among them, must have maintained themselves chiefly by hunting; and we may suppose, that in pursuit of their game they soon extended themselves to the northern extremity of the island. A people whose subsistence arises chiefly from the chace are never numerous; it is consequently natural to believe that the Cimbri met with little opposition from the Gaël, when the former passed from the continent and seized upon the southern division of Britain.

'In proportion as the Cimbri advanced towards the north, the Gaël, being circumscribed within narrower limits, were forced to transmigrate into the islands which crowd the northern and western coasts of Scotland. It is in this period, perhaps, we ought to place the first great migration of the British Gaël into Ireland; that kingdom being much nearer to the promontory of Galloway and Cantyre, than many of the Scottish isles are to the continent of North Britain. This vicinity of Ireland had probably drawn partial emigrations from Caledonia before the arrival of the Cimbri in Britain; but when these interlopers pressed upon the Gaël from the south, it is reasonable to conclude that numerous colonies passed over into an island so near, and so much superior to their original country in climate and fertility.

'The inhabitants of the maritime regions of Gaul crossing, in an after age, the British Channel, established themselves on that part of our island which lies nearest to the continent; and, moving gradually towards the north, drove the Cimbri beyond the Severn and Humber. The Gaël of the north, reduced within limits still more circumscribed by the pressure of the Cimbri, sent fresh colonies into Ireland, while the Scottish friths became a natural and strong boundary towards the south to those Gaël who remained in Britain.

'It was, perhaps, after the Belgic invasion of the southern Britain, that the Gaël of the northern division formed themselves into a regular community, to repel the incroachment of the Cimbri upon their territories. To the country which they themselves possessed they gave the name of *Caël doch*, which is the only appellation the Scots, who speak the Galic language, know for their own division of Britain. *Caël doch* is a compound made up of *Gael* or *Caël*, the first colony of the ancient Gauls who transmigrated into Britain, and *Doch*, a district or division of a country. The Romans, by transposing the letter *L* in *Caël*, and by softening into a Latin termination the *ch* of *Doch*, formed the well-known name of Caledonia.'

This ingenious etymon was communicated by the author to Dr. Macpherson, who adopted it in his Dissertations.

The origin of the British nations being established upon the most incontrovertible principles of critical investigation, nothing

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thing is more probable, than that Ireland was thence supplied with its inhabitants. This opinion is not only countenanced by the more remote situation of that island from the continent, which was the source of all the western migrations; but it is even confirmed by the testimony of the most antient historians.

'Diodorus Siculus, says our author, mentions it as a fact well known in his time, that the Irish were of British extract, as well as that the Britons themselves derived their blood from the Gauls. Cornelius Tacitus affirms that the nature and manners of the Irish did not, in the days of Domitian, differ much from the Britons; and many foreign writers of great authority give their testimony to the British descent of the old inhabitants of Ireland.'—

'The name of Gaël, still retained by the old Irish, sufficiently demonstrates that they derive their blood from those Gaël or Gauls, who, in an after period, were distinguished in Britain by the name of Caledonians. The wildest enthusiasts in Hibernian antiquities never once asserted that the Caledonians, or their posterity the Picts, were of Irish extract; yet nothing is better ascertained than that the ancient Britons of the South, gave to the Scots, the Picts, and the Irish, the common name of Gaël; and consequently that they very justly concluded that the three nations derived their origin from the same source, the ancient Gaël of the continent.

'The British Gaël, in an early age, extending themselves to the very extremities of the Island, descried Ireland from the Mulls of Galloway and Cantire, and crossing the narrow channel which separates the two countries, became the progenitors of the Irish nation. In proportion as fresh emigrants from the continent of Europe forced the ancient Gaël towards the North in Britain, more colonies transmigrated into Ireland from the promontories which we have so often mentioned. It is probable that it was after the arrival of the Cimbri in Britain, a number of the Gaël, sufficient to deserve the name of a nation, settled themselves in Ireland. But they became so numerous in that country before the arrival of the Belgæ in Britain, that the colonies which transmigrated from that nation into Ireland were, together with their language, manners, and customs, lost in the Gaël; so that in one sense the Caledonians may be reckoned the sole progenitors of the old Irish.

'When the Gaël arrived first in Ireland they naturally gave it the name of Iar-in, or the Western Country, in contradistinction to their original settlement in Britain. From Iar-in is not only to be deduced the Eirin of the Irish themselves, but those various names by which the Greeks and Romans distinguished their island. The appellation of Iar-in was not altogether confined to Ireland by the Gaël of North Britain. They gave it also to those numerous Islands which crowd the western coasts of Caledonia; but when by degrees they became acquainted with the vast extent of Ireland, when compared to the other Scottish Isles, they called it by an emphasis H'Iarin, or H'Erin, the western country or island.

'Hibernia, the most common name by which the Romans distinguished Ireland, may appear to some too remote in the pronunciation and orthography from Iar-in, or H'Erin, to be derived from either. This difficulty is easily removed. Julius Cæsar mentions, for the first time, Ireland under the name of Hibernia. One of two reasons induced the illustrious writer to use that appellation. He either latinized the H'Yverdhon of the southern Britains, or, what is

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is more probable, he annexed to Ireland a name which suited his own ideas of its air and climate. The Romans, long after the expedition of Cæsar, entertained a very unfavourable opinion of the climate of Ireland; Strabo thought that the severity of the weather rendered that island extremely uncomfortable, and Pomponius Mela was told that corn never ripened there on account of the inclemency of the seasons. The attention of Cæsar was engaged by much more important objects than in informing himself minutely concerning the climate of a country to which he never intended to carry his arms. If Strabo and Mela, whose subject led to enquiries of that kind, supposed that the air of Ireland was extremely intemperate, it is no wonder that Cæsar should have fallen into a similar mistake; and we may from this circumstance conclude that he formed the name of Hibernia from the adjective Hiburnus. He thought that a perpetual winter reigned in Ireland; and he was informed that, in the lesser islands in the neighbourhood, one winter night was equal to thirty in Italy.'

The author afterwards exposes, at considerable length, the absurdity of the fiction that letters were known in Ireland many ages before Greece itself emerged from ignorance and barbarity. This ridiculous fable has already been exploded by Camden, Bolandus, and Innes. The learned Usher appears to have been so sensible of its extravagance, that he is totally silent on the affairs of Ireland prior to the fifth century; and even Sir James Ware, though an avowed advocate for the honour of his country, renounced the Irish pretensions to any knowledge of an alphabet, before it was introduced by St. Patrick. In fact, the fabulous transactions, which have been adduced by the Irish antiquarians, in support of their ancient pretensions to literature, afford sufficient proof, that the inhabitants of that island were involved, not only in the grossest ignorance, but the meanest credulity, before the period abovementioned. This subject has been so fully discussed by other writers, that we doubt not but the modern literati of Ireland, who, we are persuaded, are no abettors of the system of the Fileas and Senachies, will think that our author here has entered upon a very unnecessary investigation. As Mr. Macpherson, however, has added a few arguments to what have been formerly advanced, we shall present our readers with an extract from this part of the work.

'It is unnecessary, with Bolandus and Innes, to pursue the abettors of the pretended literature of Ireland, before the mission St. Patrick, through all the maze of a contest, in which positive assertions, on the side of the latter, supply the place of argument. To a brief detail of some other unanswerable objections advanced by the two learned writers, we shall annex some additional observations, to put an end for ever to the dispute. Keating, O'Flaherty, and Toland, upon the authority of the book of Lecan, a manuscript scarcely three hundred and fifty years old, affirm that one Phenius Farsa invented the Hebrew, Greek, Latin, and Irish alphabets, together with the Ogum of Ireland, little more than a cen-

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century after the universal deluge. A legend which says that the Greek alphabet wat invented many ages before Cecrops and Cadmus, and the Latin characters seventeen centuries before the Romans were a people, is too ridiculous to deserve any serious consideration. But this idle story is not more pregnant with absurdity than the mention that is made of Adam, Cain, Noah, the deluge, Moses, Pharaoh, and many other names and transactions in the Old Testament, in annals said to have been written many ages before Christianity introduced into Europe any knowledge of the Jewish history and antiquities.

'The Irish being in some measure obliged to acknowledge that the Bethluisnion, notwithstanding the arbitrary transposition of the letters, and the puerile fancy of imposing upon them the names of trees, by the bards and senachies of the middle ages, was borrowed from the Latin, still continue to insist that their ancestors, in remote antiquity, made use of characters distinguished by the name of Ogum. Ogum is a word which has no affinity with any other in the Irish language, and seems therefore to have been a cant-name imposed upon a species of stenography or cypher, in which the old Irish, like many other nations, wrote their secrets. Sir James Ware, whose authority is often cited to prove the existence of the Ogum, shews plainly that it was a kind of short hand, varied according to the fancy of those that used it, and consequently that it did not merit the title of an alphabet.

'There is no circumstance more conclusive against the learning of the Pagan Irish, than the contradictions between the ancient writers, and those of the modern annalists of Ireland. The antiquaries of that country, in proportion as the general history of the world became more and more known to them, reformed, new-modelled, and retrenched the extravagancies of the first rude draught of Hibernian antiquities formed by the bards and fileas. Had letters been cultivated in Ireland in so early a period as is pretended, systems of the history of that country would have been so anciently formed, and so well established by the sanction of their antiquity, that neither Keating or O'Flaherty durst, in the seventeenth age, give a complete turn to the Irish antiquities. But that no such system was formed, is demonstrable from the silence concerning the times of Heathenism, in the most ancient annals of Ireland, of the existence of which we have any satisfactory proof.

'To close with one decisive argument this controversy: It is to be observed that the settlement of the Milesians, under the name of Scots, in Ireland, about a thousand years before the Christian æra, is the capital point established by the pretended litterature of the heathen Irish. Should this early settlement be once ascertained, it naturally ought to follow that the British Scots derived their blood from those of Ireland; if they did, they must have carried with them to Caledonia that learning, science, and civility, which had made so great a progress in their mother country before they transmigrated from it. But nothing is more certain than that the British Scots were an illiterate people, and involved in barbarism, even after St Patrick's mission to the Scots of Ireland. The abettors of the Irish antiquities are then reduced into this dilemma; either the Scots of North Britain did not derive their origin from Ireland, or else the Irish had not any knowledge of letters when the British Scots transmigrated from their country. If the first position is true, the whole credit of the Milesian story is

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at an end; if the latter, on the other hand, is the fact, no memory remains in Ireland of tranſactions prior to the miſſion of St. Patrick, and the reign of Leogaire.

'From the general reſult of our enquiry upon this ſubject, we may conclude with Sir James Ware, that nothing certain is known concerning the affairs of Ireland before the middle of the fifth age. We may alſo, with the ſame learned writer, take it for granted that the account of their Heathen anceſtors, retailed by the annaliſts, antiquaries, and hiſtorians of Ireland, are the impoſtures of later ages. It were to be wiſhed that the writers of that country, who underſtood the ancient Galic, had not given room to ſuſpect that they themſelves were conſcious of thoſe impoſtures, by their concealing from the public thoſe monuments of their ancient hiſtory from which they pretend to derive their information. But had they given them to the world, it is highly probable that external argument would be very unneceſſary to prove that the literature of Ireland commenced with the miſſion of St. Patrick.

'It is a matter of ſome wonder that the Iriſh remain ſo long wedded to a ridiculous ſyſtem of antiquities, which throws the reproach of credulity upon their nation. Every other poliſhed people, who, in the times of ignorance, had ſet up high ſchemes of antiquity, have now extricated their hiſtory from the fables of their dark ages. Had there been a ſcarcity of men of abilities and learning in Ireland, ſome excuſe might be framed for this blind attachment to the legends of the bards. But as that country hath produced very able men, and qualified to form a ſolid foundation for a true hiſtory of their anceſtors, they deſerve to be ſeverely animadverted upon, for not reſcuing their antiquities from that obſcurity and fiction in which they have been involved, by ſome modern, prejudiced, and injudicious writers.'

[*To be continued.*]

VII. *The Practice of Phyſic in General, as delivered in a Courſe of Lectures on the Theory of Diſeaſes, and the proper Method of treating them.* By Theophilus Lobb, *M. D. Member of the College of Phyſicians in* London, *and F. R. S.* 2 *Vols.* 8*vo.* 9*s.* **Buckland.**

THIS work conſiſts of a courſe of twenty-four lectures, which are written in the aphoriſtical manner, and appear to have been compoſed with a particular attention to perſpicuity. The firſt ſeventeen are chiefly employed on ſuch phyſiological ſubjects, as are ſubſervient towards acquiring a knowledge of the principles of rational practice. After treating in general of the conſtruction and œconomy of the body, the author preſents us with ſeveral pertinent obſervations on the quantity of blood, and the conſequences of diminiſhing it; as likewiſe on the lymphatic and nervous fluids, and the humours ſecreted from the blood. He next conſiders the different conſtitutions and idioſyncraſies of human bodies, ſhewing likewiſe the various claſſes into which diſeaſes may be diſtributed, and the general principles or rules of practice for curing them.

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That our readers may be enabled to form a more accurate idea of the author's method, we shall lay before them an extract from this part of the lectures.

'Ist Principle. That in distempers which proceed from too great a quantity of the blood, blood should be taken away by the lancet, or by cupping, or by leeches; but in such cases, care ought to be taken not to draw off so much blood, as will sink the quantity of it below the standard of health; because such a degree of evacuation from the blood vessels will not only render the quantity less than it ought to be, but also diminish the vital strength, and be a hurt to the patient, in proportion to the deficiency made in the quantity of his blood by the excess of the evacuation.

'And it deserves consideration, that an over large evacuation from the blood vessels in plethorick bodies, removes indeed the general cause of diseases intended to be removed by it; but then it certainly brings another general cause of diseases to subsist in the blood, even a deficiency in the quantity of the blood, which can never be a right practice.

'IId. Principle. That when the muscular fibres and animal vessels are rigid, besides lessening the quantity of the blood, aqueous liquors, nitrous, mucilaginous, and oleaginous medicines, and such like things, should be advised.

'IIId Principle. That when the lymphatic fluid exceeds in quantity, evacuation should be made by urine, or stool, or sweat.

'IVth Principle. That when the muscular fibres and animal vessels are lax, besides the evacuations mentioned, those medicines should be directed, which may bring the component parts of those solids to a closer union, and a firmer cohesion.

'Vth Principle. That in diseases which arise from an excess in the quantity of the nervous fluid, those medicines should be prescribed, which may lessen its quantity, and remove the excess.—What these are will be shewn in their proper place.

'VIth Principle. That in diseases, when the quantity of the animal fluids does not exceed the standard of health, or is not greater than it ought to be, evacuations by bleeding, or purging, or otherwise, ought not to be made: because they will then render the quantity of them less than it ought to be; or, in other words, introduce a deficiency into the body, which is one cause of diseases, and should therefore be carefully avoided.

'VIIth Principle. That in diseases, which are produced only by some wrong or bad quality of the blood and other fluids of the body, medicines by which the morbific quality may be altered and destroyed, should only be advised, as the proper remedies.

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'And it is as irrational to endeavour curing such diseases by making evacuations, and diminishing the quantity of the animal fluids, as it would be in distempers which result merely from too great a quantity of those fluids, to attempt a removal of them by alterative medicines, with a neglect of the proper evacuations which ought to be made.

'VIIIth Principle. That when the quantity of the blood is too little, endeavours should be used to make up its deficiency by directing those aliments which most easily may be assimulated, or transmuted into blood.

'This is an important rule of medical practice, because the keeping sick persons, in such a state, too low in their diet, may occasion their sinking under their distemper.

'IXth. Principle. That when the quantity of the lymphatic fluid is too little, the deficiency should be supplied by sufficient quantities of such watery, diluting liquors, as may most easily be mixed with the blood, and transmuted into lymph.

'Xth Principle. That when the nervous fluid is too little in quantity, medicines proper to promote the increase of the secretion of that fluid, and suitable cordials should be advised.

'XIth Principle. That in diseases produced by complex causes, each concurring cause should be considered, and the remedies should be carefully adapted for the removal of them.'

Dr. Lobb seems to have been particularly explicit in endeavouring to ascertain the proximate cause of diseases, and to make his pupils acquainted with the leading and elementary principles which are the foundation of practice: on which account, he is generally less copious than other systematical writers in the treatment of the several diseases. His opinion of the nature and cause of the hooping-cough, may be sufficient to shew the judgment with which he conducted his inquiries.

'The hooping cough *(tussis convulsiva infantum)* is a disease which very much deserves our consideration; and I do not remember that I have met with a clear explanation, or account, of its productive cause in any author.

'It is called the hooping cough from the sound which the convulsive motions forcibly extort from children in their fits of coughing.

'I may observe that a fit of coughing seldom ceases till a vomiting is brought on, and a humour thereby evacuated, unless the child happens to swallow it. This matter, thrown out by vomiting, is generally clear and viscous like a mucilage or jelly.

'The cause of this disease, in my opinion, is a diminution of the insensible perspiration.

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'I apprehend that in children, as their veſſels are univerſally more lax than thoſe of adult bodies, ſo their lymphatic arteries are alſo more lax, and the diameters of them more eaſily enlarged. And therefore, that when the quantity uſually excreted from the body by inſenſible perſpiration, happens by any occaſion to be diminiſhed, there then often occurs a greater flow of lymph through the lymphatic veſſels into the air-veſicles of the lungs than in the time of perfect health; whence the hooping cough.

'The lymph, evacuated into the air-veſicles clear, (by the exhalation of the thinner, moſt limpid parts of it, continually with the breath) acquires the conſiſtence of a viſcous mucilage or jelly; which, when it encreaſes to a certain quantity, occaſions a cough, which does not ceaſe till it is brought up from the lungs. Then all is quiet till a certain freſh quantity is emptied into the lungs.

'The reaſon why the fits of coughing return in ſome children more frequently than in others, and in the ſame children oftener ſome weeks than in others, is probably this, viz. the quantity of the viſcous humour, neceſſary to occaſion a fit of coughing, is in ſome children ſooner collected from the lymphatic veſſels than in others; and in the ſame children, in ſome weeks or days, it is collected in ſhorter ſpaces of time than in others.

'This account of the diſeaſe, under our conſideration, implies, indeed, that the viſcous, clear, jelly-like humour, which children throw out of their mouths in fits of the hooping cough, (often in large quantities) comes from the lungs, and not from the ſtomach.

'The reaſon for my opinion is this, viz. whatever matter or phlegm happens to be lodged in the ſtomach, if it creates very uneaſy ſenſations, may bring on vomitings, as in ſuch caſes daily happens among children, but not a cough, and eſpecially not a fit of coughing, for ſeveral minutes before any vomiting happens.

'It is a thing incomprehenſible to me, how any humour in a ſtate of reſt in the ſtomach, and a humour which excites no vomiting, no ſtomach-ſickneſs, or loathing, can act as a ſtimulus on the larynx, and produce an inceſſant coughing for minutes before a vomiting is exerted.

'But it ſeems eaſy to apprehend that an acrimonious viſcous humour, extravaſated into the air-veſicles in the lungs, may (when the quantity of it is increaſed to a certain degree) by the action of the air paſſing to and from it, irritate the nerves terminating under the membrane which lines the *aſpera arteria*, and affect the whole membrane, even to the larynx, and excite that violent coughing which happens in this diſeaſe.

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'This coughing, as it occasions the lungs more violently to contract, and expand themselves, must unavoidably agitate and move the viscous jelly-like humour, lodged in the air-vesicles upwards till it comes into the mouth, thence it is with violence thrown out of the body.

'The consideration of what has been now delivered on this subject, and an attention to the state of body which those children are under who have this cough (who are weakly and of an obstructed habit) will lead us to the following observations:

'Obs. 1. That an air too cold or too moist lessened the quantity that should have perspired from their bodies, brought on a morbid quality of their blood, and occasioned obstructions in some of the perspiratory vessels, through a deficiency in the strength of the action of their vital organs.

'Obs. 2. To promote the curing children ill of this disease, they should be kept within doors, and in such a temperate warmth as may conduce to the opening the perspiratory pores, and promoting the insensible perspiration.

'Obs. 3. Those medicines which may remove the morbid quality of the blood, and the obstructions resulting from it, and which may strengthen the action of the vital organs, and recover the insensible perspiration, are the proper remedies.

'The remedies, which in my experience have been effectual for curing the hooping-cough, have been mixtures, or powders, compounded of the salt of wormwood, cochineal, calx of antimony, millipedes prepared, flower of sulphur, &c. proportioning the doses according to the ages of the children: intermixing, now and then, a gentle purge of manna, to carry from the stomach or bowels the phlegm which may have been swallowed by the child. I say gentle purge, because that will not hinder or lessen the discharge by the insensible perspiration, and yet be effectual to clear the stomach and bowels of what should be evacuated by stool.

'Blisters may be sometimes ordered with advantage.

'As for diet proper in this disease; I would advise apples boiled soft and mixed with milk, sweetened with sugar to the palate, for one principal part of it. And a decoction of figs with raisins of the sun stoned, of which half a spoonful, or a spoonful, may be given warm two or three times in a day.'

To these lectures are added, directions for examining patients, and rules about prescribing. The author concludes the whole with an earnest exhortation to his pupils, to pray to God daily for assistance in the exercise of their profession. Such advices, though much inculcated in the times when the practice of physic was founded upon principles less ascertained than

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at present, are now disused by medical writers, and may, perhaps, be reckoned superstitious; but they can reflect no unfavourable imputation on the merit of Dr. Lobb, where knowledge and sagacity are conspicuous in his several publications.

VIII. *An Enquiry into the general Effects of Heat; with Observations on the Theories of Mixture. In Two Parts. With an Appendix on the Form and Use of the principal Vessels containing the Subjects on which the Effects of Heat and Mixture are to be produced.* 8vo, 2s. Nourse.

THE Cartesians improving on the doctrine of *heat*, as laid down by the Epicureans, and other corpuscularians who defined it, not as an accident of fire, but as an essential power or property thereof, were of opinion that heat consists in a certain motion of the insensible particles of a body, resembling the motion whereby the several parts of our body are agitated by the motion of the heart and blood; this principle our latest and best writers of mechanical, experimental, and chemical philosophy in some measure seem to adopt; but are not perfectly agreed whether *heat* be a peculiar property of one certain immutable body called *fire*, or whether it may be produced mechanically in other bodies, by inducing an alteration in the particles thereof. Boerhaave is indeed of opinion, that the thing we call *fire* is a body *sui generis*, created such *ab origine*, unalterable in its nature and properties, and not either producible *de novo*, from any other body, nor capable of being reduced into any other body, or of ceasing to be fire. This fire is diffused equally every where, and exists alike, or in equal quantity, in all the parts of space, whether void, or possessed by bodies; but that naturally, and in itself, it is perfectly latent and imperceptible; and is only discovered by certain effects which it produces, and which are cognizable by our senses.

The producibility of heat is strongly supported by Sir Isaac Newton, who does not conceive *fire* as any particular species of body, originally endued with such and such properties. *Fire*, according to him, is only a body much ignited, so as to emit light copiously. What else, says he, is red-hot iron than fire? And what else is a burning coal than red-hot wood? Or flame itself, than red-hot smoke? It is certain that flame is only the volatile part of the fuel heated red-hot, i. e. so hot as to shine; and hence only such bodies as are volatile, i. e. such as emit a copious fume, will flame; nor will they flame longer than they have fume to burn. Again, gross bodies and light

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are convertible into one another, and bodies do receive much of their activity from the particles of light, which enter their compoſition; there is no body leſs apt to ſhine than water; and yet water, by frequent diſtillations, changes into fixed earth, which, by a ſufficient *heat*, may be brought to ſhine like other bodies. Add, that the ſun and ſtars, according to this great philoſopher, are no other than great earths vehemently heated; for large bodies, he obſerves, preſerve their heat the longeſt, their parts heating one another: and why may not great, denſe, and fixed bodies, when heated beyond a certain degree, emit light ſo copiouſly, as by the emiſſion and re-action thereof, and the reflections and refractions of the rays within the pores, to grow ſtill hotter, till they arrive at ſuch a period of heat as is that of the ſun; their parts alſo may be farther preſerved from fuming away, not only by their fixity, but by the vaſt weight and denſity of their atmoſpheres incumbent on them, and ſtrongly compreſſing them, and condenſing the vapours and exhalations ariſing from them. Thus, we ſee, warm water, in an exhauſted receiver, ſhall boil as vehemently as the hotteſt water open to the air; the weight of the incumbent atmoſphere, in this latter caſe, keeping down the vapours, and hindering the ebullition, till it has conceived its utmoſt degree of heat. So, alſo, a mixture of tin and lead, put on a red-hot iron in vacuo, emits a fume and flame: but the ſame mixture in the open air, by reaſon of the incumbent atmoſphere, does not emit the leaſt ſenſible flame.

Upon theſe, or principles ſimilar to theſe, the ingenious author of this performance has clearly explained the general effects of heat as relating to expanſion, fluidity, vapour, ignition, and inflammability; and after having deſcribed Sir Iſaac Newton's curious method of ſupplying the defects of the common thermometer, very juſtly obſerves, 'that we cannot by that inſtrument determine whether one body has double, triple, or half the heat of another body. People are apt to be miſled in this particular by the numerals; but as the loweſt degree of heat is not known, we cannot abſolutely, or accurately, determine upon the heat of bodies being double, or triple, of one another. When Farenheit conſtructed his thermometer, he marked the freezing point thirty-two; the loweſt degree of heat which he then knew being a mixture of ſal ammoniac and ſnow-water, he began his ſcale from it, and marked it 0, being thirty-two degrees below froſt. Repeated trials have ſince brought the liquor in the thermometer ſeveral degrees below the point from whence Farenheit began his ſcale. Boerhaave relates with wonder and admiration a diſcovery of the ſame Farenheit, who, with a mixture of ſnow-water, and ſtrong

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ſtrong aqua-fortis, or ſpirit of nitre, brought the liquor forty degrees below o on his own ſcale, that is, ſeventy-two degrees below the freezing point; and yet with whatever wonder the doctor is diſpoſed to view this artificial cold produced by Farenheit, he well knew that ſuch a degree of cold had been obſerved in nature by the French philoſophers, who wintered under the polar circle. In Siberia, a very cold country, and at a great diſtance from the ſea, the mercury ſunk ſtill more. At Kevenſkoi Oſtrog, on the river Lena, in Siberia, the mercury in Farenheit's thermometer fell, in 1739, to an hundred and fifty-five degrees below o; and yet, ſays profeſſor Ammon, who relates this remarkable depreſſion in a letter to Sir Hans Sloane, animals of all kinds have ſurvived this cold; and although, continues he, the countries throughout which the great river Lena paſſes, are expoſed to ſuch an extreme cold, there are, notwithſtanding, the fineſt, the moſt rare, and moſt curious plants to be found in them of any in all Siberia. The experiments made by Dr. Brown at Peterſburgh, mention depreſſions of the thermometer that are almoſt incredible. The mercury froze in ſome of the trials, and, upon breaking the thermometers, was taken out in a ſolid ſtate, part of it ſerving as it were for ſuſpending the reſt. Nay, ſome experiments relate, that it was beat out to the ſize of a crown-piece before it acquired its original form. One hundred and forty degrees below o on Farenheit's thermometer, ſeem to be the greateſt depreſſion for which there is any evidence, though two hundred, and even three hundred, are inſiſted upon. The truth is, as the mercury in ſome of the experiments confeſſedly froze, it muſt have paſſed through the range of the tube irregularly, and by ſtarts, falling often an hundred degrees at a time; a circumſtance which could not fail to involve the whole ſeries of experiments in uncertainty and error.

'It is, ſays our author, a curious queſtion, and deſerves attention, Whether heat really acts as an univerſal agent in diſpoſing bodies to evaporate, in the ſame manner as we have ſeen it univerſally promote fluidity? Perhaps it would be raſh to conclude at once that all bodies are capable of being volatilized. Certain it is, there are many earths, which may, by violent heats, be rendered fluid; but have never been obſerved to ſuffer a diminution in their weight, or emit any thing like vapour. But it is equally certain that we know not what is the moſt violent poſſible degree of heat; and that, till ſuch a degree is aſcertained, it would be highly unreaſonable to conclude that theſe earths cannot be volatilized. It was long imagined that gold and ſilver were perfectly fixed; and many experiments ſeemed to favour the opinion. Mr. Boyle put a quan-

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tity of gold in the hotteſt part of a glaſs-houſe, and allowed it to continue there two months, at the end of which time he found the gold in a ſtate of fuſion, but not perceptibly diminiſhed in weight. Experiments on a quantity of ſilver were equally void of ſucceſs. The maſs of ſilver had, indeed, loſt a little of its weight; but it was ſo little, that Mr. Boyle ſuppoſed the diminution to be occaſioned by ſome impurities in the metal, which, as he imagined, had been deſtroyed by the action of the fire. More recent obſervations, however, and with a more violent heat, that, viz. of the focus of a burning glaſs or mirror, evidently demonſtrate that gold emits ſteam in conſiderable quantities, which, when condenſed, falls down in ſmall globules of that metal. What happens to the gold we may fairly infer will happen to the moſt fixed bodies, comparatively ſpeaking, provided a degree of heat, ſufficient to bring them to the vaporific point, is applied. So readily, indeed, are ſome philoſophers for making its power in producing elaſtic vapour an univerſal effect of heat, that they conſider every elaſtic vapour as owing its exiſtence to heat.'

In the ſame judicious manner our author treats of ignition, fluidity, and other properties and effects of heat, and deſcribes a great variety of experiments, which ſufficiently confirm the truth of the principles he has advanced. To theſe are added ſome excellent rules, or canons, for effecting chemical operations, and likewiſe an Appendix, wherein the form and uſe of the veſſels, employed in conducting thoſe operations, are very minutely deſcribed.

IX. New-Market: *Or an Eſſay on the Turf. Very proper to be had in all Pockets at the next Meeting. In two Vols. 8vo. 5s.* Baldwin.

A Satire on the diverſion of the turf, in a parallel betwixt our modern New-Market races, and the Olympic games, which were celebrated by the ancient Greeks at Elis, in Peloponneſus, every fifth year.

'Let me now diſcover a ſecret (ſays our author, in the eighty-eighth page of his firſt volume) which, if I had told at firſt, my book had been laid down in a moment, unread; and I might have put, or rather my New-Market reader, would have put for me,

"Veſtibulum ante ipſum, primoque in limine finis.

It is this, that this little treatiſe is leſs a compariſon between New Market races and the Olympic games, than a mirror held up to vice and folly.

In

' in which may be ſeen,
The very form and preſſure of the times.'

The truth is, he ſkims over many ſubjects which are foreign to his main deſign; for we cannot ſay he treats them accurately. He miſtakes a deſultory, rambling, ſuperficial way of writing, for elegant compoſition. The productions of the late Sterne have occaſioned many light-armed troops to ſally forth from Grub-ſtreet.

We could not inform our readers of the various objects of his random ſhots, without giving them an account of almoſt every page of his book, which is a ſtrange, huddled, unembodied mixture of gaiety and gravity, of ludicrous ſatire, and phlegmatic theology. However, as this gentleman ſeems to think himſelf extremely well qualified to be a cenſor of the age, and as we cannot help thinking his pretenſions groundleſs, we ſhall give him a fair hearing, and ſubmit his claim to the tribunal of the public.

Amongſt other modes of genteel life he is a vehement enemy to duelling. According to his moral theory, every man who fights a duel muſt be a coward. From his manner, however, of arguing on this ſubject, it is plain that he has cut a Gordian knot, which he could not untie.

' Oh, certainly; there can be no doubt of it; the duelliſt is a coward; the man that gives or receives a challenge is, beyond all queſtion, a moſt deſpicable coward and poltroon.

" This, cries an aſtoniſhed patron of modern courage, is a ſtrange aſſertion, and is much eaſier to affirm than to prove; beſides, if it could be proved, what is it to the purpoſe, and how does it relate to your ſubject."

' If, my good Sir, you will attend to my proofs, I have no fear of making them good to your ſatisfaction; and, when that is done, I will prove what I ſaid upon the point, to be entirely to the purpoſe, and to relate quite naturally to my ſubject—Only let me deſire of you, if you are convinced—but I need not deſire it, for I am ſure then you will withdraw your admiration (which will ſink into contempt) of the courage of John Orlando, Martin Quixote, Frederick Mambrino, and a long &c.

' No man ever engages in a duel, but he is influenced by his own notions of courage and honour.

' It is my buſineſs to prove thoſe notions miſtaken—he thinks himſelf a man of courage, I think him the direct reverſe.

' And what will our gentlemen homicides think, if it ſhould appear, notwithſtanding the faſhionable inſtitutes to the con-

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trary, That to give or to receive a challenge, is a certain and indiſputable mark of cowardice.

'True courage ariſes not from animal ſpirits, but from reaſon—Pray mind—for if this be not allowed, then all diſtinctions between man and brute are levelled at once, and the grim maſtiff, or the ſurly bull, will appear to be as much beaſts of honour, as any ready ſwordſman of them all.

'The officer, who, at the head of his troops, marches on intrepid in the face of danger, deſerves the noble title of a man of true courage—and why?—Becauſe his courage is founded on reaſon, as he acts from a ſenſe of duty to his country, which is a call ſuperior to his love of life. On the other hand, if he fails, draws back, or flies in the hour of danger, he is a coward, becauſe he acts contrary to reaſon, in preferring a paltry life, to that duty which he owes the public.

'This is real courage, and real cowardice—and words are moſt horribly perverted, whenever they are otherwiſe applied.

'Now, conſidering the matter in this juſt light, I would fain know what poſſible title the duelliſt can have to courage, or how will he avoid the imputation of cowardice?

'What claim can he lay to courage, who acts from no nobler ſpirit, than the maſtiff or the bull? Who ſo far from acting upon a ſenſe of duty, throws all duty behind his back? Who, contrary to all reaſon, for the ſake of revenge, diſregards his duty to his country, and heeds not the tender calls of private affection—inſenſible to the agonizing diſtreſs of a dear and afflicted family.—But the point is too tender to be further urged—compaſſion for ſuch hapleſs victims ſtops the trembling hand—Yet is not language perverted, if ſuch a man as this is allowed to be a man of courage.

'Yes then; the real truth of the matter is, the poor man is a perfect coward—he is actually afraid—afraid of a ſhadow—as timorous as an affrighted infant—afraid of the ill-grounded reflections of malice, the fooliſh and mean ſneers of ignorance and inſolence; more afraid of theſe, than of a breach of every ſocial duty, every law divine and human—If ſuch a man is not a coward, then lives there not a coward upon the face of the earth; if ſuch a one is allowed to act upon motives of reaſon, then folly, reaſon, and madneſs, are all of them ſynonimous terms. The duelliſt, therefore, muſt give up all title to courage'——

Is this ſubſtantial reaſoning, or empty rhapſody? Will not bravery always be reſpected, and will not cowardice always be deſpiſed? And in a country where it is cuſtomary to maintain

reputa-

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reputation by the ſword, are not there many caſes, in which, if a man will not give, or accept a challenge, the world will conclude that he is a poltroon, that he prefers his life to his honour? And is he who fights a duel, to avoid that imputation, hurried to the combat by the inſtinctive ferocity of a wild-beaſt, or urged to it by a rational principle? Does not he act as much from reflection as the officer who does his duty in the field of battle? We would by no means be thought advocates for duelling; but in this writer it certainly has a feeble enemy. Indeed the efforts of the ableſt philoſopher will never bring it into diſrepute: it can only be aboliſhed by a ſignal act of the legiſlature.

From the following extract, we preſume, his comedy will be found as inſipid as his logic is inconcluſive.

'The large and numerous aſſemblies upon the plains of Olympia, had, it ſeems, a deeper deſign, than we at firſt were aware of—for thus ſays Mr. Weſt—"they met to deliberate and conſult upon the ſtate," &c.—Doubtleſs a very wiſe and proper deſign, but it may admit of a queſtion, whether the ſcene they choſe for their deliberations was quite ſo ſuitable and proper as might have been wiſhed;—be that as it may, it muſt be imagined, that upon the courſe theſe were not their ſubjects of deliberation; and when off it, at their lodgings, and macaronis of Olympia, we of Newmarket, I have not the leaſt fear, can exceed them both in the weight of our ſubjects of converſation, and in our manner of handling thoſe ſubjects.

"My Lord, what think you? Did not Oſmyn afford excellent ſport to day?"

"Why, Sir Charles, pretty good I think—but we have an irreparable loſs in poor Jethro—the turf never ſaw (felt, I ſhould ſay) his fellow, nor ever will again."

"No! What do you think of Eclipſe, who makes ſuch a noiſe? Would he not extinguiſh, or, at leaſt, darken Jethro's fame?"

"Nay, that I can't ſay—this I know, that if I were maſter of Eclipſe, I would not take three thouſand guineas for him—But did you ſee captain Rider's filly upon the courſe yeſterday? What a beautiful creature! Can you tell what horſe it was got by?"

"No, I never heard."

"Well, you talk of three thouſand guineas for Eclipſe, but if that filly were mine, no money ſhould purchaſe it—I ſhould indeed be a happy man—I ſhould

"Love it beſt of all things—but my wife."

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"Well added, my Lord—but here comes Lord Pedigree, and Sir George Arid, they can give us the history of the Captain's filly;—Sir George do you know what horse—but you seem not to mind me—What concerns the man?"

"Concerns me, Sir Charles?—Nothing but what concerns every man—Intelligence is just received, that the French are making preparations."—

"Only mind him, my Lord;—when I talk to him of matters of real importance, he tells me of such trifles as French preparations.—But you, Lord Pedigree, I dare say, will give me your attention and intelligence.—Can your Lordship tell me what horse Captain Rider's filly was got by?"

"Yes, Sir—by Mr. Smith's Barb."

"Nay, my Lord, excuse me, but that is impossible—Barb never got a good colt in his life."

"That, Sir Charles, may be your opinion—but I think differently; I have some excellent colts of his now in my possession, and in a stud, which I look upon as the best in the kingdom, I assure you, Barb's descendants hold the foremost rank."

"Pish!"

"Why, Baronet, you may pish again if you like it; but I am certain Barb has as good blood in his veins, as any peer, horse I mean, in the kingdom;—wasn't he got by Draco, out of a daughter of Selim's Arabian, his sire by Flip, his grandsire by Lothario, his great grandsire by Archer, and thus for five generations further could I go to prove the nobility of his blood; but if you are not deaf to conviction, this may convince you; and if you are, five thousand descents will never do it."

"Upon my word, my Lord, I admire your memory, and respect your learning."

Our author, as we have observed above, rambles from subject to subject, and seems to have determined to write on whatever accidentally came into his head. If abruptness of transition characterizes elegance, and ardour of genius, we should assign him a very high rank in literary excellence. Antiquities, criticism, honour, politeness, elegy, encomium, and many other topicks in quick succession, have floated in his brain, and are scattered through his book.

It is no wonder that the indulgence which is shewn to many trifling performances, and the vanity of the human mind, every day embolden literary pretenders to venture their crudities into light. Stimulated by these encouragements, the Quixotes of the pen view their objects of atchievement through a delusive medium; they fancy that wind-mills are giants, and that

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that wretched inns are magnificent caſtles. They take their unconnected declamation for argument, their excurſive pertneſs for wit, and their Chineſe pictures for the ſtriking imagery of nature.

X. *The Curate of* Coventry: *a Tale. By* John Potter, *Author of the Hiſtory and Adventures of* Arthur O'Bradley. 2 *Vols.* 12*mo.* 5*s.* F. Newbery.

THE hero of this novel is a virtuous young clergyman, whom a faithful attachment to his amiable Dulcinea involves in a courſe of diſtreſſes; till his probation being accompliſhed, or more properly, his hiſtory being ſpun out to a tolerably decent length, he is landed by the author on the flowery ſhore of matrimonial felicity. But if our readers are deſirous of a more particular account of his adventures, they muſt attend us upon a journey into Warwickſhire, where we firſt become acquainted with the Curate.

Near the celebrated city of Coventry, we are told, there lives a family of the name of Southern, not more diſtinguiſhed by the opulence of their fortune, than the exerciſe of hoſpitality; and who particularly value themſelves for a long ſucceſſion of reſpectable progenitors. The preſent repreſentative of this ancient family, however, is one of the moſt arrant fox-hunters to be met with in England. His ſiſter, who had been trained up in all the diſſipation of high life, by an aunt with whom ſhe lived, had the misfortune of being ſeduced by a great rake of quality, a lord Villars, to whom ſhe bore a ſon, who, being ſent to the father, was by him diſpoſed of in a private manner. This lady, ſucceeding to a great fortune at the death of her aunt, and diſguſted with the inſipid pleaſures that intoxicate the gay world, betakes herſelf to a life of retirement in the neighbourhood of her brother; where, devoting herſelf entirely to the reading of poetry and romances, her character acquires a particular caſt of extravagance, and ſhe whimſically names her habitation *The Caſtle of Contentment*, and herſelf the Governeſs. In this ſequeſtered life, ſhe is accompanied by her niece, Miſs Southern, a beautiful and accompliſhed young lady, whom ſhe propoſes adopting as her heir.

In this ſituation of things, our young hero, whoſe name is Myrtle, is ſent from Oxford, to ſupply the place of a curate at Coventry, and is ſoon afterwards introduced by 'ſquire Southern to his ſiſter at the Caſtle of Contentment; where he is received by the lady with all the marks of politeneſs and eſteem, which a perſon of her character may be ſuppoſed to ſhew to a clergyman of virtue and genteel accompliſhments. During the

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the close intercourse that succeeds the curate's introduction to the castle, a mutual passion takes place betwixt him and the amiable Miss Southern; which, coming to the knowledge of the aunt, she is alarmed at the disgrace the ancient family of the Southerns might suffer by an alliance so unsuitable to their dignity, and immediately exerts all her interest to have the object of her implacable resentment ejected from his ministerial charge.

Upon this unfortunate event, young Myrtle resolves on going to London, to communicate his distresses to a person whose friendship he had formerly experienced, and who had supplied him with fifty pounds for defraying the necessary expences of his settlement at Coventry. When he arrives in town, he has the fresh mortification to find that his friend is dead. The charms of Myrtle's person, however, make such an impression on the mind of the young widow, that she declares herself disposed not only to remit the debt which he owed her deceased husband, but even to supply him with a farther sum, upon condition, as she intimated pretty plainly, of his becoming her second spouse. The faithful attachment of Myrtle to his beloved Miss Southern, not admitting him to accept of this offer, a propofal of a less honourable nature is afterwards made by the enamoured lady, which our virtuous hero, like a Joseph, rejects with still greater indignation. The wanton widow, thus grievously disappointed of the prospect of gratifying her passion, gives loose to all the fury of female resentment, and causes him to be immediately arrested for the debt of fifty pounds.

The news of the confinement of Myrtle coming to the ears of a person who practised the trade of an author, and had accidentally become acquainted with our hero upon his journey from Warwick, the generous stranger interests himself so far in his behalf, as to procure a bookseller in St. Paul's Church-yard, said to be the publisher of this History, to advance the sum for which he had been arrested, the author becoming surety for the payment.

During the time from Myrtle's leaving Coventry, a secret correspondence had still been maintained betwixt him and the charming Miss Southern; and along with one of his letters he had sent her, as a token of his love, a picture, which he had received from a person who lived as a hermit, and into whose sequestered habitation he happened to deviate likewise on his journey from Warwick. This was a portrait of the hermit himself, who had formerly been remarkable for libertinism, and whose history forms an episode of the novel.

While

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While Myrtle had been experiencing the rigours of misfortune in London, Miſs Southern was enduring no leſs poignant diſtreſs, from the ſevere treatment of the lady of the Caſtle of Contentment; and was even conſtrained to produce all the letters which ſhe had received from her lover. This incident, though apparently fatal to their correſpondence, ſoon proved the means of accompliſhing the union of our lovers. Immediately after this violent tranſaction, an expreſs is received by Mr. Myrtle to repair to the Caſtle of Contentment, where he is welcomed by the governeſs in the moſt affectionate manner. The object of this interview was, to inquire by what means he had come by the picture which he had lately ſent to Miſs Southern; and upon Myrtle's informing her that it was given him by a hermit, he was requeſted to conduct her to his retreat. The propoſal being agreed to, the governeſs and Myrtle ſet off together on the expedition. On their arrival at the hermitage, it is aſcertained, that its inhabitant is no other than lord Villars, whom a compunction for the licentiouſneſs of his youth, had induced to renounce all ſocial commerce with the world, and whoſe idea was ſtill cheriſhed by the governeſs with particular tenderneſs and affection. It is diſcovered at the ſame interview, by accident, that Mr. Myrtle, the curate, is their ſon. The next day our hero and Miſs Southern are made happy in the completion of their wiſhes,—and the hermit likewiſe gives his hand to the governeſs in marriage, the ceremony of which is attended with the ſingular circumſtance of being performed by the ſon. We ſhall here give our readers an extract from this novel, not only as a ſpecimen, but likewiſe to introduce them to an acquaintance with the curate and the Southern family.

'Before we proceed any further, it will be neceſſary to inform the reader, that our hero is a clergyman; and, that his coming to Coventry, was occaſioned by the death of the curate of the pariſh where Mr. Southern lived, the rector of which reſiding at Oxford, had ſent this gentleman down to fill the vacancy. Having brought letters of recommendation from the rector, to Mr. Southern and his ſiſter, they being the moſt reſpectable perſons in the pariſh, he waited on the 'ſquire as ſoon as he arrived, and delivered his credentials; who received him with the greateſt cheerfulneſs and hoſpitality; ſwearing by Juno (his uſual oath) that he was glad he was come, not having ſmoaked one comfortable pipe ſince the curate died; concluding all, with deſiring Mr. Myrtle, for that was his name, to make his houſe, his home at all times, as his predeceſſor had done. To this mark of civility, the curate returned the moſt grateful acknowledgments, but ſaid, "He could not think of taking ſuch a liberty with a ſtranger." "O, ho! you can't," cried the 'ſquire, "Why then, by Juno, you ſhall preach to the clerk and the ſexton, for me, I'll aſſure thee. Odd's heart, what doſt thou mean, man? The family of the Southerns, have always been friends to the clergy; beſides, you'll not be able to ſettle your-

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yourſelf in the parſonage theſe three months; ſo ſet your heart at reſt, for here you ſhall ſtay, that's poz. Ne'er ſtand upon compliments and ceremony, thou ſhalt be welcome, and that's every thing. All I aſk in return, is, not to make your ſermons too long-winded, eſpecially in cold weather. Enough's as good as a feaſt; a little at a time will laſt the longer. No man loves religion better than I do, but too much of one thing ſpoils all."

'The curate could not help ſmiling at the 'ſquire's blunt ſimplicity, and aſſured him, he ſhould make it the ſtudy of his life, to fulfill the duties of his ſtation, in ſuch a manner, as he hoped, would give general ſatisfaction to the pariſhoners. "Aye, aye," replied the 'ſquire, "No doubt on't, no doubt on't. Be but kind and civil, and let us have our own way, and you'll do well enough amongſt us, I'll warrant you. But a pox on ſome of your black coats, they will take a little too much upon 'em, and that won't do, for we know what's what, as well as they do, though we may'nt have ſo much learning."

'Supper now making its appearance, Mrs. Southern, her ſon, and his tutor, were introduced to the curate by the 'ſquire, who told them who the gentleman was, and deſired they would welcome him to Coventry. As ſoon as this ceremony was over, the tutor, who was a clergyman, aſked the curate if he came from Oxford, knowing the rector of the pariſh reſided there. Myrtle replied, "Not immediately, Sir; on my quitting Oxford, I went to London, where I paſſed a few days with a friend, before I ſet out for this place." "What! have you been to London, Sir?" cried the ſon, whoſe name was Philip, "well, I wiſh I had been with you, for I long to ſee the lions, and the Tower, and the Monument, and St. Paul's, and the player-folks, that I do." "Hold your tongue, child," ſaid Mrs. Southern, "and don't run on ſo." "Lord, ma'am," cried Philip, "you'll never let a body ſpeak; I'm ſure it's a burning ſhame, as I'm a gentleman's ſon, not to have ſeen London, when farmer Fairfield's ſon has been there twice, and he's but two years older than I am." "Aye, aye, all in good time, Phil," cried the 'ſquire, "you're too young to go to ſuch places yet; mind your ſtudies boy, for a year or two longer, and you ſha'n't want for indulgence." "Yes, ſo it's a ſign," replied the ſon, "when mother would not let me go but once to the play, when the actors were at Coventry, becauſe I went behind the ſcenes, and ſpoke to the young lady that played Cherry, the landlord's daughter. Well, by geminy, ſhe was a ſweet pretty creature, that ſhe was, and as handſome as ſiſter to the full, had ſhe been dreſſed as well." "Mercy on me!" ſaid the mother, "I'm aſtoniſhed to hear the boy talk ſo rudely; hold your tongue, ſirrah, or I ſhall turn you out of the room." "Come, come, madam," cried the tutor, "with ſubmiſſion, let me adviſe you, not to be ſo violent; maſter's a fine youth, and if you check him too much, you'll damp his genius; leave him to me, and don't give yourſelf any uneaſineſs, he will do very well by and by, never fear." "Piſh," cried the 'ſquire, "let's have no more of this nonſenſe, the boy will do well enough; ſo Sir, your health," addreſſing himſelf to the curate; "tomorrow I'll go with you to my ſiſter's, who will be angry if you don't make her a viſit before you go to any one elſe in the pariſh; and when once her back's up, it is not ſoon down again, I aſſure you, ſo you muſt take care how you affront her." "Aye, that you muſt," ſaid maſter Philip, "for if once ſhe's in her tranſrums, you had beſt keep out of her way." "She's a ſtrange woman

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woman to be ſure," cried the ſquire, "and has taken it into her head, for theſe four years paſt, to ſtudy romances, and poetry, and books of knight-errantry, till ſhe has almoſt turned her poor brains." "Almoſt, father," replied Philip," aye, by geminy, quite; or elſe, what does ſhe ſit all day poking in the great room at the top of the caſtle for? There it is, the neighbours ſay, ſhe keeps all her hobgoblins; and like enough, for certain it is, there's conjuration-work going forward ſometimes. I went the other day to ſee ſiſter, and finding my aunt was above in her ſtudy, I had a mind to ſee what ſhe was at; ſo I crept ſoftly up ſtairs, and peeped through the key hole, where I could juſt diſcern her walking about the room with a book in her hand, reading to herſelf; when, all on a ſudden, ſhe broke out in a violent manner, calling upon angels and miniſters of grace to defend her; ſo imagining all the devils were let looſe upon her at once, I thought it high time for me to eſcape with a whole ſkin, as faſt as I could." Here his tutor burſt into a loud laugh, and with a look of approbation, cried out, "There's a lad for you, there's a wag, there's a genius! A chip of the old block, maſter Southern, a chip of the old block, by the lord Harry." "Well, for my part," ſaid Mrs. Southern, "I wonder you are not aſhamed to encourage the boy in ſuch wickedneſs! Sirrah, how dare you talk of your aunt in this manner; and what do you mean, by conjuration, and devils, and all this ſtuff?" "No, Phil," cried the ſquire, "you are a little out there; I don't think your aunt's a conjurer, any more than myſelf; to be ſure, ſhe does run a-head a little ſometimes, about elves and fairies, and giants and geniis; but theſe are whimſies, mere whimſies, and nothing elſe."

'The curate, who had been ſilent during this converſation, told maſter Philip, he fancied he could explain the cauſe of what he had juſt mentioned. "From the words you repeated," ſaid he, "it ſeems very probable, that the lady was reading the tragedy of Hamlet, and, warmed by the fancy of the poet, had given utterance to the ſpeech where Hamlet firſt ſees his father's ghoſt.

"Angels and miniſters of grace defend us!
Be thou a ſpirit of health, or goblin damn'd,
Bring with thee airs from heav'n, or blaſts from hell,
Be thy intents wicked or charitable,
Thou com'ſt in ſuch a queſtionable ſhape,
That I will ſpeak to thee."—

"By Juno," cried the ſquire, in a rapture, "the curate has hit the mark; ſo Phil, there's an end to the conjuration. What do you ſay to it, doctor?" To this, the tutor replied, with an air of importance, "Verily, I believe the young man's in the right, the conjecture's good, and I approve of it."

This novel is, undoubtedly ſuperior to the common run of romances. Though the characters are generally trite, and an uniformity prevails among ſeveral of them, yet they are ſupported in an agreeable manner, and the reader's curioſity is kept awake through the whole narration. From the particular regard to virtue and morality, with which it is conducted, the perſons introduced to our obſervation are diſmiſſed in the end, with the retribution due to their deſerts; and we

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make no doubt but the author and bookſeller will likewiſe come ſo far in for their ſhare of poetical juſtice, as to find, from the ſale of this novel, a compenſation for their *generous interpoſition* in relieving the diſtreſſes of the Curate of Coventry.

XI. *The Plays of* William Shakeſpeare, *in Six Volumes.* 4to. *2d Edit.* Oxford, *at the* Clarendon *Preſs.* 3*l.* 13*s.* 6*d.* Payne.

THIS is a ſplendid and beautiful republication of Hanmer's Shakeſpeare, with ſome valuable acceſſions. The motives which induced the delegates of the Clarendon preſs at Oxford to print this edition, and the manner in which it has been conducted, will be beſt underſtood from the following advertiſement prefixed to the firſt volume.

'The firſt edition of the following work was publiſhed at the Clarendon preſs in the year 1744; an account of which is given by the editor, ſir T. H. in the following Preface written by himſelf. The impreſſion, having been ſmall, was ſuddenly bought up; and the original price advanced to a very exorbitant ſum. The great demand therefore of the public for ſo elegant an edition, induced the delegates of the univerſity preſs to ſet about this republication: in which the inaccuracies of the firſt impreſſion in punctuation and ſpelling are carefully adjuſted; and, in order to obviate ſuch other objections as have been made to it, at the end of each volume are annexed the various readings of the two moſt authentic publiſhers of our author's plays, Mr. Theobald and Mr. Capell. The Gloſſary (to which are prefixed Mr. Upton's rules explaining the anomalies of our author) has received very conſiderable additions, not only from the ſeveral editions of Shakeſpear's plays, but likewiſe from the notes of the editors of Beaumont and Fletcher, Ben. Jonſon, and others; from Mr. Urry's Gloſſary to Chaucer, and Mr. Upton's to Spenſer; Lye's Etymologicon, Dr. Grey's notes upon Shakeſpear, &c. Beſides which the reader will find ſome valuable notes communicated by the rev. Dr. Percy, editor of *Reliques of ancient poetry*; the rev. Mr. Warton, late poetry-profeſſor in this univerſity; and John Hawkins eſquire of Twickenham; to whom was ſubmitted the inſpection of the additional gloſſary: which the editor begs leave thus publickly to acknowledge, with thanks for the many inſtances of their obliging attention to this work. All additional notes and explanations are incloſed in brackets; and, if they are not always

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ways here given to their respective authors, the editor may justly claim the forgiveness of the reader, as the error is owing to such as have not acknowledged to whom they were themselves indebted. And, as *some minutiæ* may have escaped his vigilance in collating, he presumes the pardon of all those who are acquainted with the extreme nicety of the undertaking; and hopes, the candid reader, who shall detect any such slight omission, will excuse it. The editor has the further satisfaction to inform the reader that the plates of the frontispieces to each play are in the very best preservation, the tail-pieces only being worn out; which are re-engraved by a very eminent artist.

'The epistle addressed to Sir T. H. by the late ingenious Mr. Collins was recommended as worthy to be prefixed to the present edition.'

In the mean time we cannot but express our surprise, that when an edition of Shakespeare was projected, in which every expensive and elegant embellishment was consulted, a more authentic text should not have been adopted. Yet it must be granted, that this defect is amply compensated by the various readings of Theobald and Capell, which the diligent and accurate editor has respectively subjoined to every volume. Sir Thomas Hanmer, whose text has been implicitly followed in this publication, to use the words of a celebrated writer, 'was a man eminently qualified for these studies.' But he totally marred the merit of his edition, and destroyed its authority, by mixing conjectural readings, however ingenious and defensible, with the established text. We do not mean by these cursory remarks, to detract from his due praise. He appears to have wanted judgment, not as a critic, but as an editor.

XII. *Observations upon the Prophecies relating to the Restoration of the* Jews. *With an Appendix, in Answer to the Objections of some late Writers.* By Joseph Eyre. 8vo. 2s. 6d. Cadell.

THE Old Testament contains a great number of prophecies relative to the Jews; and particularly to their return from the Babylonian captivity, under Zerubbabel and his successors. The prophets use many lofty expressions and poetical images, when they speak of this joyful and interesting event. But several modern writers, not considering the genius of oriental compositions, or expecting descriptions of Christianity in every page of the Bible, have applied those predictions, in an allegorical sense, to the state of the Christian church in some future period. Others, following the direction of dreaming rabbies, have contended for a temporal reign of the Mes-

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Meſſiah, a re-eſtabliſhment of Jeruſalem, of its temple, and its ſacrifices, and a kingdom of the Jews in the land of Canaan.

The author now before us has adopted ſome part of the Jewiſh ſyſtem, and taken infinite pains to collect a great variety of prophecies, which, in his opinion, prove the future reſtoration of the Jews and the ten tribes.

There are ſome expreſſions in the prophetic writings which have led Whiſton, Mr. Eyre, and ſeveral others, into miſtakes. The *latter days*, are ſuppoſed to mean a future period under the Meſſiah; but they often ſignify no more than *the time to come*. *For ever* is ſuppoſed to denote an abſolute perpetuity; but it frequently implies only *an indefinite time*. *No more* does not always ſignify *never* in an abſolute ſenſe, but only *continuèr*, or, *for a long time*. If ſo, our author's hypotheſis will fall to the ground. He thinks, that 'the reſtoration of the Jews to their own land for a few ages, and afterwards their diſperſion among the nations for near four times as long a period, without any hopes of a return, can never be the true meaning of giving that land to the ſeed of Abraham *for ever*.' But why not? The word עוֹלָם, *for ever* in Exod. xxi. 6. denotes the very ſhort ſpace of time in which a ſervant was to ſerve his maſter, *uſque ad annum jubilæi*. In Iſaiah, xxxiv. 10. a ſimilar expreſſion, viz. לָנֶצַח נְצָחִים, *in ſeculo ſeculorum*, is rendered by the Septuagint, εις χρονον πολυν; and other examples to the ſame purpoſe might be alledged. Mr. Eyre, upon his own hypotheſis, cannot pretend that this phraſe denotes an abſolute eternity; for then the Jews muſt reign in Judea longer than he can ſuppoſe the world will exiſt.

Our author is a great admirer and follower of the celebrated Mr. Mede. But though that writer deſerves the higheſt veneration, it muſt be allowed, that he maintains many whimſical and viſionary notions, and idle traditions of the Jews, who are ſo inconſiſtent among themſelves, that what is adopted by one, is rejected by another.

The work we are now conſidering is however not without its merit. The author's arrangement of his materials is extremely clear and methodical. He conſiders the predictions of the prophets in chronological order, mentions the time in which each prophet is ſuppoſed to have lived, quotes their predictions at large, and ſubjoins ſuch obſervations as may ſerve either to clear up the meaning of the text, or anſwer the objections which may be made againſt the literal application of it to the future reſtoration of the Jewiſh nation. And though his arguments may not be concluſive, yet his book will certainly

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tainly be of great service to those who want to consider the doctrine which he has endeavoured to support.

The Appendix is an attempt to answer some objections against the notion of a future restoration of the Jews, in a sermon on the Rise and Fall of the Holy City and Temple of Jerusalem, by the late ingenious and learned Dr. Gregory Sharpe.

XIII. *A Lecture on the Perpetual Motion. Part the First.* 4to. 1*s.* 6*d.* Evans.

THE noble and truly generous invitation which Mr. Kenrick has prefixed to his Lecture on the Perpetual Motion, redounds so much to the honour and philanthropy of that great philosopher, and so well designed for public good, that the reader will, no doubt, be pleased to view it in the author's own words, which are these.

*** 'Such readers of the following Lecture as have not been auditors, and may be desirous of seeing the experiments exhibited in its recital; will, on sending their address to the author, or the publisher, be furnished *gratis* with tickets of admission for that purpose.'

In consequence whereof, we, the Critical Reviewers, do hold ourselves duly qualified for receiving *gratis* tickets of admission for the purpose above-mentioned, having actually read the said Lecture, have not been auditors, and are desirous of seeing the experiments exhibited in its recital. But in order to give Mr. Kenrick as little trouble as possible at the time of our attendance, we have caused our under-secretary to draw up the following summary of those parts of the Lecture we do not fully understand, and which, we doubt not, Mr. Kenrick will, with great urbanity, elucidate in the most obvious manner possible.

Page 10. of the Lecture. 'Sir Isaac Newton's way of reasoning weak and illogical.'

Memorandum. To ask Mr. Kenrick, where Sir Isaac reasons in that manner?

Page 10. 'Almost every one imagines himself capable of seeing what nobody can possibly see.'

Mem. To desire an explanation of this.

Page 11. 'Length and breadth are objects of sight; thickness not.'

Mem. To express our doubts concerning imperceptible thickness.

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Page 15. 'The place of a dimenſionleſs point, is in that point; but the place of an extended ſubſtance, is in the center of its dimenſions.'

Mem. To have the center of dimenſions defined.

Page 19. 'Why the marrow that forms the brain of a gooſe may in a ſhort time form the brain of a philoſopher, muſt be imputed to that omniſcient and omnipotent cauſe by whom we live, move, and have our being.'

Mem. This is undoubtedly true with regard to the cauſe, if the fact be ſo. Aſk Mr. Kenrick, if he is aſſured of the latter, from the nature of his own brain?

Page 30. 'As the ſpace deſcribed by falling bodies is as the ſquare of their velocity, a body will in falling four feet acquire two degrees of velocity.'

Mem. The ſpaces deſcribed by falling bodies are as the ſquares of their velocities. This is certainly true; but it is impoſſible to determine (otherwiſe than by experiment) what velocity a body in falling will acquire; therefore, to ſpeak of a body acquiring two degrees of velocity, muſt be farther explained.

Page 30. 'Now it is well known that it would require exactly the ſame force to throw the ſame body up again in the ſame time to the ſame height. But it is as well known that the weight of one pound, and ever ſo little more, at the end of a balance beam of ſixteen feet, would weigh up four pounds to the height of four feet, from whence ſuppoſe it fell. (*Mem.* To aſk whereabout the fulcrum is placed.)—It is equally as well known and certain, that if one pound be freely let fall ſixteen feet, it will acquire but four degrees of velocity, and of courſe have acquired but four degrees of momentum by its gravitating force, which is but half the force of the greater weight, which nevertheleſs it counterbalances both in motion and at reſt.'

Mem. We apprehend the balance beam muſt be twenty feet in length; and if the fulcrum is to be placed ſixteen feet from the farther end, then the velocity of the ſingle pound weight will be only four times that of the four pound weight. Is not the velocity here employed to throw the ſame body up again by this means decreaſed? Mr. Kenrick muſt therefore ſhew what mechanical advantage is hereby gained.

Page 42. 'The room itſelf, with all that are in it, is moved by the diurnal revolution of the earth many thouſand miles in a minute.

Mem. To aſk how this is poſſible, when even the points of the equator move not above eighteen miles in a minute, by the earth's rotation about its axis?

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Page 43. 'An animal without weight, how great ſoever its good will, would not be able to lift, or draw a ſingle feather.'

Mem. To aſk what kind of animals thoſe are which have no weight?'

If Mr. Kenrick will condeſcend to remove theſe (to us) ſeeming difficulties in his next Lecture, we doubt not but the poſſibility of a perpetual motion will become extremely obvious.

XIV. Clementina, *a Tragedy. As it is performed at the Theatre-Royal,* Covent-Garden. 8*vo.* 1*s.* 6*d.* Dilly.

OF all the dramatic performances which of late years have met with any degree of ſucceſs, this is by far the meaneſt, whether we conſider its fable, characters, or language. We ſhall forbear to ſwell our Review, by attempting any account of its conduct, for not a ſingle ſtriking ſituation is to be found throughout the whole; nor ſtrive to afford our readers any idea of its heroes or heroines, as no one is diſcriminated from another by the leaſt peculiar turn of mind or manners. Sentiments, indeed, there are, which have received the applauſe of the galleries, for whoſe ſole gratification they ſeem to have been introduced; as in the following inſtance:

'The people's voice, howe'er it ſometimes errs,
Means always nobly, and is rais'd by virtue;
Their very faults, illuſtrious from their motives,
Demand reſpect, nay, aſk for admiration,
And ſoar, at leaſt, half ſanctify'd, to juſtice.'

The meaning comprized in the laſt of theſe lines, (if any there be) is too ſubſtantially covered with words, for us to find it out.

We ſhall now preſent our readers with a noſegay of flowers, which we have carefully ſelected out of this tragedy, and leave their own judgments to expatiate in more extenſive criticiſm.

'But when the arm, the mighty arm of kings,
That ſhould protect all mankind from oppreſſion,
Is ſtretch'd to ſeize on what it ought to guard,
Then heaven's *own brand in aggravated fire,*
Should ſtrike th' illuſtrious villain to *his hell*;
And *war in mercy for a groaning world,*'

The queſtions to be aſked on this occaſion, are more than one. Firſt, What is *a brand in aggravated fire*, or *a brand ſtriking in aggravated fire?* Secondly, What does *his hell* mean? Had the tyrant a hell made on purpoſe for him? We know none who have *hells* of their own, but *taylors.*

Thirdly, Is *war in mercy to a groaning world,* to be diſpatched after him, or to unite the three queſtions, what is the meaning of the *tout enſemble?*

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" ——— concurring multitudes
Beheld your fall in battle, and reported,
That in a pile of greatly-ſlaughter'd heroes,
A Gallic ſquadron bore you from the field."

Certainly nothing leſs than a whole ſquadron could be equal to the taſk of carrying *a pile* of dead from the field; but a queſtion will ariſe, whether it is uſual to remove the dead in piles, or to bury them on the ſpot?

' Th' aſſembled ſenate now requires my preſence—
My lord, farewell!—*I treat you as a friend.*—
I never dealt in ceremony yet; and you'll excuſe
Th' unpoliſh'd manners of Venetian *ſailors.*'

The ſenate wait for Anſelmo! one would rather think that ſuch a doge had been educated among gondoliers. The mixture of pomp and familiarity in this ſpeech cannot be ſufficiently laughed at.

' And know I'd ſcorn to give a ſhameleſs woman,
Tho' ten times mine, to any *man of honour.*'

Would not one think that Anſelmo meant, that he ſhould ſcorn to palm a ſtrumpet, who had ten times granted him the favour, on *any man of honour?*

' ——— the beſt way each can ſerve his country,
Is to hold tumult in a deep abhorrence,
And labour cloſely in a private ſtation.'

Good advice, and delivered in the language of Hickes's-Hall, by one of the Middleſex juſtices.

' For this light Frenchmen in a ſingle moment,
Broke ev'ry ROSY NICETY OF SEX.'

Mr. Bayes, ſurely this is ſpeaking rather too plainly. The *roſy nicety of ſex!* Fie, fie, Mr. Bayes!—

' That *mortal man* has dar'd to doubt my honour.'

A tolerable vulgariſm.

' From *downright* gratitude embrace a chain?'

Another.

' Is not her mind, that *all-in-all* of virtue,
Polluted, ſtain'd, nay proſtitute before me?'

That *all-in-all* is a very happy expreſſion.

' ——— this *hoſt-betraying* ruffian.'

Granville lodged in Anſelmo's palace, and was very near running away with his daughter. Hence the propriety of this beautiful compound epithet.

' I come no *whimp'rer of a tragic ſtory.*'

We could not more happily delineate the character of the anonymous author of this piece, than by ſaying he is, what Palermo, to whom this ſpeech belongs, declares himſelf not to be.

' Her

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'Her burning eye *expanding into blood*,
Stood desperately fix'd.'

A figure in speech which expands, even into nonsense.

This author, so far from being a poet, is not even a versifier, as the following imperfect lines may shew,

'But remember, if aught adverse shou'd arise.'
'—— —— Dare not
Therefore, to withstand us—her heart is mine.'
'— — Had she an honest,
Rational excuse,—a tale that could be told.'
'— — and
Transport grows too exquisite for words.'
'— — Palermo
Triumphs after all—oh, had I giv'n him
Blow for blow—I could enjoy these pangs—But
Thus, thus to fall!'

Thus much for the Tragedy of Clementina, which is nevertheless so much a cento as to put us constantly in mind of better pieces. The author, throughout the whole, seems to be of opinion, that whatever is not prose is verse, and that whatever is not common sense is poetry.

Let the censure we have bestowed on this piece, be received as a warning by all those who otherwise might attempt, like the author of Clementina, to write tragedy without the least acquaintance with Greek and Roman literature. Shakespeare has alone supported the tragic stile without such assistance; and yet it should be remembered, that he was well read in translations. Had Southern been master of as extensive learning as Dryden, perhaps, he might have been justly ranked at the head of all our modern dramatic writers. The author of Clementina having neither genius nor learning to boast of, must be content with a place among the lowest; and ought to think himself indebted even for that inglorious distinction to the uncommon charity of English audiences, and the unusual submission of capital performers, who undertook to personate such characters as could afford them no opportunities of exerting their various and acknowledged talents for the stage.

MONTHLY CATALOGUE.

POETRY.

15. *The Fair Orphan, a Comic Opera, of Three Acts: As performed at the Theatre in* Lynn, *by* G. A. Stevens's *Company of Comedians.* 8*vo.* 1*s.* 6*d.* Nicoll.

THE plot of this Opera is simple and naturally conducted, and it terminates in discoveries which yield both satisfaction and surprize. But the characters of Lady Worthy, and Laura,

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though highly amiable, are, in some points, liable to objection. The former is drawn, as too unsuspicious of youthful ardour for a lady of her apparent prudence; and the latter, as too compliant to the sacrifice of her happiness for a girl of common sensibility. Upon the whole, however, this opera cannot fail of affording entertainment.

16. *He Wou'd if he Cou'd; or, An Old Fool worse than Any: A Burletta. As it is performed at the Theatre Royal in* Drury-Lane. *The Musit by Mr.* Dibdin. 8*vo.* 1*s.* Griffin.

This little piece exhibits a Mr. Goosecap, an amorous old man of sixty-six, whose passion renders him a dupe to the artifice of his maid. As a master, he cannot command respect; and if we may look beyond the catastrophe, he certainly as a husband, can never conciliate affection. In the former capacity he is already miserably hen-peckt, and in the latter, it is probable, he will very soon be horned. The music, which is the best part of this burletta, is far from meriting our censure.

17. *The Triumph of Fashion. A Vision.* 4*to.* 1*s.* 6*d.* Griffin.

This allegorical poem represents a conflict between Reason, Wit, Sense, Virtue, and Beauty, on the one side, and the troops of Fashion on the other. After an obstinate, but unsuccessful engagement of the four allies first named, with the forces of the latter, the issue of the battle is long suspended by Beauty, who makes great havoc among the enemy, till at length, the irresistible powers of the cards advance to the aid of Fashion, and victory determines in her favour.

The personages in this poem are ingeniously imagined, and the characters contrasted with propriety. The description is elegant and picturesque; the versification flowing and harmonious; and the author has animated his subject with a spirit of poetry that interests us in the fate of the ideal combatants.

18. *Poems, from a Manuscript, written in the Time of* Oliver Cromwell. 4*to.* 1*s.* Murray.

These poems consists of *Nugæ seriæ*, and *Nugæ luforiæ*, or serious and sportive trifles. The former are chiefly remarkable for their piety, and the latter but little distinguished by vivacity. They are supposed to be the production of an unknown person of the name of Carey, who is not likely to be rescued from obscurity by this publication. It is, however, some apology for the author, that they were written in an age little favourable to the exertion of genius.

19. *Ver-*

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19. *Verses addressed to* John Wilkes, *Esq. on his Arrival at* Lynn. 4*to.* 6*d.* Baldwin.

We are of opinion, that the author of these verses is no less a false prophet than he is a fulsome panegyrist on the popular patriot, when he presages the veneration in which his hero will be held by posterity; we shall readily admit, however, that Mr. Wilkes is in no danger of being *cursed* with grandeur, or *disgraced* by the favours of the crown; though these, perhaps, are blessings which the patriot would esteem much more valuable than the empty hyperbolical praise of such of his admirers as this author.

NOVELS.

20. *The Divorce. In a series of Letters, to and from Persons of high Rank.* 2 *Vols.* 12*mo.* 5*s. sewed.* Baldwin.

The author of this performance has availed himself of the temper of the times, and launched it into the world with a dedication to a nobleman, the repudiation of whose wife made no little figure in the annals of gallantry. The work is not without its merit, and may certainly be classed with those which are more distinguished by regularity and decency of conduct, than variety or splendor of invention.

21. *The Disguise. A dramatic Novel.* 2 *Vols.* 12*mo.* 5*s. sewed.* Dodsley.

'Epistolizing, journalizing, and narratives have been so hackneyed, says this author, that novels grow unprofitable to the writer and insipid to the reader.'—He then proceeds in pathetic strains to lament the possibility, that, through want of fresh materials, this useful branch of business will soon be destroyed. 'In this hour of danger, adds he, philanthropy suggested that a new mode might revive the drooping spirit of romance; and that, when epistolary correspondence were grown dull, narratives tedious, and journals heavy, dialogue might supply their place.'—In a selfish age like this, how much are we bound to admire so rare an instance of disinterested philanthropy!—though truth compels us to declare that we have experienced *the Disguise* to be more narcotic than *poppy or mandragora, or all the drowsy syrups of the world.*

22. *The Brother.* 2 *Vols.* 12*mo.* 5*s. sewed.* Lowndes.

This little novel seems to be adapted to the capacity of the junior misses at a boarding school; but is so extremely insipid as not to gratify even the most puerile taste.

23. *The Nun; or the Adventures of the Marchioness of* Beauville. 12*mo.* 2*s.* 6*d.* Rosson.

An indecent recital of such adventures as are supposed to happen in convents; calculated to inflame the passions of

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youthful readers, and to ſupply the wants of an abandoned and ſhameleſs writer *.

MEDICAL.

24. *Conſiderations on the Means of preventing the Communication of Peſtilential Contagion, and of eradicating it in infected Places. By* William Brownrigg, *M. D. F. R. S.* 4*to.* 1*s.* 6*d.* Davis.

Dr. Brownrigg has been excited to theſe ſeaſonable conſiderations in conſequence of the peſtilential diſorders which lately raged in ſome parts of the continent of Europe, but are now providentially abated. He enters into a detail of the ſeveral methods for preventing the communication of the contagion, which have formerly been recommended by the writers on that ſubject, and adopted by the government ſo far as the public ſafety has required. The laws of quarantine, and the eſtabliſhment of bills of health, he conſiders as the moſt effectual precautions for preventing the importation of that calamity into an inſular country. But if unfortunately the direful infection ſhould elude all the vigilance of the legiſlature, and enter into the ports of the kingdom, he admits, that the only method of obſtructing its progreſs, is by cutting off all communication with the infected places. He afterwards points out the means which are proper to be uſed for the ſubſiſtence and ſafety of the ſound, who are confined in thoſe places, and for the cure and extermination of the contagion; but of theſe two laſt heads he propoſes to treat more fully afterwards. On ſeveral of theſe important ſubjects, Dr. Brownrigg has here favoured the public with ſome new and judicious obſervations. But as ſuch an abſtract of the treatiſe as the limits of a Review can admit, is now unneceſſary, and would be ſuperſeded, in caſe of public danger, by recourſe to the original; it is ſufficient to obſerve, that in ſo deplorable a ſituation, theſe Conſiderations would merit the ſtricteſt attention of the legiſlature.

25. *An Eſſay on the Cure of the Gonorrhœa, or freſh contracted Venereal Infection, without the Uſe of Internal Medicines. By* William Rowley, *Surgeon.* 8*vo.* 1*s.* Newbery.

The remedy for a gonorrhœa, recommended by Mr. Rowley, is an injection of gum arabic, argentum vivum, and oil, into the urethra, which he affirms to have found effectual in the courſe of ſeveral caſes.

This ſeems to be an inverſion of the method of cure, which had been formerly publiſhed by Mr. Plenck of Vienna; the foreigner adviſing to be ſwallowed what Mr. Rowley adminiſters by the penis.

* See Crit. Rev. for Dec. 1770. Art. 42. p. 488.

POLI-

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POLITICS.

26. *Reflections upon the Present Dispute between the House of Commons and the Magistrates of* London. 8vo. 1s. Bladon.

This pamphlet contains a more satisfactory account of the merits of the dispute which at present agitates the political part of the nation, than any thing we have hitherto seen on that subject. In order the better to elucidate the point in question, the author has recourse to first principles. He observes that, in England, the various civil orders of the state are, the king, the house of lords, the house of commons, the courts of justice, corporations, and individuals: that the four first of these orders make or apply the laws; the two last are the objects of the laws; and that each of these orders has its rights. In regard to the rights of the house of commons, he remarks, that, among other powers, they have what is common to all great political assemblies and courts, of establishing orders concerning their own forms of proceeding; and consequently of punishing all who infringe these orders, whether their own members or others. This power, says he, which in common language, is called *privilege of parliament*, and, in legal language, by lord Coke, *lex & consuetudo parliamenti*, makes a part of the law of the land; and the extent of it is to be gathered from 'the rolls of parliament, and other records, from precedents and continual experience.' He observes that this power of the commons, which is indisputable when their privileges are infringed, was acknowledged by Charles II. in an appeal to his people against the proceedings of two houses of commons: that it was maintained by Sir William Jones, at the head of the whigs, in answer to that appeal, that they had a power of committing, even in cases where their privileges were not concerned: and that when the house of lords framed a resolution against the powers of the commons, in the case of Ashby and White, in the reign of queen Anne, they only objected to the creation of new privileges; but acknowledged the validity of those which were 'warranted by known customs and law of parliament.' He farther observes, that this power of the commons, *so far as it goes*, is subject to no controul, except that of parliament; still however, that it is bounded by *record*, *precedent*, and *continual experience*.

The author afterwards applies these principles to the discussion of the present dispute; and refutes the arguments which have been advanced for proving that the house of commons had no authority to take the printer into custody at all, or to seize him the city, without the sanction of the city magistrates,

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giſtrates, in aid of the warrant. He appeals to many inſtances in the journals, which make it evident that in both caſes the juriſdiction of the houſe of commons is unqueſtionable; that they have acted *within their powers*, and by the cleareſt direction of *record*, *precedent*, and *continual experience*.

This author's remark, concerning the invalidity of the charters of London to eſtabliſh an exemption from the juriſdiction of the houſe of commons, is ſo clear and forcible, that, if duly attended to, we think it is abſolutely ſufficient to put an end to the preſent diſpute. He obſerves, that tho' the charters of the city are as old as the time of the Conqueror, and in one of them in the time of Edward III. the king declared, that 'no ſummons, attachment, or executions, be made by any of us, or our heirs, by writ, or without writ, within the liberty of the ſaid city, but only by miniſters of the ſaid city;' yet, never ſince that period, did any lawyer dream that the king's conſent to limit the operation of his own writ, could reſtrict the juriſdiction of the courts of parliament, upon which the king has no power to impoſe limitations.

Upon the whole, this publication is no leſs ſpirited and judicious than ſeaſonable; and whoever peruſes it for the ſake of information, will be convinced, that the power which the houſe of commons has exerted, is warranted by the principles of the conſtitution.

27. *A Refutation of a Pamphlet, called "Thoughts on the late Tranſactions reſpecting* Falkland's Iſlands." 8*vo.* 1*s.* Evans.

This is an abuſive and impotent attack on a celebrated writer. It appears to be dictated by perſonal malignity, inflamed with political prejudice, and is ſo deſtitute of any foundation either in argument or fact, that it would be proſtituting criticiſm to pay it any farther attention.

28. *An Examination of the Declaration and Agreement with the Court of* Spain, *relating to the Reſtitution of* Falkland's Iſland *to the King of* Great Britain. 8*vo.* 1*s.* Bingley.

This pamphlet is wri ten in the genuine ſpirit of the North Briton, and differs from the preceding only in one circumſtance, which is, that the miniſtry is entirely the object of its invective.

29. *An Addreſs to the People of* England, *on the Preſent State of the* Britiſh *Legiſlature; pointing out the Cauſes of the preſent Diſturbances.* 8*vo.* 1*s.* Griffin.

Had this patriotic author fully conſidered the principles of the times, he, probably, would have ſpared himſelf the trouble of the preſent application. It is a perſuaſive to the people of

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of England, to chuſe only men of acknowledged probity for their repreſentatives in parliament, at the next general election. We think, at leaſt, the publication might have been poſtponed till the year 1773.

30. *An Anſwer to* Junius. 8*vo*. 6*d*. Organ.

So feeble a partizan as this author, is rather of detriment than advantage to any cauſe.

DIVINITY.

31. *The Genealogies of* Jeſus Chriſt *in* Matthew *and* Luke *explained; and the* Jewiſh *Objections removed. By* Richard Parry, *D. D.* 8*vo*. 1*s*. 6*d*. Davis.

In this tract the learned author lays before his readers a comparative view of the two genealogies of Chriſt, by St. Matthew and St. Luke, makes ſome obſervations on thoſe genealogies, and endeavours to remove the Jewiſh objections.

The goſpel, ſays he, has furniſhed us with two genealogies of its ever-bleſſed author; each of them free from any reaſonable objection; and both concurring to ſhew, that he was born of the Virgin Mary, and ſo was the ſon of David and the ſon of Abraham; from whom St. Luke, the evangeliſt of the gentiles, goes up even to Adam, the father of us all. From David downwards the evangeliſts go different ways; Luke continuing the line through Nathan to Joſeph, the ſon-in-law of Heli, the father of Mary; St. Matthew, on the contrary, continuing the line, through Solomon, to the ſame Joſeph, the huſband of Mary: which gives him an opportunity of proving from a prophecy in Iſaiah, that Mary herſelf was likewiſe of the houſe of David, and conſequently that her ſon JESUS was the Meſſiah, the king of the Jews.

In this pamphlet the learned reader will find ſeveral obſervations and criticiſms, which are worthy of his conſideration, among which are the following.

'Our tranſlators have thrown the 22d and 23d verſes of the 1ſt chapter of St. Matthew (Now all this was done, &c.) into a parentheſis, ſuppoſing them to be a remark of the evangeliſt; whereas they are a continuation of the angel's diſcourſe to Joſeph, as Chryſoſtom and others have obſerved. Had they belonged to the hiſtorian, they would have cloſed the chapter. But the words, with which St. Matthew has, in fact, cloſed the whole, plainly ſhew that thoſe two verſes are in their proper place, being indeed a part of the angel's addreſs. *Then Joſeph, being raiſed from ſleep, did as the angel of the Lord had bidden him;*—AND *he took unto him his wife;*—AND *he knew her not till ſhe had brought forth her firſt-born ſon;*—AND *he called his name Jeſus.* Here we read, that Joſeph knew not Mary

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Mary in consequence of the angel's prohibition. But where can you find such a prohibition in the angel's address, unless the prophecy is a part of it? Then indeed, it is too obvious to be overlooked. For if *the virgin* was to *bring forth*, as well as to conceive a son, the prophesy contains a plain and necessary intimation to Joseph not to know her, *till* she, which was travailing, had brought forth.'

Dr. Clarke, in his paraphrase, favours this interpretation of the 22d and 23d verses; for he goes on in this manner: 'And hereby shall be most eminently fulfilled that remarkable prophecy of Isaiah, *Behold, a Virgin shall conceive and bring forth a son; and he shall be called Immanuel, that is, God with us.* When the angel had thus said, &c. In order to accommodate these words, Τυτο δε ὁλον γεγονεν, &c. to this interpretation, γεγονεν, which we render *was* done, must be rendered *is* done; and this may certainly be admitted. Thus we find γεγονεν, Luke xix. 2. translated, *it is done*; and the same word ought probably to be so rendered, Matt. xxvi. 56.—See Rom. ii. 25. 2 Cor. v. 17. Heb. vii. 16. Jam. ii. 10—v. 2. 2 Pet. ii. 20, &c.

Our author, speaking of Salathiel the son of Jechonias, says, 'As to the objection, that Jeconiah was *childless*, drawn from Jer. xxii. 30. it is evidently founded in a mistake. The term עֲרִירִי signifies simply *orbatus, deprived*—of what, must be learned from the context. In some places it necessarily relates to *children*, and therefore may be properly translated *childless*. But in the prophesy before us, it as plainly relates to the *kingdom*. Indeed the text itself, from whence the objection is taken, is a decisive proof, that Jeconiah was not childless. *Write ye this man* deprived [of the kingdom] *a man that shall not prosper in his days, for none of* HIS SEED *shall prosper, sitting upon the throne of David, and ruling any more in Judah.* And again, [ver. 28.] *Wherefore are* THEY *cast out, he* (Jeconiah) AND HIS SEED?'

What Dr. Parry subjoins in a note deserves attention. 'The blessed Virgin, in her *Magnificat*, seems to allude to this part of the Jewish story. *He hath put down* the mighty ones [*Jehoiakim, Jehoiachin*, and *Zedekiah*] *from their* thrones, *and exalted them of low degree: he hath filled the hungry with good things, and* the rich [*the royal* family] *he hath* sent away empty. [Luke i. 52, 53.] It is surely more natural to suppose, that Mary here alludes to the particular circumstances of her own family, than that she is only entertaining her cousin Elizabeth with some trite common-place apothegms, according to Grotius.'

The critical reader, who is desirous of seeing more observations of this nature, must have recourse to Dr. Parry's performance.

32. *The*

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32. *The Hereſy and Heretic of the Scriptures completely deſcribed; that Deſcription honeſtly improved, and to the Cenſure of the Public modeſtly ſubmitted.* 8vo. 1s. 6d. Buckland.

The author of this treatiſe undertakes to exhibit a complete deſcription of hereſy and heretics. For this purpoſe he examines every paſſage in the New Teſtament in which theſe words occur. He proceeds in this diſquiſition with great form and regularity; and proves, in the firſt place, that hereſy has relation to ſentiment; and that an heretic is a dogmatiſt, or a man who has taken up a peculiar ſet of opinions. But, he ſays, this account is only general and introductory, and obſerved for the ſake of diſtinction of ideas and preciſion; and not as the very ſubject deſcribed in ſcripture. Upon this ground he proceeds to ſhew, that the hereſy properly intended in ſcripture, is error in the faith, and a reception of religious doctrines oppoſite to thoſe we are taught in the goſpel; and that an heretic is one who believes and propogates ſuch doctrines. This notion, he thinks, is eſſential to hereſy and the character of an heretic; but is not the whole of the account. Accordingly he farther obſerves, that wickedneſs is connected with hereſy, and impiety always included in the character of the heretic. He therefore infers, that 'whatever error in the faith is the offſpring of wicked luſts and carnal affections, does for that reaſon become hereſy; and that whoever holds, propagates, and eagerly defends any miſtaken doctrines in religion, at the inſtigation of, and with a view to gratify ſuch luſts and affections, is aſſuredly the very heretic of the holy ſcriptures.

In this tract the learned reader will find no critical enquiries into the meaning of particular paſſages, terms, and phraſes in the original text of the New Teſtament, which probably, in diſſertations of this kind, he may think a defect.

33. *The Methodiſts vindicated from the Aſperſions caſt upon them by the rev. Mr.* Haddon Smith. *In a Series of Letters to that Gentleman. By* Philalethes. 8vo. 1s. Bladon.

In the firſt of theſe letters the author endeavours to prove, that Mr. Smith has perverted the ſenſe of theſe words of St. Paul, 2 Cor. iv. 2. Μη δολουντες τον λογον τε Θεε, in applying them to the Methodiſts, that thoſe people cannot be ſaid *to handle the word of God* DECEITFULLY, who miſinterpret the ſcriptures through ignorance and not through deſign.—This, by the way, is little better than a diſpute about words: for though a Methodiſt, who pretends to explain the ſcripture before he is qualified to underſtand it, may not be chargeable with deceit, he is certainly guilty of great impertinence and preſumption.

The deſign of the ſecond letter is to ſhew, that if the Methodiſts handle the word of God deceitfully, Mr. Smith does

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the ſame thing, in eſpouſing and maintaining the doctrines of the XXXIX articles.

Mr. Smith having ſpoken with ſome contempt of 'the enthuſiaſm of Methodiſts, Papiſts, and Fanatics of every denomination,' this writer, in his third letter, by way of reply, and to ſhew him that the Papiſts are entitled to more civility, enumerates a great number of particulars, in which there is a perfect agreement between the church of England and the church of Rome: as the conſecration and dedication of churches, feſtivals, faſts, creeds, litanies, liturgies, collects, reſponſes, ſinging ſervice, clerical habits, and the like.

The laſt letter conſiſts of ſome general remarks on the Methodiſtical ſyſtem, the character of Chriſt, the nature and genius of the goſpel, &c.

This writer is no Methodiſt; but probably ſome Diſſenter, who has taken this opportunity to diſcharge a little of his ſpleen againſt the church.

34. *Free Thoughts upon the Book of Common Prayer, and other Forms; according to the uſe of the Church of* England. *Humbly recommending an Abridgement with other Alterations.* 4to. 1s. Becket.

The author of this pamphlet points out a great number of paſſages in the Book of Common Prayer, which he thinks require alteration and amendment. Many of his objections are trite, but ſeem to be very reaſonable; and are propoſed in a modeſt and ingenuous manner, with a becoming reſpect for the eſtabliſhed liturgy.

35. *An Inquiry into the Neceſſity of Preparation for the Lord's Supper, upon the Authorities of* Chriſt *and his Apoſtles, and the Evidences of Reaſon and Argument. To which is added, by way of Appendix, a Diſcourſe on the Frequency of receiving the Lord's Supper.* 8vo. 2s. Wilkie.

If we were to give extracts from this treatiſe, and tranſcribe what is particularly excellent in it, we might tranſcribe the whole. We will therefore content ourſelves with recommending it to the ſerious and inquiſitive reader, who wants to form a juſt idea of that ſacred rite, which is the ſubject of this Inquiry, and he will meet with ample ſatisfaction. This is abſolutely one of the moſt rational tracts which has appeared upon this intereſting ſubject.

MISCELLANEOUS.

36. *Ten Dialogues on the Conduct of Human Life. To which is added* Zara *a Moral Tale.* 12mo. 2s. Carnan.

This ſmall volume is not improperly calculated for young people; as it may enable them to diſtinguiſh what is graceful,

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ful, in a moral ſenſe, from what is deteſtable, to ſee the amiableneſs of virtue, and the deformity of vice. It conſiſts of obſervations and reflections on ambition, love, avarice, prodigality, anger, revenge, envy, jealouſy, cruelty, compaſſion, and other ſubjects, illuſtrated with ſhort hiſtorical anecdotes and examples. The tale entitled Zara ſhews the inconveniences and the calamities which frequently attend imprudent love.

Books of this kind, if they are written with elegance and taſte, have an advantage over dry, prolix, and elaborate treatiſes; becauſe they convey inſtruction under the appearance of amuſement, and allure the giddy and the thoughtleſs to read and reflect.

37. *A New Syſtem of Geography, or a General Deſcription of the World. Containing a particular and circumſtantial Account of all the Countries, Kingdoms, and States of* Europe, Aſia, Africa, *and* America. *Their Situation, Climates, Mountains, Seas, Rivers, Lakes, &c. The Religion, Manners, Cuſtoms, Manufactures, Trade, and Buildings of the Inhabitants, &c. &c. Embelliſhed with a new and accurate Set of Maps, by the beſt Geographers, and a great Variety of Copper Plates. By* D. Fenning, J. Collyer, *and others. Folio.* 3*l.* 3*s.* Johnſon.

In the Critical Review for July 1767, we obſerved that this was one of the moſt comprehenſive Syſtems of Geography in the Engliſh language; whether it was conſidered with regard to topographical deſcription, natural hiſtory, or the manners, cuſtoms, and government of different countries; that it exhibited ſuch an account of the various parts of the globe, as was both intereſting and curious; and that being compiled from the moſt approved writers, it would be at once entertaining and inſtructive.

It gives us pleaſure to find that the ſentiments of the public have ſo far coincided with our opinion, as to occaſion the publication of a third edition of this uſeful work. Some freſh improvements are here made from the writings of the lateſt travellers; the maps are more elegant than formerly; ſome new ones are added; and the whole has been carefully reviſed by Mr. Collyer, one of the principal authors of the work. The preſent edition, therefore, muſt merit in a ſtill higher degree the approbation of the public.

38. *Animadverſions on Dr.* Stewart's *Computation of the Sun's Diſtance from the Earth. By* John Landen, *F. R. S. 4to.* 1*s.* Nourſe.

Some few years after Dr. Matthew Stewart had publiſhed his Mathematical Tracts, wherein that gentleman aſſures the world he has aſcertained the ſolar force affecting the gravity of the

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the moon to the earth, and from that has calculated very accurately the mean diſtance of the ſun from the earth, there appeared a ſmall pamphlet, containing four propoſitions on the diſtance of the ſun from the earth, of which we gave an account in our Review for September 1769; and delivered it as our opinion, that the diſtance of the ſun from the earth could not be accurately determined from the known laws of gravitation; which we have now the pleaſure to find corroborated by one of the moſt eminent mathematicians of the preſent age, who, in the work now before us, has clearly ſhewn, that even after the moſt rigid correction of Dr. Stewart's miſtakes, the diſtance of the ſun from the earth may upon his (the doctor's) own principles, be either four million, or one hundred and nineteen million of miles, (admitting the mean diſtance of the moon from the earth to be two hundred and forty thouſand miles) a circumſtance, as Mr. Landen obſerves, ſufficient to invalidate every hypotheſis advanced by Dr. Stewart in ſupport of the theory upon which his calculations are founded.

39. *An Eſſay on the Myſtery of Tempering Steel. Wherein the Effects of that Operation are fully conſidered. Extracted from the Works of the celebrated Monſ.* Reaumur. *By* J. Savigny. 8vo. 1s. Kearſly.

The author of this Eſſay endeavours to account for three phænomena obſervable in the tempering of ſteel. The firſt is the induration of the metal, the ſecond its expanſion, and the third its friability. In regard to induration, he ſuppoſes it to be produced by the ſudden immerſion of the heated iron in cold water, which fixes the coheſion of its particles on the ſurface; the ſalts and oils, or phlogiſtic part of the iron, which had been fuſed, are thereby prevented from mixing equally again with the whole maſs. He imagines the expanſion of the ſteel to be produced by the ſame action of the water, condenſing at once its external ſurface, and preventing the exit of the fiery matter, which had penetrated during the application of heat. He accounts for the third phænomenon upon the ſame principle with the firſt; alledging the friability of ſteel to be produced by the ſalts and oils, which had been liquefied by the heat, and were formerly diffuſed through the interſtices of the ferruginous particles, being confined to the more internal parts by the ſudden immerſion in water.

Notwithſtanding the theory of this author is ingenious and plauſible, we muſt be of opinion, that the natural effects in tempering ſteel are as much a myſtery as before.

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THE CRITICAL REVIEW.

For the Month of *May*, 1771.

ARTICLE I.

Memoirs of Great Britain *and* Ireland. *From the Diſſolution of the laſt Parliament of* Charles II. *until the Sea-Battle off* La Hogue. *By Sir* John Dalrymple, *Bart.* 4*to.* 18*s. boards.* Cadell.

THESE Memoirs, which relate to the moſt important period of Britiſh hiſtory, were undertaken by the advice of the late right honourable Charles Yorke, to whoſe memory they are inſcribed; who likewiſe adviſed the author not to truſt to printed books for materials, but to procure acceſs to original papers. In conſequence of this admonition, it appears, that Sir John Dalrymple has induſtriouſly exerted himſelf in procuring uſeful manuſcripts in England, Scotland, and France. We cannot help regretting, however, that ſo valuable a work as is here preſented to the public, ſhould not have been enriched with the evidence of thoſe family-memoirs in London of great authority, which the author was anxious to have ſeen, and for obtaining which, we wiſh he had condeſcended to the neceſſary train of ſollicitation.

Beſides the authority of original papers, Sir John Dalrymple has adopted ſeveral anecdotes tranſmitted by oral tradition, which he conſiders as of ſufficient authenticity when generally current, and relative to a period ſo late and intereſting as that which is the ſubject of the Memoirs. We have no reaſon to queſtion the truth of any anecdote introduced by the author in this work, though we muſt be of opinion, that a general

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admiſſion of traditional evidence is dangerous to the credibility of hiſtory. Though it be allowed, that neither the opportunities of information of the firſt hiſtorians of any period may be ſufficient to collect all the materials that are requiſite for an explicit detail of facts, nor their ſanction be of adequate conſideration to ſtamp unqueſtionable authenticity on ſubjects of common report; yet there certainly ought to remain a great degree of reſerve, in adopting circumſtances that are not founded on more particular authority than that of common fame. As many of the tranſactions which hiſtory relates, depend originally on the evidence of a few individuals, common report can be conſidered, in ſuch caſes, only as a general echo to the voice of its reſpective authors, and its authority therefore ought not to be eſtimated by the general credit it may obtain, but by that which ſeems due by the laws of evidence to the teſtimony of the original propagators. We are, however, fully ſatisfied with the authenticity of the traditional anecdotes related by this author, as they are adopted under ſuch limitations as can offer no violence to hiſtorical faith; and, as he informs us, that, in the courſe of his reſearches, he has often found a current report, of which no one can tell the origin, authenticated by a number of original papers, which is ſuch a collateral proof of authenticity as can admit of no doubt.

The author has prefixed to theſe Memoirs, a judicious review of the political ſtate of England, from the commencement of the monarchy until the Reſtoration; as alſo a review of events after that period, more particularly connected with his ſubject. We are ſenſible of the great difficulty which every hiſtorian muſt labour under, in giving an account of the reign of Charles II. as it is well known that the arcana of government, eſpecially what related to foreign negociations, were never preſerved more inviolable than by that prince, who to an extraordinary degree of affability joined the moſt profound diſſimulation, and an univerſal diſtruſt of his ſervants.

We agree with Sir John Dalrymple, that the beſt key to the ſecrets of that reign lies in the diſpatches of Barillon, the French ambaſſador; and it gives us pleaſure to find, that ſuch application has been made to the miniſtry at Verſailles, for copies of theſe diſpatches, that the author cannot fail of obtaining them. When they are procured, the publication of them would certainly be highly acceptable; and if Sir John Dalrymple would, at the ſame time, favour the world with a complete edition of the original papers he has made uſe of in his work, we hope that the expence of a ſecond volume is a tax which the public would pay with chearfulneſs, when it was occa-

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occasioned by a work of so much consequence to an interesting period of their history.

The characters and various objects of the conspirators in the Rye-house plot, are distinctly delineated in these Memoirs.

'This band of friends was composed of lord Russel, illustrious from the nobility of his descent; of Hampden, deriving still greater lustre from the commoner his grandfather; of Lord Essex, the friend of Russel; and of Algernoon Sidney, who derived his blood from a long train of English nobles and heroes, and his sentiments from the patriots and heroes of antiquity; a man in some of whose letters all the manly, yet tender eloquence of Brutus, breathes forth, and who, in firmness and simplicity of character, resembled that first of Romans. Lord Russel, though heir to the greatest fortune in the kingdom, yet esteeming the meanest freeman to be his equal, so disinterested, that he never accepted any office of profit or power under government, was the most popular man in England. From principle and reasoning, more than from natural vigour of sentiment, he assumed the high tone of opposition to arbitrary power, and therefore the higher praise was due to him. When Charles disappointed the bill of exclusion, Lord Russel said, "If his father had advised the measure, he would have been the first to impeach him." But what he only said, Essex and Sidney would have done. Essex had been lord lieutenant of Ireland, and at the head of the treasury; but threw every honour of government behind him, because he preferred the people to the King. Sidney had been active equally in parliament and in the field, against Charles I. as long as that prince was an object of terror; but, when he was appointed to be one of his judges, he refused to trample upon an enemy who could no longer defend himself. He checked and prevented some attempts against the life of Charles II. while a youth. He opposed Cromwell, from the same hatred of arbitrary power, which had made him rebel against his sovereign. After the restoration, he submitted to a voluntary banishment during sixteen years; because he did not esteem that to be any longer his country, from which he thought liberty had fled. He returned to England, only with a view to pay the last duties to his father, the Earl of Leicester, who was dying, and then to quit it for ever: but, drawing in with his native air that spirit of party, which almost no Briton can resist, he altered his intention, and plunged into all the cabals of the popular leaders in parliament. He had received a pardon from Charles II. for his offences against government: but, like Brutus, he thought that no obligations to himself could shake off those which he owed to his country. The high rank of the Duke of Monmouth, with his still higher popularity in the nation, made these men receive him into their councils, who was at this time particularly irritated by the affronts which had been lately put upon him. Essex introduced into the same councils Lord Howard, who, forgetting the nobility of his blood amidst republican notions, had sitten as a commoner in one of Cromwell's parliaments; a man against whom Russel, though his near relation, had long entertained an averson; either from an antipathy, which nature sometimes gives men against their bane, or from the common repugnance which people of silent tempers have to the loquacious. But Howard assumed merit from his late suf-

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ferings, and his continual complaints of them, were recounted pledges of his sincerity.

'By long society in party, the sentiments of these men in politics had come to be the same; and, as often happens to men of similar sentiments, they believed their objects to be the same too, although they were very different. Russel, Essex, and Hampden, intended to make no further use of insurrection, than to exclude the Duke of York, and to fix the barriers of the constitution with precision. Sidney aimed at the destruction of monarchy, and on its ruins to found that republic, which in imagination he adored. Monmouth hoped, amidst public distractions, to pave a way for himself to the throne. Howard, with luxuriant eloquence and wit, adopted the views of each particular person, and incited all to vigour and action, feeling for moments what they felt through life.

'Although these persons disliked Shaftesbury, they all, except Sidney, who scorned the intercourse, entered into a communication of measures with him, because they stood in need of his vast party in the city, which was as daring as himself. Shaftesbury's only object was revenge. For, having lately informed the Duke of York that the Dutchess of Portsmouth had prevailed upon the King to get her son named his successor by parliament; and, having offered to communicate other secrets to the Duke, if he would pardon what was past, the Duke broke off the conversation, by saying coldly, "My Lord Shaftesbury, you stand more in need "of the King's pardon, than of mine." Lord Grey, endowed with the knowledge of letters and arts, but who hid under it a foul void of that virtue to which that knowledge is allied, joined the conspiracy; a man from whose loose life no generous enterprize was expected. A jury had lately found him guilty of debauching his wife's sister, a daughter of a noble family; but, in the noise of public distractions, he hoped to make his private vices be forgot by the world and himself. Sir Thomas Armstrong, equally careless, but more innocent, followed his example: he had been colonel of the guards, gentleman of the horse to the king, the attendant of all his fortunes, and a companion in his pleasures: but the same social disposition which had attached him formerly to the father, attached him now to the son. These were joined by Trenchard, who had made the motion for the bill of exclusion in the house of commons, and who exhibited in his person an example, common enough in public life, of great political, but of little personal courage. Major Wildman, a violent republican, who had been an agitator in Cromwell's army; Rumsey, one of Cromwell's colonels, whose reputation as a brave blunt soldier was high; and Ferguson, a Scotchman, and dissenting clergyman, remarkable for serving his party, and saving himself, in all plots, were the only persons of inferior note who were admitted to their cabals. Their meetings were held chiefly at the house of one Shepherd, a wine merchant in the city, and who was accounted an humble and discreet dependent; a dangerous character to be trusted with the secrets of the great, in conspiracies. The most formidable of the conspirators were Essex, Sidney, and Hampden; partly because they were determined deists, and partly because they who believe they have a right over their own lives, are always masters of those of other men. But Hampden, formed rather for the detail of opposition in parliament, than for the great strokes of faction in the state, although eminent when compared with other persons, had neither the talents

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lents nor the virtues of the two former. Ruſſel invited Lord Cavendiſh, the friend whom he loved moſt, to join the party. Cavendiſh, who thought the project raſh and premature, refuſed; and adviſed Ruſſel to retreat, if he could without diſhonour, but to proceed, if he could not.'

In the account of the laſt ſcenes in the life of the duke of Monmouth, we meet with a very ſingular traditional anecdote, reſpecting the behaviour of James II. to the lady of that unfortunate nobleman.

'The Duke diſcovered compunction for the neglect with which he had treated his lady, who, though not beautiful, had wit and tenderneſs, and had brought him one of the greateſt fortunes in Europe; and he deſired to ſee her alone. Affecting diſtance from his treaſons, and regard for her children, but, in reality, ſtung with ſlighted love, even in death, ſhe refuſed to ſee him, unleſs witneſſes were preſent. Yet, by the tenderneſs of her affection, and her repeated applications for mercy, ſhe performed every duty of a wife and a friend. It is a family-report, that, on the morning of her huſband's execution, James ſent her a meſſage, that he would breakfaſt with her. She admitted the viſit, believing a pardon was to attend it. James behaved with fondneſs to her children, and delivered her a grant, which he had brought with him, of her great family-eſtate, which had fallen to the crown by her huſband's attainder: ſtrange mixture of indelicacy and generoſity!'

Sir John Dalrymple gives us the moſt animated account of the miſeries of the inhabitants of Londonderry, during that celebrated ſiege, of any we have hitherto ſeen.

The portrait which our author exhibits of lord Dundee, is ſtrongly expreſſive of an uncommon caſt of heroiſm; and he has introduced into the ſame part of the Memoirs an account of the manners of the Scotch Highlanders, upon the ſuppoſition that in future ages the fame of that people may be found only in the records of hiſtory.

'Dundee had orders from his maſter not to fight M'Kay, until a large force which was promiſed from Ireland ſhould join him: hence he was kept during two months, cooped up in the mountains, furious from reſtraint. He was obliged continually to ſhift his quarters by prodigious marches, in order to avoid, or harraſs his enemy's army, to obtain proviſions, and ſometimes to take advantages: the firſt meſſenger of his approach, was generally his own army in ſight: the firſt intelligence of his retreat brought accounts that he was already out of his enemy's reach. In ſome of thoſe marches, his men wanted bread, ſalt, and all liquors except water, during ſeveral weeks; yet were aſhamed to complain, when they obſerved, that their commander lived not more delicately than themſelves. If any thing good was brought him to eat, he ſent it to a faint or ſick ſoldier: if a ſoldier was weary, he offered to carry his arms. He kept thoſe who were with him from ſinking under their fatigues, not ſo much by exhortation, as by preventing them from attending to their ſufferings. For this reaſon he walked on foot with the men; now by the ſide of one clan, and anon by that

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of another: he amuſed them with jokes: he flattered them with his knowledge of their genealogies: he animated them by a recital of the deeds of their anceſtors, and of the verſes of their bards. It was one of his maxims, that no general ſhould fight with an irregular army, unleſs he was acquainted with every man he commanded. Yet, with theſe habits of familiarity, the ſeverity of his diſcipline was dreadful: the only puniſhment he inflicted was death: "All other puniſhments," he ſaid, "diſgraced a gentleman, and all who were with him were of that rank; but that death was a relief from the conſciouſneſs of crime." It is reported of him, that, having ſeen a youth fly in his firſt action, he pretended he had ſent him to the rear on a meſſage: the youth fled a ſecond time: he brought him to the front of the army, and ſaying, "That a gentleman's ſon ought not to fall by the hands of a common executioner," ſhot him with his own piſtol.

'The army he commanded was moſtly compoſed of highlanders from the interior parts of the highlands: a people untouched by the Roman or Saxon invaſions on the ſouth, and by thoſe of the Danes on the eaſt and weſt ſkirts of their country: the unmixed remains of that Celtic empire, which once ſtretched from the pillars of Hercules to Archangel. As the manners of this race of men were, in the days of our fathers, the moſt ſingular in Europe, and, in thoſe of our ſons, may be found no where but in the records of hiſtory, it is proper here to deſcribe them.

'The highlanders were compoſed of a number of tribes called Clans, each of which bore a different name, and lived upon the lands of a different chieftain. The members of every tribe were tied one to another, not only by the feudal, but by the patriarchal bond: for while the individuals which compoſed it were vaſſals or tenants of their own hereditary chieftain, they were alſo all deſcended from his family, and could count exactly the degree of their deſcent; and the right of primogeniture, together with the weakneſs of the laws to reach inacceſſible countries, and more inacceſſible men, had, in the revolution of centuries, converted theſe natural principles of connection betwixt the chieftain and his people, into the moſt ſacred ties of human life. The caſtle of the chieftain was a kind of palace, to which every man of his tribe was made welcome, and where he was entertained according to his ſtation in time of peace, and to which all flocked at the ſound of war. Thus the meaneſt of the clan, knowing himſelf to be as well-born as the head of it, revered in his chieftain his own honour; loved in his clan his own blood; complained not of the difference of ſtation into which fortune had thrown him, and reſpected himſelf: the chieftain in return beſtowed a protection, founded equally on gratitude, and the conſciouſneſs of his own intereſt. Hence the highlanders, whom more ſavage nations called ſavage, carried, in the outward expreſſion of their manners, the politeneſs of courts without their vices, and, in their boſoms, the high point of honour without its follies.

'In countries where the ſurface is rugged, and the climate uncertain, there is little room for the uſe of the plough; and, where no coal is to be found, and few proviſions can be raiſed, there is ſtill leſs for that of the anvil and ſhuttle. As the Highlanders were, upon theſe accounts, excluded from extenſive agriculture and manufacture a-like, every family raiſed juſt as much grain, and made as much rayment as ſufficed for itſelf; and nature, whom art cannot

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not force, deſtined them to the life of ſhepherds. Hence, they had not that exceſs of induſtry which reduces man to a machine, nor that total want of it which ſinks him into a rank of animals below his own.

'They lived in villages built in vallies and by the ſides of rivers. At two ſeaſons of the year, they were buſy: the one in the end of ſpring and beginning of ſummer, when they put the plough into the little land they had capable of receiving it, ſowed their corns, and laid in their proviſion of turf for the winter's fewel; the other, juſt before winter, when they reaped their harveſt: the reſt of the year was all their own for amuſement or for war. If not engaged in war, they indulged themſelves in ſummer in the moſt delicious of all pleaſures, to men in a cold climate and a romantic country, the enjoyment of the ſun, and of the ſummer-views of nature; never in the houſe during the day, even ſleeping often at night in the open air, among the mountains and woods. They ſpent the winter in the chaſe, while the ſun was up; and, in the evening, aſſembling altogether round a common fire, they entertained themſelves with the ſong, the tale, and the dance: but they were ignorant of ſitting days and nights at games of ſkill or of hazard, amuſements which keep the body in inaction, and the mind in a ſtate of vitious activity!

'The want of a good, and even of a fine ear for muſic, was almoſt unknown amongſt them; becauſe it was kept in continual practice, among the multitude from paſſion, but by the wiſer few, becauſe they knew that the love of muſic both heightened the courage, and ſoftened the tempers of their people. Their vocal muſic was plaintive, even to the depth of melancholy; their inſtrumental either lively for briſk dances, or martial for the battle. Some of their tunes even contained the great, but natural, idea of a hiſtory deſcribed in muſic: the joys of a marriage, the noiſe of a quarrel, the ſounding to arms, the rage of a battle, the broken diſorder of a flight, the whole concluding with the ſolemn dirge and lamentation for the ſlain. By the loudneſs and artificial jarring of their war inſtrument, the bag-pipe, which played continually during action, their ſpirits were exalted to a phrenzy of courage in battle.

'They joined the pleaſures of hiſtory and poetry to thoſe of muſic, and the love of claſſical learning to both. For, in order to cheriſh high ſentiments in the minds of all, every conſiderable family had a hiſtorian who recounted, and a bard who ſung, the deeds of the clan, and of its chieftain: and all, even the loweſt in ſtation, were ſent to ſchool in their youth; partly becauſe they had nothing elſe to do at that age, and partly becauſe literature was thought the diſtinction, not the want of it the mark, of good birth.

'The ſeverity of their climate, the height of their mountains, the diſtance of their villages from each other, their love of the chaſe and of war, with their deſire to viſit and be viſited, forced them to great bodily exertions. The vaſtneſs of the objects which ſurrounded them, lakes, mountains, rocks, cataracts, extended and elevated their minds: for they were not in the ſtate of men who only know the way from one market-town to another. Their want of regular occupation led them, like the ancient Spartans, to contemplation, and the powers of converſation: powers which they exerted in ſtriking out the original thoughts which nature

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ſuggeſted, not in languidly repeating thoſe which they had learned from other people.

'They valued themſelves, without undervaluing other nations. They loved to quit their own country to ſee and to hear, adopted eaſily the manners of others, and were attentive and inſinuating where-ever they went: but they loved more to return home, to repeat what they had obſerved; and, among other things, to relate with aſtoniſhment, that they had been in the midſt of great ſocieties, where every individual made his ſenſe of independence to conſiſt in keeping at a diſtance from another. Yet they did not think themſelves entitled to hate or deſpiſe the manners of ſtrangers, becauſe theſe differed from their own. For they revered the great qualities of other nations; and only made their failings the ſubject of an inoffenſive merriment.

'When ſtrangers came amongſt them, they received them, not with a ceremony which forbids a ſecond viſit, not with a coldneſs which cauſes repentance of the firſt, not with an embarraſſment which leaves both the landlord and his gueſt in equal miſery, but with the moſt pleaſing of all politeneſs, the ſimplicity and cordiality of affection; proud to give that hoſpitality which they had not received, and to humble the perſons who had thought of them with contempt, by ſhewing how little they deſerved it.

'Having been driven from the low countries of Scotland by invaſion, they, from time immemorial, thought themſelves entitled to make repriſals upon the property of their invaders; but they touched not that of each other: ſo that, in the ſame men, there appeared, to thoſe who did not look into the cauſes of things, a ſtrange mixture of vice and of virtue. For, what we call theft and rapine, they termed right and juſtice. But, from the practice of theſe repriſals, they acquired the habits of being enterprizing, artful, and bold.

'An injury done to one of a clan, was held to be an injury done to all, on account of the common relation of blood. Hence the highlanders were in the habitual practice of war: and hence their attachment to their chieftain, and to each other, was founded upon the two moſt active principles of human nature, love of their friends, and reſentment againſt their enemies

'But the frequency of war tempered its ferocity. They bound up the wounds of their priſoners, while they neglected their own; and, in the perſon of an enemy, reſpected and pitied the ſtranger.

'They went always completely armed: a faſhion which by accuſtoming them to the inſtruments of death, removed the fear of death itſelf; and which, from the danger of provocation, made the common people as polite, and as guarded in their behaviour, as the gentry of other countries.

'From theſe combined circumſtances, the higher ranks and the lower ranks of the highlanders alike, joined that refinement of ſentiment, which, in all other nations, is peculiar to the former, to that ſtrength and hardineſs of body, which, in other countries, is poſſeſſed only by the latter.

To be modeſt as well as brave; to be contented with the few things which nature requires; to act and to ſuffer without complaining; to be as much aſhamed of doing any thing inſolent or injurious to others, as of bearing it when done to themſelves; and to die with pleaſure, to revenge affronts offered to their clan or their country: theſe they accounted their higheſt accompliſhments.

'Their

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'Their chriſtianity was ſtrongly tinctured with traditions derived from the antient bards of their country: for they were believers in ghoſts: they marked the appearances of the heavens; and, by the forms of the clouds, which in their variable climate were continually ſhifting, were induced to gueſs at preſent, and to predict future events; and they even thought, that to ſome men the divinity had communicated a portion of his own preſcience. From this mixture of ſyſtem, they did not enter much into diſputes concerning the particular modes of chriſtianity; but every man followed with indifference of ſentiment, the mode which his chieftain had aſſumed. Perhaps, to the ſame cauſe it is owing, that their country is the only one in Europe, into which perſecution never entered.

'Their dreſs, which was the laſt remains of the Roman habit in Europe, was well ſuited to the nature of their country, and ſtill better to the neceſſities of war. It conſiſted of a roll of light woollen, called a plaid, ſix yards in length, and two in breadth, wrapped looſely around the body, the upper lappet of which reſted on the left ſhoulder, leaving the right arm at full liberty; a jacket of thick cloth, fitted tightly to the body; and a looſe ſhort garment of light woollen, which went round the waiſt and covered the thigh. In rain, they formed the plaid into folds, and, laying it on the ſhoulders, were covered as with a roof. When they were obliged to lie abroad in the hills, in their hunting parties, or tending their cattle, or in war, the plaid ſerved them both for bed and for covering; for, when three men ſlept together, they could ſpread three folds of cloth below, and ſix above them. The garters of their ſtockings were tied under the knee, with a view to give more freedom to the limb; and they wore no breeches, that they might climb mountains with the greater eaſe. The lightneſs and looſeneſs of their dreſs, the habit they had of going always on foot, never on horſeback, their love of long journeys, but above all, that patience of hunger, and every kind of hardſhip, which carried their bodies forward, even after their ſpirits were exhauſted, made them exceed all other European nations in ſpeed and perſeverance of march. Montroſe's marches were ſometimes ſixty miles in a day, without food or halting, over mountains, along rocks, thro' moraſſes. In encampments, they were expert in forming beds in a moment, by tying together bunches of heath, and fixing them upright on the ground: an art, which, as the beds were both ſoft and dry, preſerved their health in the field, when other ſoldiers loſt theirs.

'Their arms were a broad ſword, a dagger called a durk, a target, a muſquet, and two piſtols: ſo that they carried the long ſword of the Celtes, the pugio of the Romans, the ſhield of the ancients, and both kinds of modern fire-arms, altogether. In battle, they threw away the plaid and under garment, and fought in their jackets, making thus their movements quicker, and their ſtrokes more forcible. Their advance to battle was rapid, like the charge of dragoons: when near the enemy, they ſtopped a little to draw breath and diſcharge their muſquets, which they then dropped on the ground: advancing, they fired their piſtols, which they threw, almoſt at the ſame inſtant, againſt the heads of their opponents: and then ruſhed into their ranks with the broad ſword, threatening, and ſhaking the ſword as they ran on, ſo as to conquer the enemy's eye, while his body was yet unhurt. They fought, not in long and regular lines, but in ſeparate bands, like wedges

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wedges condenſed and firm; the army being ranged according to the clans which compoſed it, and each clan according to its families; ſo that there aroſe a competition in valour of clan with clan, of family with family, of brother with brother. To make an opening in regular troops, and to conquer, they reckoned the ſame thing; becauſe in cloſe engagements, and in broken ranks, no regular troops could withſtand them. They received the bayonet in the target, which they carried on the left arm; then turning it aſide, or twiſting it in the target, they attacked with the broad ſword the enemy incumbered and defenceleſs; and, where they could not weild the broad ſword, they ſtabbed with the durk. The only foes they dreaded were cavalry; to which many cauſes contributed: the novelty of the enemy; their want of the bayonet to receive the ſhock of horſe; the attack made upon them with their own weapon, the broad ſword; the ſize of dragoon horſes appearing larger to them, from a compariſon with thoſe of their country; but, above all, a belief entertained univerſally among the lower claſs of highlanders, that a war horſe is taught to fight with his feet and his teeth.

'Notwithſtanding all theſe advantages, the victories of the highlanders have always been more honourable for themſelves, than of conſequence to others. A river ſtopped them, becauſe they were unaccuſtomed to ſwim: a fort had the ſame effect, becauſe they knew not the ſcience of attack, they wanted cannon, carriages, and magazines, from their poverty and ignorance in the arts: they ſpoke an unknown language; and therefore could derive their reſources only from themſelves. Although their reſpect for their chieftains gave them, as long as they continued in the field, that exact habit of obedience, which only the exceſſive rigour of diſcipline can ſecure over other troops; yet, as ſoon as the victory was gained, they accounted their duty, which was to conquer, fulfilled, and ran many of them home to recount their feats, and ſtore up their plunder; and, in ſpring and harveſt, more were obliged to retire, or leave their women and children to die of famine: their chieftains too were apt to ſeparate from the army, upon quarrels and points of honour among themſelves and with others.'

In a paſſage of the above quotation, our author has ſuggeſted a very honourable pretext for the illegal practices to which the highlanders had formerly been much addicted. But we ſhould be glad to know upon what authority he has attributed to them the love of claſſical learning; a diſtinction which we can by no means admit as a characteriſtic of the clans. In the panegyrical account which Sir John Dalrymple has given of thoſe martial tribes, he ſeems to have imitated the conduct of the Macedonian conqueror, when he buried in the ground ſome ſuits of armour of amazing dimenſions, that poſterity might be impreſſed with an opinion of the gigantic ſtature of his troops. This partiality, however, in a cotemporary author, may, perhaps, confirm the remark of the Roman hiſtorian, who conjectured, that the atchievements of the Greeks were probably not ſo great as the ſuperior genius of their writers had repreſented them.

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Towards the close of these Memoirs, Sir John Dalrymple presents us with a striking comparison of the situation of William, and the abdicated James, in a point of great consequence to their interest. The anecdote relating to lord Shrewsbury in the following quotation, is taken from a manuscript of the late lord Balcarras, who had it originally from lord Bolingbroke; and the alternative it mentions is extremely remarkable.

'It is a singular circumstance, that, at this period, James distrusted the sincerity of the men, on whose assurances he proceeded, and that William made use of the services of some, of whose insincerity he had intelligence. When James considered the justice of the informations with which Marlborough supplied him, he believed that lord to be sincerely attached to him: but, when he reflected upon the breach of his promises, with regard to the revolt of the army, he suspected that he meant a second time to betray him. He sometimes believed, that Russel's views were not so much directed to serve him, as from republican principles, to degrade monarchy in his person: and, at other times, he suspected, that Russel played a double game; if he missed the French fleet, to plead merit with him, and if he met it, to secure the same advantage with his rival. His suspicions were increased by the conduct of the whigs; because, although their leaders were permitted to give him assurances, from a great body of their friends, yet they were not left at liberty to give him a list of their names. Upon William's return from Holland, after the battle of La Hogue, he reproached lord Godolphin with the correspondence he carried on. Godolphin denied it: but the king put a letter into his hand, written by Godolphin to James, which had been stolen from that prince's cabinet, and desired him to reflect upon the treachery of those he was trusting, and the mercy that was shown him: a generosity of proceeding which attached Godolphin for ever after to his master. William asked lord Shrewsbury about the same time, "Why he had quitted his service?" Shrewsbury answered, "Because his measures had not corresponded with his promises to the nation." The king looking stedfastly upon him, said, "My lord, have you no other reason?" The other answered, "He had not." William then asked, "When he had last seen Sir James Montgomery?" Shrewsbury faultered, but recovering himself, said, "He could not help seeing people who called at his door, but that his principles were loyal." "I know you to be a man of honour," replied the king, "I will believe what you say: but remember what you have said, and that I trust to it." And, without waiting for an answer, quitted the room. It is likewise reported, that, at an after period, when it was of consequence to king William, to make the world believe he was not deserted entirely by the whig-party, he sent a colonel of the guards to let Shrewsbury know, that he had orders either to conduct him to the Tower, on account of his connections with James, or to leave with him the secretary's seals.'

Upon the whole, these Memoirs inform us of many facts equally curious and important to history; and they are written in general with taste and sentiment, though the style is not void of incorrectness; and a warmth of fancy has sometimes led the author within the verge of affectation.

II. *An*

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II. *An Introduction to the Hiſtory of* Great Britain *and* Ireland. *By* James Macpherſon, *Eſq.* 4*to.* 10*s.* 6*d. boards.* Becket *and* De Hondt. *Concluded.*

AFTER expoſing the ridiculous fiction, that learning flouriſhed in Ireland many ages before the Chriſtian æra, the author enters upon an inquiry into the antiquities of the Britiſh and Iriſh Scots; and informs us, that he derives much of his information on this head from the manuſcript notes of the late ingenious Dr. Macpherſon. The Spaniſh and Scandinavian extraction of the Iriſh are here examined and confuted.

'It appears upon the whole, ſays our author, that no colonies came to Ireland either from Spain or the north of Europe, between the commencement of the Chriſtian æra, and the cloſe of the third century, when the Scots are mentioned by Porphyrius for the firſt time. That the Scots came from either of thoſe countries by a long voyage to Ireland, prior to the firſt century, is ſufficiently contradicted by the known barbariſm of the old Hibernians, as well as of all other nations whom an intercourſe with the Romans had not humanized. We muſt have recourſe, in the laſt reſort, to the Caledonian Britons for the genuine origin of the Iriſh. Their name of Gaël, their language, the conformity of their manners and cuſtoms with thoſe of the old Britons, all concur in proving, beyond any poſſibility of reply, that the Iriſh are the poſterity of the Gauls or Gaël, who, after having traverſed the iſland of Great Britain, paſſed over, in a very early period, into Ireland from the promontories of Galloway and Cantire.'

If there be reaſon for ſubſcribing to this concluſion, which, we think, is abſolutely incontrovertible, the notion of the Iriſh extraction of the Scots muſt at once be totally annihilated. This ſubject, however, employs the author's attention through many ſucceeding pages; where the pretended teſtimony of foreign writers is examined and confuted, and the falſehood of the allegation is proved from various arguments, many of which are extracted from the ingenious diſſertations of Dr. Macpherſon above mentioned. After exhibiting theſe ſeveral arguments, the author thus concludes.

'We ſhall now leave it to the candour of the unprejudiced, and the common ſenſe of mankind, whether there does not, upon the whole, ariſe a demonſtration, that the firſt colony of Gaël or Gauls who tranſmigrated into Britain from the continent, and were afterwards driven northward by the preſſure of other interlopers, are the progenitors of the Scots of North Britain and Ireland. The true cauſe why the name of Scotti was not heard of till the days of Marcellinus, or rather of Porphyrius is, that it was a contumelious name. It was for the ſame reaſon that the genuine offspring of the old Caledonians, the Highlanders, have never adopted a name which carried reproach in its meaning.

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'Why the Iriſh obtained, in the days of Oroſius, the name of Scots, when their tranſmigration from Caledonia was ſo remote, requires to be explained. The name of Scotti was communicated to the Romans by the Picts and Britons. The Britons and Romans diſcovering a perfect reſemblance in the manners, cuſtoms, dreſs, arms, and language of the Iar ghaël, or weſtern Caledonians, and the Iriſh, agreed to call both nations by one common name. The Iriſh being no ſtrangers to the military reputation that their friends of Caledonia had acquired againſt the Romans and their provincials, either adopted their name, or acquieſced afterwards in an appellation which ſome writers had impoſed upon them. The illiterate, and conſequently the bulk of the Iriſh nation, were never reconciled to this innovation. They preſerved the Caledonian deſignation of Gaël, or the name of Erinich, which they had aſſumed after their tranſmigration into Ireland; and the adventitious names of Scotti and Scottia fell at laſt into total deſuetude.

'In the courſe of the preceding diſcuſſion, the author of the Introduction has laid no ſtreſs upon the teſtimony of the Poems of Oſſian. Having rejected the Hibernian bards, there might be an appearance of partiality in drawing authorities from the ancient poet of Caledonia. In the preſent ſtate of the argument, there is no need of his aſſiſtance. The fabric we have raiſed demands no collateral prop; it even can beſtow the aid it does not require. The perfect agreement between Oſſian and the genealogical ſyſtem we have eſtabliſhed, has placed his æra beyond the commencement of the popular opinion of the Hibernian deſcent of the Scots; which was old enough to be placed in a period of remote antiquity by Bede, who flouriſhed in the beginning of the ſeventh age.'

We ſhould here take our leave of this tedious, and now exhauſted ſubject, did we not think it a matter of ſome curioſity to preſent our readers with the author's elegant and natural account of the riſe and progreſs of a fiction which has ſo much engaged antiquarians.

'Could ancient tradition, the belief of ages, the poſitive aſſertions of Engliſh antiquaries and Iriſh annaliſts, and the univerſal acquieſcence of the hiſtorians of the Britiſh Scots be ſufficient to eſtabliſh the credit of the Hibernian deſcent of that nation, it muſt be confeſſed that it were idle to hope to reconcile the public judgment to a new ſyſtem ſo diametrically oppoſite to the old. But we have ſeen that tradition could not have extended to that period in which the tranſmigration of the Scots is placed, and therefore the belief of ages, which was founded upon that pretended tradition, was no more than a popular error. This error, rendered venerable by its antiquity, miſled, to ſay no worſe, the writers of the annals of Ireland, and deceived the hiſtorians of North Britain. The antiquaries of England, it muſt be confeſſed, could not be influenced by the prejudices which led aſtray the writers of both the Scottiſh nations; but the former were under no temptation to contradict or expoſe a tradition which was not diſagreeable to themſelves, though from a very different cauſe than that which rendered it ſo highly favoured in Scotland and Ireland.

'It may not be improper, in this place, to inquire into the riſe and progreſs of thoſe traditionary fictions which have ſo much obſcured the antiquities of the Scots of both the iſles. When the firſt dawn of learning roſe among thoſe barbarous tribes who had ſub-

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subverted the empire of the Romans, some scholars more profound than the rest, traced the antiquity of their respective nations to illustrious names recorded in ancient history. The Romans, Greeks, Spaniards, and other nations who figured in old times were placed at the head of the pedigree of barbarians, who, but just emerging from illiterate obscurity, had lost all memory of their own origin. The impostures of the half-learned writers of the middle ages were received with avidity and great credulity by the English, French, Spaniards, Germans, Danes, and Swedes: a part of an infatuation so universal must have extended itself to the Scots of Ireland.

'The letters which St. Patrick introduced into that island in the fifth age, were not employed in recording historical transactions for some centuries posterior to that period. The enthusiasm of the times turned all the little literature of the religious of Ireland to holier purposes than to register temporal events; which, from the secluded situation of that country, must have been very unimportant. Miracles, visions, and those sacred persons who distinguished themselves in the work of conversion, employed the whole attention of the monks, at a time that the royal line of Heremon sat in the midst of obscurity and anarchy on the Irish throne. The antiquities of the nation being thus left in the hands of illiterate bards and senachies, assumed so monstrous a form, that the polishing they have received from succeeding writers has scarcely hitherto rendered them fit for the public eye.

'The fable of the Hibernian extraction of the British Scots seems to have been fabricated in Ireland long before the bards thought of bringing a colony from Spain into that country. Bede, in the seventh age, had received intelligence of the first of those stories from the Irish senachies, but his placing it in a period beyond the reach of tradition has thrown absolute discredit upon the whole. In the period between Bede and Nennius, who, for the first time, mentioned the Cantabric descent of the Scots of Ireland, some learned bard or monk discovered that Spain was called Iberia, and, upon the similarity between that name and Hibernia, built the whole fabric of the Milesian tale. To obviate all scepticism concerning a story which wore the face of improbability, it became necessary for succeeding writers to give assurances to the world, that letters and polite arts were cultivated in Ireland no less than seventeen hundred years before its conversion to the Christian faith by St. Patrick.

'When monkish learning flourished in Ireland, the Scots of Britain, by an uninterrupted series of hostilities with the Britons, Picts, and Saxons, were diverted from cultivating letters, which alone could enable them to look back into their antiquities, or to transmit any memory of their actions to posterity. Their exploits in the field died away for want of the means of perpetuating them in the closet. The monks of Ireland, as it was manifest to the whole world that both the Scottish nations were originally the same people, made an easy acquisition of an illiterate, though brave people, and obtruded upon the world that system of the origin of the Caledonian Scots, which has been, for many ages, almost universally received.'

We are afterwards entertained with an inquiry into the religion of the antient British nations, where our author endeavours to vindicate them from the charge of polytheism.

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The name, or rather title, by which the divinity is distinguished in all the languages of the ancient, as well as most of those of modern Europe, is sufficient to demonstrate that polytheism was not known to the old Celtæ. The ΔΙΣ of the Greeks, their ΘΕΟΣ, and the oblique cases of their ΖΕΥΣ, the Dis, Ditis Pater, and Deus of the Romans, are manifestly derived from DE, DI, TI or DIA, the only appellation by which God is known to those who speak the Galic of Britain and Ireland. DE, DI, or DIA literally signifies the PERSON, by way of eminence, or rather The HE, if we can, with any propriety, use that expression.

'That the unity of the Supreme Being was one of the fundamental tenets of the religion inculcated by the Druids on their followers, we have reason to believe, notwithstanding the positive assertions of many ancient writers to the contrary. The old Gauls were said to worship three divinities under the appellations of TEUTATES, HESUS, and TARANIS; but these three names are manifestly titles of one Supreme Being, and not three separate intelligences to whom divine honours were paid. TEUTATES, or DEUTAT-UAS signifies *the God that is above*: HESUS is derived from the same simple idea with DE; from ES, or, with an emphasis, HES, which means HE, or *the Being*; and TARANIS is the epithet of THUNDERER, given by all nations to the Supreme Divinity.'

It must be owned, that the opinion of the antient Celtæ in regard to the unity of God, as inferred from the name by which they distinguished the Deity, is strongly countenanced by the import of the titles bestowed on the heavenly bodies, which were supposed to be the residence of subaltern intelligences. According to the interpretation which the author gives us of these titles, they certainly convey an idea too derogatory to be applied to the Almighty power; and form a striking contrast to the signification of *Dia*, or the name of God. There appears, however, some reason to think, from the piece of antiquity mentioned by our author in the following quotation, that such honours were paid by the Celtæ, to the intelligence supposed to reside in the sun, as cannot allow us entirely to absolve the antient British nations, at least in the latter ages of paganism, from the same charge of polytheism which is fixed on the rest of the heathen world. Tho' we admit the opinion of the druids, concerning the unity of God, to be incontrovertible, yet it is certain, that the sequestered life of those moral teachers, afforded too free an inlet among the people, to a corruption of religious principles. The most that we can reasonably conclude on this head, seems to be, that polytheism was not originally a doctrine of the antient Celtæ; and that, though in process of time, they fell into the general superstition of every other pagan nation, they still maintained a belief in the existence of one supreme divinity. At the same time that we have delivered our doubts on this subject, we must acknowledge the pleasure we have received from the etymological arguments adduced by Mr. Macpherson in support of a different opinion.

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'From their attention to the principal objects of nature there gradually arose a belief among the Celtæ that the heavenly bodies and elements, instead of being symbols of the Supreme Divinity, were the residences of subaltern intelligences. These inferior spirits, being immediately subordinate to God, had access to know his intentions, and it was in their power to forewarn mankind of them by certain signs and tokens. But that divine honours were paid to those beings who resided in different natural objects was certainly the mistake of the writers of Greece and Rome. To prove this seeming paradox we need only have recourse to the true Celtic names of those heavenly bodies which are universally said to have been objects of worship to the old northern nations.

'CRI-AN, or GRIAN, from which ought to be deduced the Apollo Grannius and Grynæus of the ancients, is the appellative by which, in all ages, the Celtæ distinguished the Sun. The words are manifestly derived from CRI-'EIN, signifying the trembling fire, which, in the Galic language, carries an idea too mean to be applied to a God. RE, Easga, but most commonly GELLACH, are the Celtic names of the moon; RE-UL, or rather RINNAC, signifies a star. These appellations carry in their meaning a demonstration that the heavenly bodies were not worshipped by our ancestors. GELLACH is literally a pale or wan complexion by an emphasis; and RINNAC, a point of light; titles utterly inconsistent with the supposed divinity of the objects which bore them.

'It is certain that the Celtic nations thought that the heavenly bodies were the residences of intelligences subordinate to God. These spirits were distinguished by the name of AISE, a word expressive of their feebleness and imbecillity in comparison of DE, the Supreme Divinity. But we have reason to believe, from the following circumstance, that GRIAN AIS, or the Spirit of the Sun, was anciently peculiarly honoured in Caledonia. In the confines between Badenoch and Strathspey, two districts in the county of Inverness, there is a very extensive heath which goes by the name of SLIA GRIANNAIS, or the Plain of the Spirit of the Sun. The river Spey, which is there deep and rapid, borders this heath on the South; and a chain of craggy mountains, in the form of a half moon, interspersed with precipices and a few naked trees, confines it on the North. It is entered towards the West by a narrow pass formed by the near approach of the Spey and the mountains; and deep woods anciently skirted it on the eastern side.'

Among the superstitious ceremonies of the Celtæ, we find that of "the *Bel-Tein*, or the Fire of the Rock, which was kindled on the first of May, to welcome the sun from his travels behind the clouds and tempests of the dark months;" and this still continues to be a practice in the highlands of Scotland. *Bel-Tein*, the author informs us, is a composition of *bel*, a rock, and *tein*, fire; and the first day of May is called *La Bel-tein*, or the day of the fire on the rock.

'It is however certain, continues he, that the Caledonians kindled the BEL-TEIN more for the purposes of divination and inchantment than as a mark of their respect for the Sun. The ceremonies still used by the lower sort of people, for such only light up the BEL-TEIN in our days, are evident remains of the superstitions of

of the Druidical system of religion. It was a custom, till of late years, among the inhabitants of whole districts in the North of Scotland, to extinguish all their fires on the evening of the last day of April. Early on the first day of May some select persons met in a private place, and, by turning with great rapidity an augre in a dry piece of wood, extracted what they called the *forced* or *elementary* fire. Some active young men, one from each hamlet in the district, attended at a distance, and, as soon as the *forced fire* was kindled, carried part of it with great expedition and joy to their respective villages. The people immediately assembled upon some rock or eminence, lighted the BEL-TEIN, and spent the day in mirth and festivity.

'The ceremonies used upon this occasion were founded upon opinions of which there is now no trace remaining in tradition. It is in vain to inquire why those ignorant persons, who are addicted to this superstition, throw into the BEL-TEIN a portion of those things upon which they regale themselves on the first of May. Neither is there any reason assigned by them for decking branches of mountain-ash with wreaths of flowers and heath, which they carry, with shouts and gestures of joy, in procession three times round the fire. These branches they afterwards deposite above the doors of their respective dwellings, where they remain till they give place to others in the succeeding year.'

That the Celtæ maintained the doctrine of the immortality of the soul, is a point clearly established from history. They placed paradise in the *Green Isle of the West*, and were totally ignorant of what we call hell, having no name for any such place in their language. Our author justly observes, that the singular opinion which the Celtic nations also maintained, of the soul leaving all unhappiness behind it at the moment of death, is a circumstance to which we ought greatly to ascribe the remarkable valour of those nations.

The character of the antient Celtic nations, which the author likewise applies to his own cotemporary compatriots, is a composition of a few of the best, or most innocent, with several of the worst and most dangerous qualities of the human mind.

'The Ancient British Nations, like their Celtic brethren on the continent, were fierce, passionate, and impetuous; sudden in resolution, sanguine in expectation, impatient under disappointment. This warmth and vehemence of temper proceeded, according to the ancients, from the full habit of their bodies, and the abundance of their blood; and these circumstances naturally led to a careless boldness, which threw disgrace on their conduct, when it displayed their courage. War, which was their chief business, was their great amusement. They were in love with slaughter, and, as Cæsar observes, born as it were in the midst of battle and depredation. Public tranquillity by no means suited their disposition; they seemed to be of the same opinion with the king of Thrace, who said, that he appeared to himself no better than his groom when he was not engaged in war.

'With all this violence and fierceness of disposition, they were in private life plain and upright in their dealings, and far removed

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from the deceit and duplicity of modern times. They were always open, ſincere, and undiſguiſed; ſimple, good-natured, and void of malignity; and though cruel, and ſometimes barbarous, to their enemies, they were kind and compaſſionate to the ſupplicant and unfortunate. Fickleneſs and levity were the natural conſequences of their warmth of diſpoſition. Men of vivacity, and ſubject to paſſion, are, for the moſt part, inconſtant, changeable, raſh, curious, credulous, and proud. All the branches of the Celtic nation determined ſuddenly upon affairs of the greateſt moment, and placed the foundation of reſolutions of the laſt importance upon uncertain rumours, and vague reports. Their violence in ruſhing into new projects could be only equalled by their want of perſeverance in any plan. The tide ſeldom ran long in one direction; it was always with them a precipitate ebb, or a tempeſtuous flow.

'The curioſity which ſo remarkably diſtinguiſhed the ancient Gauls has come down with their poſterity to the preſent times. The Highlanders of North Britain are ſo fond of news, that even the pooreſt labourers, upon ſeeing at a great diſtance a traveller on the road, often quit their work, run to meet him, and, with great earneſtneſs, intreat him to tell them ſomething concerning the ſtate of public affairs. If he is communicative they accompany him perhaps for many miles, and they ſeem to think themſelves well recompenſed for the time they have loſt by the intelligence which they have received.

'Our anceſtors were hoſpitable beyond example. To receive the ſtranger with cheerfulneſs, to lodge him in their apartments, to treat him with their greateſt delicacies, was a law which cuſtom had rendered inviolable and univerſal. It was not till after he ſignified his deſire of purſuing his journey that they inquired about his country and his name; and they excuſed this piece of curioſity in themſelves by ſaying, that they were anxious to know ſome few particulars concerning a perſon who had ſo much honoured their habitation with his preſence. When they ſaw a traveller upon the road they ran to meet him, and, with an earneſtneſs that bordered on compulſion, invited him to their houſes; and there was often a kind of jealouſy and contention between neighbours about the honour of being the firſt who ſhould entertain the ſtranger. The deciſion in theſe diſputes was left to the traveller; and the diſappointed perſon uſed to ſay, that God was favourable to him who had the good fortune to be preferred. At night they never ſhut their gates, "leſt the traveller, ſay they, ſhould come and be diſappointed, when we are aſleep, and not ready to invite or receive him."

'The haughtineſs, ſelf-conceit, and national pride which the ancients found among the Celtæ, was not peculiar to that race of men. The vulgar of every country have a high opinion of their own nation. National pride is, at the worſt, an uſeful weakneſs; for men who think meanly of themſelves are ſeldom capable of great actions.—Theſe are the moſt ſtriking outlines of the character of the ancient inhabitants of Britain. To any man acquainted with the nature and genius of the unmixed part of the poſterity of the Celtæ, in the northern diviſion of the iſland, the authorities at the bottom of the page are ſuperfluous. He will be convinced of the juſtneſs of the deſcription, by the obſervations he himſelf has made; and he will be, at the ſame time, ſurpriſed to ſee the accurate exactneſs, with which the writers of Rome have drawn the portrait of our anceſtors.'

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In treating of the language of ancient Britain, the author has favoured us with a catalogue of more than a hundred Latin and Gaëlic words, to prove the ſimilarity betwixt them; and this catalogue, he tells us, might be extended to much greater length. He obſerves, that every one word in the Gaëlic column, is either a compound, or derivative, from ſome well known primitive in that language; and that the northern inhabitants of Caledonia, among whom neither the literature, nor the arms of the Romans ever entered, cannot be ſuppoſed to have borrowed their language from the Latin ſource. The ſimilarity, therefore, if not the perfect identity of theſe tongues, the author thinks is a demonſtration, that the Gallic Umbri of Italy, who were partly the anceſtors of the Romans, and the Gaël of Caledonia, who were the ſole anceſtors of the ancient Scots, ſwarmed originally from the ſame hive: and the argument, we muſt confeſs, carries with it a great degree of plauſibility. For the ſpeculation of our readers we ſhall extract a part of the catalogue.

Latin.	*Gaëlic.*	
Aër	Aër	Air
Æs Eris	Eris	Braſs
Ætas	Ette	An Age
Agnus	Uan	A Lamb
Altus	Alt	High
Amnis	Amhon	A River
Ancilla	Bancilla	A Servant Maid
Anguilla	A Ghellac	An Eel
Anima	Anim	The Soul
Aqua	Uicha	Water
Aquila	Acuil	Eagle
Arca	Arc	A Cheſt
Argentum	Argêd	Silver
Arma	Arm	Arms
Aro	Ar	To plough
Aurum	Ur	Gold
Betula	Bêth	A Birch Tree
Bos	Bô	A Cow
Bulga	Bolg	A Budget
Bufo	Buaf	A Toad
Caballus	Cabul	A Sorry Horſe
Cæcus	Caocha	Blind
Canis	Cana	A Whelp or Puppy
Cantor	Caintet	A ſinger
Candela	Caindel	Candle
Cannabis	Cannab	Hemp
Carus	Cara	Dear
Caritas	Caritas	Friendſhip
Caſeus	Caiſe	Cheeſe
Capra	Cabhar	A Goat
Cathedra	Cathoir	A Chair
Catus	Catta	Cat.'

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The author has ſubjoined a brief enquiry into the origin of the Anglo-Saxons, with an account of their religion and government in their rudeſt ſtate; and he ſignifies an intention of continuing his reſearches through a more fruitful period of their hiſtory, ſhould the preſent work be found to meet with the approbation of the public.

Upon the whole, this Introduction is a performance of conſiderable merit. Though the moſt material information it contains, is chiefly derived from the critical reſearches of other writers, Mr. Macpherſon has reduced their arguments into a more clear and concentrated ſyſtem; and, by opening the ſources of etymology, which had hitherto been uninveſtigated, he has, in many places, thrown ſuch a new light upon his ſubject, as will afford rational entertainment to thoſe who are curious of travelling into this region of ancient hiſtory.

III. *Sermons on different Subjects, by the late Reverend* John Jortin, *D. D. Archdeacon of* London, *Rector of St.* Dunſtan's in the Eaſt, *and Vicar of* Kenſington. 8*vo.* 16*s. Boards.* White. *Continued.*

IN our laſt number we have given our readers an account of the *firſt* volume of theſe excellent diſcourſes; in this article we ſhall lay before them a ſummary view of the *ſecond.*

The firſt ſermon is an Illuſtration of the Lord's Prayer. New obſervations upon this beaten ſubject are ſcarcely to be expected. It is ſufficient if a writer ſelects the beſt of thoſe which his predeceſſors have advanced, and places them in the moſt advantageous and ſtriking light. And this, in general, we may venture to ſay, Dr. Jortin has done. The expreſſion ἀρτος ἐπιουσιος, in this prayer, has been the ſubject of infinite debate among critics and commentators, and has been ſtiled *Grammaticorum & Theologorum carnificina.* Vide Poli Synop. Crit. Our learned author ſays, The words, 'daily bread,' are not clear; and might perhaps be better rendered *to-morrow's bread:* Give us this day bread for the morrow. This interpretation at firſt ſight, may ſeem to contradict the precept of our Saviour, in which he bids us 'take no care for the morrow.' But he obſerves, firſt, that the care which our Lord condemns is an anxious care, accompanied with a diſtruſt of Providence; ſecondly, that petitions, of their own nature, look forwards, and are for ſomething to come; and thirdly, that we only aſk for bread from this day to the morrow; that is, bread for four and twenty hours, which is in reality only one day's bread. In confirmation of his opinion, he

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he ſubjoins this note: 'Η επιουσα is, *the morrow:* as in Euripides— ἡ πιουσα λαμπας Θεου is, *lux poſtera.* Med. 352. Jerom. on Matt. vi. 2. ſays, In evangelio quod appellatur *ſecundum Hebræos*, pro *ſuperſubſtantiali* pane, reperi *machar*, quod dicitur *craſtinum:* ut ſit ſenſus, panem noſtrum *craſtinum*, id eſt, futurum da nobis hodie. Other ancient verſions uſe words which anſwer to *craſtinus* or *futurus.*'

We cite theſe obſervations, and this note, with a deſign only to ſhew the ſentiments of this accurate and claſſical writer, concerning a point which has embarraſſed all the critics, without pretending to determine whether this explication of επιουσιος be better or worſe than that of Suidas, επιουσιος αρτος· ὁ επι τα ουσια ἡμων αρμοζων, *that which is ſufficient for our life.* The learned reader muſt judge for himſelf.

In explaining the petition, *lead us not into temptation*, Dr. Jortin obſerves, that in the language of the ſcripture, whatever God permits to be done, or to come to paſs, he is ſometimes ſaid to do. Therefore, when we pray, that he would not lead us into temptation, we beſeech him that he would not ſuffer us, for the puniſhment of our ſins, to be deprived of his aid, and to fall into circumſtances which will prove deſtructive to us.

Before we quit this prayer, we ſhall take the liberty to offer a remark which we do not remember to have ſeen before. Our Saviour ſays, 'If ye do not forgive, neither will your Father which is heaven forgive your treſpaſſes.' Mar. xi. 26. and he makes this the ſubject of a direct petition to God. An uncharitable man, a hypocrite, or an impoſtor, oppoſed and perſecuted as our Saviour was, could never have been the author of this excellent petition. If he had, he muſt have taught his followers a form of prayer entirely contrary to his natural principles, affronting to the majeſty of that Being he pretended to addreſs, and deſtructive to his own happineſs. He might, very probably, have implored the forgiveneſs of his ſins; but if his heart was not entirely diveſted of anger, malice, and revenge, he could have expected no other effects from his prayer, than an imprecation on his own head. If our Saviour therefore could deliver this petition, and inſtruct his diſciples to aſk forgiveneſs upon the condition of forgiving all mankind, we muſt neceſſarily conclude, that his heart was free from every invidious paſſion, a ſtranger to enmity and hatred, and endowed with unbounded charity and love, which could never have been expected in a perſecuted impoſtor, or an *ordinary Jew.* This therefore is a proof of his ſuperior goodneſs and divine extraction: it is a ſentiment which breathes that ſpirit of univerſal benevolence, which he ſo emi-

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nently displayed when he prayed for his murderers; and commanded his disciples to lay aside all contracted, illiberal, and national considerations, so general among his countrymen, and 'preach the gospel to every creature.'

The second sermon contains, Observations on the Nature of Contentment; and some reasons for which we should be satisfied in our state, though it be exposed to inconveniences. First, he says, if we are uneasy, impatient, angry, vexed, envious, querulous, dejected, we add to our misery, we afflict ourselves to no purpose, we are our own enemies. Another motive to contentedness may be drawn from observations made upon the state of mankind, upon the evils and calamities with which this world at all times abounds. We complain of our own lot, while there are thousands whose state is far worse than ours. Upon comparison, we shall find, that, perhaps, it is not so bad as it might have been, and that there is nothing uncommon in it. Another motive to allay our discontent may be suggested to us from considering the bad disposition of so many persons, who have those things of which we are deprived, and yet are by no means contented. Another reason for contentment may be deduced from such a consideration of Divine Providence as the light of *reason* will suggest. God is our common father, and the best and wisest of Beings; he places us in a state which he knows to be convenient for us, though we, perhaps, cannot discern it to be so.—This argument is so comprehensive, and, at the same time, so satisfactory, that if it were fully opened and explained, it would supersede every other. It is beautifully illustrated in the story of the hermit, by Parnell.—Another reason for contentment is taken from a consideration of the good things which fall to our share; the advantages which often arise out of those very inconveniences which we dislike; and the bad consequences which frequently attend a more flourishing condition. A farther reason for contentment may be drawn from considering God's love and care for us, as set forth in the gospel. Another motive arises from reflections upon our own defects and unworthiness; and the last, which is mentioned in this sermon, is drawn from the consideration of the reward which is set before us.

In the third discourse, the author shews what the precept of loving our enemies may be justly supposed to require; and in what manner this duty ought to be performed. The love, he says, which is required from us to our enemies, is not a fond affection for them, it is not a respect and esteem for them, unless upon other accounts they should deserve it; but it is a compassionate and charitable disposition towards them. It

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doth not exclude a rational self-regard, or an abhorrence of iniquity, or a prudent zeal for virtue and for religion.

In the latter part of this sermon, he takes notice of the imprecations contained in the 109th Psalm. In a note, he says, 'these imprecations have been commonly supposed to be the words of David: but it seems more probable, that they are not the curses which David pronounced against his enemies, but the curses which his enemies pronounced against him, and which he repeats in their words; and then adds in the 27th verse. 'Though they curse, yet bless thou, &c.' But be this as it will, they are no patterns for Christians to imitate.'—This, and many other apologies have been made for David; but, in our opinion, without effect. Other psalms contain several bitter imprecations, which cannot be supposed to be the curses of David's enemies; nor yet, perhaps, declarations of future events. We may therefore content ourselves with supposing, that David had his infirmities; and that these harsh expressions are only the effusions of corrupt nature, unenlightened and unrefined by the precepts of Christianity.

In the fourth sermon, the author pursues the same subject, and shews the reasonableness of loving our enemies. He mentions several motives to the observance of this duty, and particularly considers the meaning of this remarkable passage, Rom. xii. 20. 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.'

There are, he observes, two interpretations given to these words. One is this:

'By repeated acts of charity thou shalt melt him down at length, even though he be most obstinate and hardened; as the hardest metals are melted by putting live coals on the top of them.

'This exposition looks plausible, and conveys a sense and a spirit in it so conformable to the sentiments of humanity and benevolence, that if it be not the meaning, one could almost wish that it were the meaning of the place. If therefore we cannot admit it as true, yet neither will we utterly condemn it, but leave it as a comment, which may be safely adopted, though it should be erroneous.

'The other interpretation is this: Feed thy enemy, and give him drink; for in so doing thou shalt bring down upon his head the just * vengeance of God.

'This interpretation seems to be favoured by the words before it, in which Christians are exhorted to leave their cause to God, the God of vengeance, and by many places of scripture where fire and coals of fire denote God's wrath and punishments inflicted by him. Solomon, from whom St. Paul took these words, says in the Book of Proverbs; If thine enemy be hungry, give him bread to eat;

* Grotius and Whitby. See also Jerem. v. 14. and Revel. xi. 5. and Le Clerc, Bibl. A. and M. t. i. p. 373.

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and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee. So in the Psalms; Let burning coals fall upon them. So in Esdras; Let not the sinner say that he hath not sinned; for God shall heap coals of fire upon his head, who saith before the Lord God and his glory, he hath not sinned. God, considered as the punisher of sinners, is said to be a consuming fire; when he manifested himself, his glory appeared as a devouring fire; when he is represented in the Psalms as taking vengeance, fire is said to have proceeded from him, and smoke, and burning coals, and lightnings; fire is an emblem of his wrath and vindictive justice; by fire he often punished the ungodly, as the inhabitants of Sodom, and the rebellious Jews; by fire the world is to be consumed, and the future punishment of evil angels and evil men is represented under the words, everlasting fire.

'Besides; fire heaped upon the head, denotes vengeance descending from above, that is, divine vengeance.

'Besides; as the natural effect of heaping fire upon a man's head is destruction; so in the figurative sense it should mean punishment.

'Thus is this interpretation consistent with other passages in the scripture, and with the context. There is indeed an objection to it, which is very obvious, and hath a very plausible appearance, namely, that thus St. Paul, whilst he seems to dissuade Christians from revenge, in reality incites them greatly to it, by setting before them a revenge which might satisfy the most malicious and inhuman enemy; for it is in effect as if he had said: When you are ill used, be careful to avoid that foolish and often ineffectual revenge of returning evil for evil; but do all acts of kindness to your enemies, by which means you will make them guilty of the most heinous crimes, and bring down the severest judgments of God upon their heads.

'But there is no occasion to think that St. Paul meant any such thing, though we embrace the second interpretation, which may be justified thus:

'The duty of a Christian to his enemy, as it is laid down in the New Testament, is to forgive him, and use him charitably.

'As this is the only apparent method of reclaiming an enemy, a Christian who acts thus, certainly uses his utmost endeavour to promote the temporal and the eternal welfare of his enemies.

'But if wicked men oppress and persecute the good, and are not at all changed and softened by the mild and charitable behaviour of those whom they thus injure, what can we suppose that God the righteous governor and judge will do? We must conclude, that in due time he will reward the patient behaviour of his suffering servants, and will punish the oppressive insolence of the wicked. So says St. Paul to the persecuted Thessalonians; it is a righteous thing, an equitable reasonable thing, with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us. So again, in the Revelation of St. John, a dreadful description is made of the fall of Babylon, of a wicked city which should persecute the servants of Christ; after which, says the apostle, I heard a great voice of much people, saying, Alleluia; salvation, and glory, and honour and power unto the Lord our God; for true and righteous are his judgments;—and he hath avenged the blood of his servants at her hand.

'Since

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'Since we must think that God will act thus, and since God hath declared that he will act thus, it is our duty to approve these proceedings, proceedings founded upon reason, upon the laws of order, upon the perfections of God.

'Besides; it is to be observed that the divine vengeance denoted by the words, coals of fire, means in the Old Testament rather temporal judgments than punishments to be inflicted in the world to come; and as St. Paul hath thence borrowed the expression, there seems to be no necessity to extend the sense of it to any other chastisements than to those which the divine Providence inflicts or suffers to fall upon sinners in the present world. Now though we ought not to pray or to wish that temporal evils may befal unmerciful and tyrannical persons, but rather leave it to God, yet when such evils overtake them, we may and we must think that the punishment is right, and that it is not only an act of divine justice, but of divine mercy and goodness also. If it puts it out of their power to injure others any longer, or if it deters others from following their example, it is a great and general benefit; and though it should cut them off in their iniquity, and take them out of the world, still it may be profitable even to them, either as it hinders them from adding to their sins, and consequently to their future misery, or as it is a part of their punishment, and gives room to hope that the more they suffer here, the less they may suffer hereafter.

'Just and righteous are the ways and the judgments of God. The injurious and the injured are in his hands. He will reward suffering innocence, and he will correct insolent oppression without passion and prejudice, according to the dictates of perfect wisdom and perfect equity.'

In the fifth discourse, our author considers the nature of that wisdom which the scriptures recommend, which they represent as an invaluable possession, which they declare to be a gift and a blessing descending from above, and which they advise us to request of Almighty God. He shews that this wisdom does not consist in the art of pursuing wealth and power, and the good things of life, nor yet in learning and philosophy, but in a knowledge of the truth of our religion; of the things which a Christian ought to believe, and of the things which he ought to do; and lastly, in a lively sense of the possibility, reasonableness, obligation, and advantage, of performing the will of God, which will excite us to persevere in the observation of it. He concludes, with some remarks on the superiority of religious wisdom to all other kinds of wisdom.

The sixth sermon contains an illustration on these words of St. James, ch. i. v. 5, 6. *If any of you lack wisdom*, &c. In explaining the several parts of this text he takes them in the same order in which they lie: 'If any of you lack wisdom,—let him ask of God,—who giveth to all men liberally, and upbraideth not,—and it shall be given him;—but let him ask in faith, nothing wavering.' Upon the last of these topics it is natural to ask, why is faith so acceptable to God, that he rewards it by grant-

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granting our petitions? Our author replies, that it produces many good moral effects; that it is the greateſt honour which we can pay to God; and one of the beſt proofs of a well diſpoſed mind.

In the ſeventh diſcourſe, the author ſhews, that the ways of religion are ways of pleaſantneſs, and that the ways of ſin are the reverſe. He then anſwers the objections which wicked men have made, or may make to theſe aſſertions. He obſerves, that there is a pleaſure in the duties relating immediately to God, ſuch as love, faith, reliance, reſignation, hope, prayer, and thankſgiving; that there is a pleaſure in thoſe occupations, in which a virtuous and religious man will be frequently employed; that there is a pleaſure in that behaviour towards others, and that manner of proſecuting our worldly affairs, which ever accompany a religious diſpoſition; and, laſtly, a pleaſure in performing our duty to ourſelves, as it relates to the body and the paſſions: that, on the other hand, no man can be happy who acts againſt his own conſcience, and who ſuſpects that a day of judgment will come, when his evil deeds ſhall be expoſed and puniſhed; that the ſinner has loſt the greateſt comfort of life, which is, hope; and that every action, contrary to reaſon and to religion, is, if not always, yet certainly for the moſt part hurtful even in this life. On the loſs of hope, our author has theſe juſt reflections;

'To this hope the wicked perſons, of whom we now ſpeak, are ſtrangers. Their hope is to die ſoul and body, to periſh entirely and eternally, to become as though they had never been. This is their whole ſupport and their only refuge; this muſt cheer them in their journey through a troubleſome world, this muſt enliven their pleaſures in the days of health and proſperity, comfort them in diſtreſs, make their bed in ſickneſs, and fortify them againſt an approaching diſſolution. But this it cannot perform. No man can delight in a belief that things go according to the courſe of I know not what blind and ſtupid, ſtubborn and unrelenting Nature; the moſt wicked man cannot take pleaſure in this notion, though his vices may make him hope that it is true, becauſe it ſeems to him the leſſer evil of the two. No man can rejoice in the thoughts of annihilation, though his fears of puniſhment may make him wiſh that death may put an end to him, and ſhelter him from offended juſtice. The expectation of periſhing utterly, and falling into a ſtate of inſenſibility, preſents no agreeable proſpect to the ſoul, which hath a natural deſire of immortality. It muſt damp all the pleaſures that this world can beſtow, and be a preſent chaſtiſement to unbelievers. *Let us eat and drink, for to morrow we die,* is a gloomy and uncomfortable reflection; it hath been ſometimes utfered with a cheerful countenance, but always with an aking heart.'

The ſubject of the eighth ſermon is the declaration of our Saviour, Mark x. 14. that none are fit to be his followers, but thoſe

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those who poſſeſs the diſpoſitions uſually obſerved in young children. This paſſage, as Dr. Jortin remarks, has been wreſted to a bad ſenſe by the advocates of the church of Rome, who have from thence inferred, that Chriſtians ought to receive with abſolute ſubmiſſion doctrines relating to religion; that they ſhould believe whatever their teachers recommend as neceſſarily to be believed; that they ſhould reſign their judgment to thoſe who have the care of their ſouls; that they ſhould perſuade themſelves that it is enough for them to believe; and that the moſt perfect obedience conſiſts in ſacrificing their reaſon, which has nothing to do in matters of faith, and only ſerves to lead into error.

To theſe notions our author replies: the doctrine laid down in the text in general terms, is, that true believers are to be like young children. But the queſtion is, in what they ought to reſemble them? And the anſwer to this queſtion is ſoon diſcovered, when we conſider the qualities which are uſually found in young children. Theſe are of two ſorts: firſt, defects and natural imperfections; ſecondly, amiable and good diſpoſitions; the defects natural to that age, are, want of reaſon, want of judgment, a credulous temper, an eaſineſs to be deluded. It is too plain to want much proof, that the imperfections of children are not Chriſtian accompliſhments. Let us conſider the amiable qualities and good diſpoſitions which are often obſervable in children, and which our Lord certainly had in view, when he required all who would be his followers to reſemble young children. Among theſe we may reckon innocence, a temper directly oppoſite to ambition, and to an exceſſive love of this world, an unaffected ſincerity, an open ſimplicity of manners free from guile and hypocriſy, a heart eaſily touched with compaſſion, a readineſs to lay aſide anger and reſentment, and to be reconciled to thoſe who have offended them, and that ſort of charity which thinketh no evil of others, and is apt to judge too favourably rather than too ſeverely. Children are weak and defenceleſs; they are alſo ſenſible of it, and in any danger fly to their friends, and place an entire confidence in them; which affords us a lively image of the diſpoſition which a Chriſtian ought to entertain, and of that humility and truſt in God, oppoſite to pride and ſelf-conceit, which he ought to exerciſe. Laſtly, in children is commonly found docility, joined to a deſire of knowledge: they are uſually free from two bad qualities, which, where they prevail, keep the perſons who are infected with them in ignorance; namely, pride and prejudice.—Our Lord, having in view the prejudices of the Jews, and the preſent and future effects of them, takes occaſion to declare, that he required, as a pre-

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a previous condition, the diſpoſition of children, particularly, a teachable and tractable temper, in thoſe who purpoſed to embrace his religion.

The ninth is a ſermon on the beatitudes. *Bleſſed are the poor in ſpirit*, &c. 'A wiſe indifference, and a moderate affection towards the things of the preſent world is repreſented by our Saviour as a bleſſed temper, and worthy of a future reward. Without ſuch a diſpoſition none could become his diſciples, and embrace the low eſtate to which he invited them, and therefore it is more than once required and recommended in this Diſcourſe upon the Mount. To thoſe who are thus poor are promiſed the kingdom of God, an abundance of heavenly riches, ſuch as an admiſſion into the church, remiſſion of ſins, the knowledge of divine truths, the wealth of a contented mind, the gifts of the holy Spirit, and eternal happineſs hereafter.

'*Bleſſed are the meek, for they ſhall inherit the earth.* Here our Saviour alludes to the words of David in the Pſalms. Yet a little while and the wicked ſhall not be, but the meek ſhall inherit the earth. They, by the providence of God, and according to the common courſe of things, will, probably, find friends and protectors, eſcape injuries, and enjoy quietly their poſſeſſions, and the fruits of their honeſt induſtry. Theſe words in the Pſalms relate to a quiet poſſeſſion of the land of Canaan, and we may farther obſerve, that after our Lord's death and reſurrection, the unconverted Jews, by their ſeditious and wicked behaviour, ruined themſelves and their country; but the Jews, who were Chriſtians, and of a quiet and peaceable diſpoſition, eſcaped thoſe evils, retired from Jeruſalem, as Chriſt had warned them to do, before the ſiege; and and after the city was deſtroyed, and their enemies were departed, returned, and dwelt there in tranquillity. Then was the promiſe that the meek ſhould inherit the earth, the land of Canaan, made good: and it is not improbable, but that our Lord might have this event alſo in his view, when he declared what great advantages meekneſs ſhould find even in this world.'

—The author proceeds to explain all the beatitudes in the fifth chapter of St. Matthew, and concludes with ſome general remarks.

The deſign of the tenth ſermon is to ſhew the natural tendency of virtue to promote happineſs, in this life, as well as in the life to come.

The author's intention in the eleventh, is to expoſe and diſcourage the faults which are frequently committed in converſation. Our diſcourſe, he obſerves, ought at all times to be free from profaneneſs, from ſpeaking contemptuouſly of God

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and religion, from ridiculing things ſerious and ſacred, from excuſing, praiſing, and encouraging vice and immorality, from immodeſty and leudneſs, from ſwearing and imprecations, from lying, railing, and ſcurrility, from ſlander and defamation, from ill-nature, pride, arrogance, poſitiveneſs, vain-boaſting, and rude contradiction, from garrulity and impertinence, from flattery and perfidious inſincerity, from banter and ridicule, and the like immoralities.

The purport of the twelfth ſermon is to explain the reaſons for which our Lord made uſe of parables in his diſcourſes. In expatiating on this topic, he ſhews, firſt, that our Saviour never refuſed to inſtruct thoſe who ſincerely deſired it; ſecondly, that the bad part of his audience deſerved to be left in that ignorance which was entirely owing to their own fault. Our Saviour, he ſays, by veiling his doctrines ſometimes under the obſcurity of parables, ſeems to have intended, amongſt other things, to teach us that true knowledge is of ineſtimable value, and that, like things of great price, it is not expoſed to the idle and careleſs, is not to be attained without diligent ſearch, and conſtant pains, and an upright mind.

The ſubject of the thirteenth diſcourſe, is the parable of the unjuſt ſteward; from which the author has deduced a great number of uſeful and practical obſervations.

In the fourteenth, he explains and illuſtrates the parable of the good Samaritan. The deſign of our Saviour, when he related this ſtory was, he ſays, to convince a learned Jew, with whom he was diſcourſing, that true charity required more than he imagined. His other and main intention was to teach all perſons the nature and the extent of benevolence and brotherly love. This, he thinks, is the whole purport of the parable; and upon this principle he has pointed out ſeveral excellent inſtructions, reſpecting the duty of every man towards his neighbour. On this parable he has the following marginal obſervation, which is worthy of notice.—'A humour has prevailed among our fanatics to ſeek after refined, imaginary, myſtical, and allegorical interpretations of the Scriptures, to ſlight the obvious and the true ſenſe, and to find what was never meant. Many ſuch conceits have been diſcovered in this parable by a ſort of ſecond ſight, or by a deception of ſight, and as men deſcry caſtles and dragons in the clouds.'—Dr. Jortin's remark may be exemplified by the following interpretation of this parable.—Jeruſalem means Paradiſe, Jericho the world, the thieves, the devil and his angels; the traveller, repreſents Adam and all his poſterity; the raiment of which he was ſtripped is the robe of righteouſneſs; the prieſt and Levite denote the law of Moſes; the Samaritan is Chriſt; the

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the wine and oil are the ſacrament, and the unction of the ſpirit; the beaſt of burthen, ſignifies the body of Chriſt; the inn, the church; the hoſt, the miniſter; and the two pence, the Old and New Teſtament. See Dodd on the Parables.

Here is profound ſubtilty and exquiſite reaſoning, worthy of thoſe theological decipherers, thoſe haberdaſhers of Hebrew roots, thoſe wonderful myſtagogues, the Hutchinſonians! According to this interpretation we are to ſuppoſe, that our Saviour anſwered a plain queſtion by cabaliſtical ſubtilties and a ſtring of enigmas.

In the fifteenth ſermon Dr. Jortin explains the ſtory of our Saviour's cauſing the barren fig-tree to wither away. The import of this action is ſo very obvious, that it would be unneceſſary for us to cite any of thoſe moral obſervations which our author has deduced from the ſubject. He ſtates the fact in this manner. 'St. Mark tells us, that as Jeſus was coming from Bethany to Jeruſalem, he was hungry. It was in the ſpring, a little before the paſſover, in March or April; and, as St. Mark obſerves, the time of figs, that is, the time of common figs, was not yet. Jeſus ſaw one fig-tree at a diſtance, which was of the uncommon and ſcarcer ſort, and which had leaves; but when he came to it, he found no fruit, ripe or unripe: upon which he ſaid, no man eat fruit of thee hereafter; and the fig-tree withered away.'

We had conceived that καιρος συκων, Mar. xi. 13. had ſignified the time of *gathering* figs; as καιρος των καρπων, Matt. xxi. 34. ſignifies the time of *gathering fruits*. But our author thinks, that καιρος συκων means the time of common figs. Perhaps it may; the paſſage is obſcure, and there is room for the conjectures of ingenious men.

Dr. Jortin obſerves, that a permiſſion and a privilege was granted by the law of Moſes, to the poor, the ſtranger, and the traveller to eat of the fruits of the field and vineyard. And in ſo fertile a country as Judea was, there might be fruit-trees by the ſide of the road, which were no private property: Chriſt therefore had the right of poverty and neceſſity, and the expreſs leave of the law, for acting as he did. This is a ſufficient anſwer to a ſcandalous objection made by Woolſton, what right had he to the fruit?

Another objection hath been made of the ſame kind; what right had he to deſtroy the tree? This, ſays Dr. Jortin, is in other words, what right had he to work miracles? an objection which ſcarcely deſerves an anſwer. However it may be anſwered, that the tree, as St. Matthew ſays, grew by the way ſide, and probably had no owner, and that it was a barren tree, and of no value. He adds in a note: the wood of this tree

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tree is uſeleſs even to a proverb: *inutile lignum.* Hor. ſat. 6. *Ανηρ συκινος, homo ficulneus.*

In the ſixteenth ſermon the author ſtates the caſe of the phariſee and the publican who went into the temple to pray; he ſhews what were the characters of the phariſees and publicans in Judea, and he enlarges on our Saviour's deſign in this parable, which he ſays was; 1. To condemn a cenſorious diſpoſition, a groundleſs contempt and bad opinion of others; 2. To correct thoſe falſe notions of religion which lead men to overlook its principal duties; 3. To expoſe and reprove that part of ſelf love which makes us proud of our righteouſneſs; 4. To recommend repentance and humility towards God, as the firſt ſtep to amendment; and laſtly, to caution us againſt all pride and conceit in general.

The ſubject of the ſeventeenth ſermon is the parable of the ſower; and that of the eighteenth is the parable of the rich man and Lazarus. The practical remarks upon theſe parables are excellent.

In the nineteenth diſcourſe, which cloſes the ſecond volume, our author takes occaſion from theſe words, *God is not the God of the dead, but of the living.* Matt. xxii. 32. to diſcuſs theſe two important points:

1. That the ſoul of man ſubſiſts after death, and hath ſome place of abode allotted to it till the reſurrection. 2. That this intermediate ſtate is, in all probability, not a ſtate of inſenſibility to the ſoul of the righteous; but of thought and ſelf-conſciouſneſs, and conſequently of content and happineſs, in a certain degree.

Speaking of thoſe who have maintained a contrary opinion he ſays, 'I am far from deſigning to inſult theſe men, or their notions. The intermediate ſtate between death and the reſurrection is a ſubject of inquiry upon which the ſcriptures have not ſaid ſo much as perhaps one could wiſh. The ſacred writers have not treated the point directly and fully. Only ſome things have been ſaid by them occaſionally, of which a proper uſe may be made; and theſe paſſages are ſo favourable to us, that I am perſuaded the probability lies on our ſide of the queſtion.'

He then proceeds to conſider thoſe paſſages which are to be found in the New Teſtament relative to the point in queſtion. And the chief of them are theſe.

Fear not them who kill the body, but are not able to kill the ſoul. Matt. x. 28. Father, into thy hands I commend my ſpirit. Luke xxiii. 46. To day thou ſhalt be with me in paradiſe. Luke xxiii. 43. The ſpirit of juſt men made perfect. Heb. xii. 23. We are confident, and willing rather to be abſent

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ſent from the body, and to be preſent with the Lord. 2 Cor. v. 8. I knew a man in Chriſt, whether in the body, or out of the body, I cannot tell. 2 Cor. xii. 2. God is not the God of the dead but of the living. Matt. xxii. 32. Behold, there talked with him two men, which were Moſes and Elias. Luke ix. 30. Bleſſed are the dead which die in the Lord, &c. Rev. xiv. 13.

Our author concludes his diſcourſe with the following application, which ſhews, that he was far from being fully convinced, that the doctrine which he has attempted to ſupport, was abſolutely certain.

'The reward of eternal life promiſed to the good at the reſurrection, as it is more than the beſt of men can claim as their due, and the effect of the mere bounty of God, is ſurely ſufficient to encourage and content them. Suppoſe that when they die they ſhould ſleep till the Lord comes and wakes them, yet they ſhould conſider that ſleep as a reſt from trouble, a protection from temptations, a calm repoſe under the wings of the Almighty. In a ſleep without ſenſation, be it long or ſhort, the interval is as nothing, and in this caſe a thouſand years are as one day, yea as one moment. It is like cloſing the eyes, and opening them again inſtantly.

'But, as I have been endeavouring to ſhew you, it is more probable that the interval between death and the reſurrection is not a ſleep to the ſervants of Chriſt, but a removal of the ſoul to a place called Paradiſe; it is not a ſtupid inſenſible reſt, but a reſt accompanied with ſelf-conſciouſneſs and ſatisfaction. It is a place of the beſt ſociety, and the moſt deſirable company, where dwell the ſpirits of juſt men, the holy patriarchs, apoſtles, prophets, martyrs, confeſſors, where the angels of God go to and fro, and which probably the Son of God himſelf ſometimes favours with his preſence. In that ſafe retirement there are no wicked intruders to corrupt or inſult the inhabitants, no evil ſpirits to ſeduce, no temptations of any kind to make their aſſaults. It is a place whence ſin, and ſorrow, and fear are baniſhed, and where there is peace, and love, and hope, and expectation of ſtill greater rewards. If death calls a Chriſtian to ſuch a place, why ſhould he not be willing to go to it, to depart hence, and to be with the Lord?

'As to the wicked and impenitent, let them not flatter themſelves with the vain hope of ſleeping till the day of judgment. If it ſhould be ſo, the ſenſeleſs interval, as we obſerved before, doth not in reality remove that fatal hour, but death and the reſurrection will ſeem to them cloſely united together.

'Upon the ſuppoſition that death is a ſtate of lethargy overſhadowed with profound darkneſs, till Chriſt ariſes, and ſhines upon it at the laſt day; upon this ſuppoſition, I ſay, a Chriſtian might more reaſonably deſire to continue here a little longer, becauſe here he hath ſome opportunity of doing good, and of being buſy in his vocation. Upon the ſuppoſition of the Romiſh Church that after death there follows a burning fiery furnace, called Purgatory, a Chriſtian might well be afraid to die. But the Scriptures teach us better things; and therefore let us comfort one another with the words there recorded; and that we may be qualified to enter after death into the regions of peace and hope, and at the general reſurrection

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rection to meet the Lord, and to enter into his kingdom, let us purify ourselves from evil inclinations and evil practices, that we may find mercy from God, both in the separate state, and at the last day.'

[*To be continued.*]

IV. *A Review of the History of* Job: *with an Appendix; containing Remarks on that generally misapplied Passage*, Ch. xii. v. 12. 8*vo*. 2*s*. Buckland.

THE author's design in this performance is to prove the reality of the person of Job; to ascertain, as nearly as possible, the time in which he lived, and the country he inhabited; to evince the authenticity of the history; and to propose some probable conjectures concerning the writer.

The purport of the history, he thinks, is to justify the conduct of the Supreme Being; to shew, that men frequently mistake characters, and from thence draw false and injurious conclusions; that afflictions in themselves, are no proofs of the divine displeasure; and that the conduct of Job was agreeable to truth, reason, and nature.

He sets out with an observation in favour of Job's wife; and endeavours to shew that the word ברך, *berec*, ch. ii. 9. which is usually translated to *curse*, may signify to *bless*, or to *salute*. He imagines, 'that she had such a high opinion of her husband's innocence, that she meant to advise him to go and *kneel*, or *bow down*, before God, and plead, or, as it were, expostulate with him concerning the reason of the dreadful calamities which he suffered, even though he should die. In order to justify Job's rebuke, we must suppose, that he thought such a vindication of himself an act of impiety and presumption. And yet this cannot easily be supposed. For he himself says, 'on my eyelids is the shadow of death, not for any injustice in my hands; also my prayer is pure,' &c. ch. xvi. 16, 17. Besides, how is Job's *rebuke* consistent with what our author says in the following passage?—'Indeed, it should seem, that God himself did not behold her as an *impious*, or blasphemous woman; in as much as we find, from the sequel of the history, that she was made a great instrument in Job's future and remarkable prosperity; she becoming afterwards the mother of seven sons, and three most beautiful daughters. I say, their mother, because we have no intimation that Job had any other wife.' There are several other places in which *berec* is commonly translated to *curse*. Our author takes great pains to shew, that in all of them it may be understood in the opposite sense.

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He thinks it moſt probable, that 'Elihu was the firſt penman* of the hiſtory of Job,' becauſe he was the youngeſt of the company, might live long enough to give an account of his death, and was well acquainted with all the particulars of his life. The author then proceeds to anſwer ſome objections which have been urged againſt the reality of the perſon of Job, and the truth of the facts related in the hiſtory.

One objection is, that, whereas the beſt writers on the ſubject ſuppoſe Job to have been before Moſes, it was natural to expect ſome mention of him in the Pentateuch. It is anſwered, that the buſineſs of Moſes was to inſtruct the Iſraelites in the commands of Jehovah, and that there was no place for him to introduce any thing concerning Job or his hiſtory; that he never mentions either perſons or things, but ſuch as were immediately connected with the people he was to govern; that his concern was with the line of Jacob and that any inſtructions taken from events happening in a country inhabited by the deſcendants of Eſau could never have been in any degree efficacious.

Another objection is founded upon the improbability of Job and his three friends ſitting *ſeven* days and nights upon the ground in profound ſilence. Our author replies, that the number ſeven may only denote ſome conſiderable time †; that if the literal meaning be contended for, there may be an ellipſis in the text; that Job only might ſit ſeven days, and his friends the *remainder of ſeven days*: but that, after all, no one can prove it impoſſible, but that Job's friends might really ſit down ſeven days and nights in abſolute ſilence and aſtoniſhment; *for they ſaw that his grief was very great.*

A third objection to the reality of Job's perſon, and the truth of his hiſtory, is the amazing greatneſs and peculiarity of his afflictions. Our author anſwers, that this obſervation is of no conſequence, unleſs it be could be proved, that it was abſolutely impoſſible for ſuch events to befal one perſon.

Fourthly, it has been objected, that the introduction of of ſatan is a proof that the book is merely a dramatic fable. The author of this diſſertation allows, that nothing can be more abſurd than to imagine a converſation really held between Jehovah and the devil; he thinks therefore, that שָׂטָן, *Satan*, means ſome envious *adverſary*, by whom Job was publicly accuſed and cenſured; and that *Satan* is only a figura-

* Our author however ſuppoſes that the book of Job had its *preſent poetical form* from Moſes; or that Moſes tranſlated it from the Syriac, wherein it was firſt written. But this a mere conjecture.

† See Levit. xxvi. 18, 21, 24, 28. Deut. xxviii. 7, 25.

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tive, or poetic expreſſion, which does not affect the truth of the hiſtory.

The author, in the laſt place obſerves, that both a prophet in the Old Teſtament, and an Apoſtle in the New *, conſidered the book of Job as a hiſtory of facts.

He now proceeds to enquire into the country of Job. Uz, he obſerves, was the ſon of Diſhan, the ſon of Seir in the land of Edom †. Edom and Eſau are the ſame; for Eſau was the father of the Edomites, or, after the Greek pronunciation, the Idumeans. Now Idumea is ſouth of Jeruſalem, and conſequently in the neighbourhood of, or as it were among the Chaldeans and the Sabeans ‡; therefore Job's habitation was about the borders of Idumea. This opinion ſeems to be confirmed by the following paſſage in the Lamentations of Jeremiah: 'O daughter of Edom, that dwelleſt in the land of Uz.' ch. iv. 21.

The next point which this writer endeavours to determine is the age in which Job lived. In oppoſition to thoſe who think that the book of Job was written in the moſt early times, he makes the following remarks. 1. The Chaldeans and Sabeans are mentioned in the firſt chapter, as well known and powerful people, and not as new ſettlers. 2. The method of cultivating land in Job's days was not the firſt or original method; for his ſervants did not dig the ground, but his oxen plowed it. 3. The art of weaving was known, as appears by Job's alluſion to the weaver's ſhuttle, chap. vii. 6. 4. Job is ſaid to have died *old and full of days*; whereas he was probably not more than two hundred years old when he died; for Eliphaz ſays to him, chap. xv. 10. *with us are very aged men, much older than thy father*; and he only lived 140 years after the commencement of his ſecond proſperity; which is no great age compared with that of Noah, Shem, and their immediate ſucceſſors, who lived five or ſix hundred years. But if, ſays our author, we bring Job down to later times, we ſhall ſee the propriety of calling him *old and full of days*: for Iſaac was only an hundred and eighty years old when he died, and he is likewiſe ſaid to have been *old and full of days*. 5. The mention of the ſpear, the ſhield, the horſe, and the trumpet, is a circumſtance no ways favourable to the ſentiments of thoſe, who contend for the very high antiquity of the book of

* St. James. † Gen. xxxvi. 28.

‡ The Chaldeans and the Sabeans lived in Arabia Deſerta; and the inhabitants of that country in latter ages were called *Saracens*, from an Arabic word ſignifying *the Eaſt*. See Pococke's Specimen Hiſt. Arab.

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Job. The most early method of war was more simple. 6. In the Mosaic history we find that Buz, the father of the Buzites, was the son of Nahor, the brother of Abraham. Elihu therefore, who is stiled a Buzite, and of course Job, his cotemporary, must have lived after the time of Abraham. 7. Elephaz, another of Job's friends, appears to have been a grandson of Isaac. Gen. xxxvi. 10. From these and some other arguments the author concludes, that 'Job lived about 3500 years ago:' that is, about the year of the world 2275, or about the time that Joseph was carried into Egypt. This calculation, he thinks, suits also with the presents made to Job by his friends and acquaintance, every one giving him an ear-ring of gold, and a *kesitah* which he translates, *a lamb*.

Some have supposed, that Ezra was the author of the book of Job: but in confutation of this opinion, he makes the following observations. 1. How could Ezekiel, in his prophesy, which was written about four years before the destruction of Jerusalem, mention any thing about Job, if Ezra was the author of the history? since what Ezra wrote was to comfort the Jews after their return from their seventy years captivity. 2. If Job lived not till the days of Ezekiel, or Ezra, how can we account for his offering burnt offerings in person; or for Eliphaz's being ordered to do the same thing, as an atonement for himself and his companions? since after Moses all offerings were confined to the priesthood. 3. We are told, that the *Lord answered Job*. Now whether this be looked upon as a reality, or only a poetical ornament, it will be difficult to reconcile it with so low a date. For we should remember that from Moses, even till the temple was built, oracles were given by Urim and Thummim; and after that time, by the mouth of a prophet.—Our author takes no notice of the difference there is between the sublime language of the book of Job, and the humble stile of Ezra. Yet this is an argument of considerable weight, in the present question.

The two last pages of this dissertation contain some observations in answer to those who have thought that Job was a king, or the same with Jobab, a great grandson of Esau, mentioned Gen. xxxvi. 33.

In his Appendix he proves that the declaration of Job, chap. xii. 12. *With the ancient is wisdom and length of days understanding*, is applicable to God, and not to man.

In this article we have given an epitome of *some* of the principal arguments and observations which our author has advanced. Those who are desirous of seeing them at large, must have recourse to the work itself. Though he has not exhausted the subject, nor methodized his remarks in the most regular manner,

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ner, yet his Review, as it is conducted with great modeſty, cannot fail of being acceptable to thoſe, who are fond of critical diſſertations on the ſcriptures.

V. *Elements of the Hiſtory of* England, *from the Invaſion of the* Romans *to the Reign of* George *II. Tranſlated from the* French *of* Abbé Milot, *By Mrs.* Brooke. *Vol. I. II.* 8*vo.* 5*s.* Dodſley.

FOrmerly we had few hiſtories of England. Before the publication of Mr. Hume's firſt volume, in 1755, we could ſeldom find above half a ſcore in folio, and two or three of a ſmaller ſize, in the ſhops of our eminent bookſellers; but ſince that time they have multiplied upon us in great abundance. Compilations of this kind have been repeated in a variety of different forms; and now every ſtall in London, from Piccadilly to Moorfields, is loaded with this ſpecies of literary lumber.

It had indeed been long perceived, that we wanted a hiſtory of our own country, which young people of a volatile diſpoſition, polite ſcholars, and ladies of taſte, might read without diſguſt. Our old chronicles, in antiquated language and the black letter, were horrible. Rapin, the beſt of the moderns, was tedious; and the Continuation of that book, as crude and inſipid as a collection of Gazettes. In ſhort, we wanted a hiſtory of this nation in a clear, eaſy, correct, and animated ſtile, diveſted of all uſeleſs repetitions, inſignificant remarks, and trifling particularities; of a moderate extent, yet exhibiting a juſt portraiture of every remarkable character, a clear and comprehenſive view of every important circumſtance and tranſaction in the Engliſh annals.

To intimate that the work now before us comes up to this exalted idea would perhaps be giving it a character above its real merits; yet it muſt be allowed, that in many reſpects it is an excellent performance. It is written with great ſpirit and freedom in a perſpicuous and lively ſtile. And theſe two qualities are happily preſerved in the tranſlation. There ſeems indeed to be ſomething ſimilar and congenial in the imagination of a Frenchman and an Engliſh lady, a vivacity which few Engliſhmen can imitate with any tolerable ſucceſs.

The tranſlator obſerves, and her obſervation ſeems to be well grounded, that the reader will find in this hiſtory few, very few reflections, and thoſe principally in the preface, which mark the country and religion of the author. She tells us, that ſhe has compared this hiſtory throughout with Rapin and Hume, and has had the pleaſure to find, that there is

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no fact of any kind misrepresented, and no material one omitted; that this work, in four small volumes, contains a clear, animated, and as to every important incident, a full and complete history of a country, which has been the theatre of many great revolutions and extraordinary events, during a period of more than seventeen hundred years.

In the preface Mr. Melot shews the propriety and use of preserving some degree of conciseness in historical productions, of avoiding that prolixity which enervates the narration, perplexes the mind, and overloads the memory of the reader. He then pursues the following train of reflections,

'No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and by the despotism of the ambitious William, duke of Normandy; gloriously governed by Henry II. the most powerful monarch of Europe, though embroiled with the church. They groaned afterwards under the tyranny of king John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then gave their crown to France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, displayed its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and, to revenge itself, had only occasion to leave it a prey to dissensions still more cruel. Two rival, yet kindred, houses, impelled to arms by rage and ambition, snatched from each other's brows a diadem drenched in blood; princes assassinated princes; the people massacred each other for the choice of a master; and England now became a theatre of anarchy and carnage. Under the Tudors we see tranquillity restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers arbitrarily over religion itself; and Rome, for having opposed him, loses at one blow a kingdom which had ever been one of its most fruitful sources of services and of riches. Mary attempts, in vain, to restore, by severe punishments, a worship, which, having truth for its basis, ought to subdue minds by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she ren-

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renders for ever deteſtable, herſelf, and the faith ſhe wiſhes to eſtabliſh. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts, opens to her people the immenſe career of commerce, and fixes, in ſome degree, in the ocean the foundations of the Engliſh dominion. Continually ſurrounded by enemies, either foreign or domeſtic, ſhe defeats conſpiracies by her prudence; and triumphs by her courage over the forces of Philip II. happy, if ſhe had known how to conquer her own heart, and ſpare a rival whoſe blood alone tarniſhes her memory! But how impenetrable are the decrees of Heaven! The ſon of Mary Stuart ſucceeds to Elizabeth; the ſcaffold on which his mother received the ſtroke of death, ſerves him as a ſtep to mount the throne of England, from whence his ſon is deſtined to be precipitated, to expire on a ſcaffold alſo. It is at this period we behold multiplying rapidly before our eyes, thoſe celebrated ſcenes of which the univerſe furniſhes no examples: an abſurd fanaticiſm forming profound ſyſtems of policy, at the ſame time that it ſignalizes itſelf by prodigies of folly and extravagance: an enlightened enthuſiaſt, a great general and ſtateſman, opening to himſelf, under the maſk of piety, the road to the ſupreme power: ſubjects carrying on judicially the trial of a virtuous monarch, and cauſing him to be publicly beheaded as a rebel: the hypocritical author of this attempt reigning with as much glory as power; rendering himſelf the arbiter of crowns, and enjoying, even to the tomb, the fruits of his tyranny: the parliament, the ſlave of the Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exerciſing the nobleſt right which men can poſſeſs over their fellow creatures, that of making laws, and maintaining their execution: at length, from this chaos of horrors, comes forth a form of government which excites the admiration of all Europe. A ſudden revolution again changes the face of affairs. The lawful heir is acknowledged; his ſtormy reign develops the ſentiments of patriotiſm; the imprudence of his ſucceſſor alarms the national ſpirit of liberty; his ſubjects revolt, they call in a deliverer; the ſtadtholder of Holland dethrones, without bloodſhed, his timid and irreſolute father-in-law; the uſurpation is eſtabliſhed by the ſanction of the laws; but thoſe very laws impoſe conditions on the prince, and whilſt he holds the balance of Europe, his will is almoſt without force in England. After him a woman preſides over the deſtiny of nations, makes France tremble, humbles Lewis XIV. and covers herſelf with immortal glory, by giving him peace, in ſpite of the clamors of an ambitious cabal. Anne, with leſs talents, and more virtues, than Elizabeth, has merited one of the firſt places amongſt great monarchs. The ſceptre paſſes again into fo-

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reign hands; complicated intereſts embarraſs the government; and the Britiſh conſtitution ſeems declining from its original principles, till ſome favourable conjuncture ſhall arrive, which may reſtore it to its priſtine vigour.

'To this very imperfect ſummary of the principal epochas, let us add the detail of thoſe laws ſucceſſively eſtabliſhed, to form a rampart to liberty, and lay the foundation of public order; the progreſs of letters and of ſciences, ſo cloſely connected with the happineſs and glory of ſtates; the ſingularities of the Engliſh genius, profound, contemplative, yet capable of every extreme; the intereſting picture of parliamentary debates, fruitful in ſcenes, the variety and ſpirit of which equally ſtrike us. The reader will eaſily conceive that this hiſtory is unparalleled in its kind. In other countries, princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more intereſting to man.

'Since the publication of Rymer's collection, ſeveral able writers have availed themſelves of the ineſtimable materials which that work ſupplies. Among theſe, Rapin de Thoyras, a French author, was the firſt who diſtinguiſhed himſelf in this career. As an hiſtorian, judicious, exact, methodical, he exhauſts his ſubject, he deſcends to the minuteſt particulars; but, growing tedious by being too diffuſe, he ſoon overburdens the imagination, at the expence of what he ought to engrave on the memory. A more eſſential reproach which he deſerves, is that of betraying a prejudice againſt his own country (which, by the ſeverities of Lewis XIV. had incurred the reſentment of the Proteſtants) and of favouring the ſect of the puritans, thoſe dangerous enthuſiaſts, the ſyſtem of whoſe religion tends only to render men ſavage; and their ſyſtem of independence, to make them factious and rebellious.

'Two Engliſh writers have lately treated the ſame ſubject, with the advantage of thoſe ſuperior lights, which in general the natives of the country have over foreigners in the hiſtory of their own nation. Their works have no reſemblance to each other but in the title.

'Mr. Smollett only repreſents facts, relates each circumſtance with uniformity, gives little ſcope to reflexion, neither warms the imagination nor the heart, and by a feeble heavy ſtile, tires while he informs, the reader *.

'Mr. Hume unites perſpicuity and preciſion, ſolidity and elegance; he copies nature in his paintings, without the appearance of art; he uſually ſeizes the moſt intereſting point of view, and there places his objects, which ſeem to arrange themſelves; ſparing us the barren and gazette like ſameneſs

* The Abbé Milot has not done juſtice to Dr. Smollett, whoſe hiſtory is undoubtedly written in a clear, ſuccinct, nervous ſtile.

of

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of military operations; without passing over in silence the memorable exploits of heroes, he principally sets before our eyes the manners, the laws, the passions, the follies of mankind, the changeful caprices of fortune, the regular connection of causes with effects. No author was ever more superior to the prejudices which darken historical truth. If, as a protestant, he sometimes affronts the sanctity of our tenets, yet he does not disguise the madness or the wickedness of his own sect; if, as a subject of Great Britain, he is attached to the principles of his own country, he attempts not to palliate the excesses which the fanaticism of liberty has produced there; he is not unjust to other nations; he as little flatters popular prejudices as the interests of the court; always impartial between the violent factions which divide the kingdom, he seems to be the organ of the judgement of posterity, and his countrymen would applaud him, as well as less prejudiced foreigners, if parties would unite in favour of a writer who has the singular merit of favouring none. In short, philosophy and policy have dictated the history of Mr. Hume, one of the best adapted ever written, under proper restrictions, to form the sage, the statesman, and the citizen.

'The Revolutions of England, by F. Orleans, will not bear a comparison with the exact and comprehensive histories of which I have been speaking. This is a work more brilliant than solid, more pleasing than instructive; his ideas of government, of legislation, and of manners, are very superficial; all that regards the Stuarts, is written with too glaring a partiality; the French jesuit there regulates most of his opinions, either by the interests of the court of Rome, or by the principles of the French monarchy; as if the constitution of England did not, as even its sovereigns acknowledge, differ essentially from that of other nations; as if the regal authority had not there some limits, which it cannot pass, without infringing on the rights of the nation. Civil and political actions are laudable or blameable, according to their agreement or disagreement with the laws of each respective country. That which would be thought patriotism in Switzerland, or Holland, might be treated as rebellion in England; and that which would be deemed by us a legal exertion of authority, might at London be an act of usurpation and violence.'

In the latter part of the preface the author, recounting some of the important instructions which may be derived from history, thus displays the mischievous effects of a misguided zeal.

'Read only, may we say to imprudent zealots, the English annals. Experience is the most certain of all guides. Consult it,

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it, and then form your judgment. Scarce had William the Conqueror eſtabliſhed his dominion by arms, when Gregory VII. attempted by his bulls to ſubject the whole Chriſtian world to the pontifical throne. He treats as ſimony and hereſy, an ancient cuſtom, which has no object but to maintain the rights of crowns over the temporalities of the church. Under this frivolous pretence, he depoſes ſovereigns, and obliges them to draw the ſword, in their own defence, againſt the ſpiritual power which they revere. The primate, St. Anſelm, conceives it his duty to reſiſt kings, as if he acted in the cauſe of God himſelf; and the kingdom is already filled with diſturbances which expoſe the clergy to hatred and oppreſſion. Do illegal immunities ſerve them for a rampart? The falſe decretals furniſh them with new claims: St. Thomas of Canterbury indiſcreetly ſupports them; he oppoſes the accuſtomed uſages of England, which he treats as impieties; the epiſcopal order divides, the ſtate is in flames, the throne appears tottering; a horrible murder puts an end to the quarrel: Becket is its victim; but the fire extinguiſhed by his blood leaves inflammable materials, which only require a ſpark to rekindle them. After the anathemas and exactions of the court of Rome have wearied the patience of the Engliſh, and that the monks, the blinded eccleſiaſtics, have augmented the ſubjects of murmur by protecting inſupportable abuſes, a daring ſectary, Wickliff, irritated by the pope, forms from theſe abuſes a torrent of invectives againſt the church; by decrying its miniſters, he ſaps, he overturns its authority; he ſhakes its doctrines, by attacking its power and riches; he ſtirs up the people to range themſelves under the ſtandard of a liberty bordering on ſedition; and though he ſinks under the enterprize, his hereſy, ever renewing, gives birth to twenty other ſects, equally deſtructive to the ancient faith. Behold Henry VIII. after having perſecuted the Lutherans, become the enemy of Rome, and the perſecutor of the Catholics; aſſume the ſupremacy, and erect himſelf into an abſolute maſter in matters of faith, becauſe the ſentence of excommunication was promulgated againſt him at the very moment when he was about to conſent to ſatisfy the holy ſee. Behold the blazing piles of Mary giving to fanaticiſm martyrs, whoſe courageous defence increaſes the number of its votaries. Behold the excommunication of Elizabeth, firmly eſtabliſhing that ſchiſm which the tyranny of her ſiſter had been unable to extirpate. Since that time, how often have we ſeen theſe tranſports of zeal followed by the moſt fatal effects! Catholics, Proteſtants, Partizans of the church of England, Preſbyterians, realizing what Ammianus relates of the fourth century, during the Arian

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Arian controverſy, that the Chriſtians, in their cruelties to each other, ſurpaſſed the ferocity of ſavage beaſts. The gunpowder plot, the Iriſh maſſacre, diſhonoured the Catholic party; and the rage of the Puritans, as well in Scotland as in England, filled up the meaſure of theſe enormities. From this ſource, the oaths enjoined to violate conſcience in the name of the laws; from hence, the legal ſeverities exerciſed againſt the catholics, and the bills of excluſion carried on againſt the legal heir to the throne; from hence the expulſion of the laſt prince of the houſe of Stuart, and that invincible hatred to the ancient church, which he endeavoured forcibly to eſtabliſh; from hence, in ſhort, by a contrary extreme, that contempt of all religion, and that unjuſt and illiberal philoſophy, which preſumptuouſly accuſes Chriſtianity of cauſing thoſe very evils from which it would have freed the world, if the maxims of the Goſpel had unvariably regulated the conduct of its profeſſors.'

Men of different nations, different ſects in religion, and different principles with reſpect to government, will always view things in different lights. What an Engliſhman, who is a Proteſtant, calls a reformation, a Frenchman, who is a member of the church of Rome, ſtiles 'a ſchiſm;' what the former calls the abdication of king James II. the latter terms his 'expulſion;' the former diſclaims the doctrine of indefeaſible hereditary right, the latter cenſures 'the bills of excluſion againſt the legal heir.' Our neighbours, in ſome of the principal points of religion and politics, think us in an error; and we look upon them as under the ſame deluſion, becauſe we ſee things through a different medium. But the philoſopher, the citizen of the world, will form his opinions by the dictates of impartial reaſon. And in order to inform his judgment in a proper manner, he will conſider what is written by both parties. Upon this principle we recommend the hiſtory before us to the peruſal of the Engliſh reader. Eſpecially as the author is, in ſome reſpects, a more impartial judge than our own countrymen, by living out of the reach of thoſe party diviſions and political controverſies, which have too often perverted the ſentiments of our own hiſtorians.

VI. *Remarks on the* Engliſh *Language, in the Nature of* Vaugelas's *Remarks on the* French. *To which is prefixed, A Diſcourſe addreſſed to his Majeſty.* 8vo. 2s. *ſewed.* Bell.

THough the Engliſh language has been conſiderably refined during the laſt hundred years, it is capable of much greater improvement. Many barbariſms are ſtill retained, and inad-

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inadvertently adopted by almoſt every writer. Men of learning and taſte might therefore employ themſelves to a very uſeful purpoſe in examining every queſtionable phraſe, and in detecting every impropriety of ſpeech, every inſtance of falſe grammar and nonſenſe, which is uſually admitted under the ſpecious name of Angliciſm.

Mr. Baker, the author of theſe Remarks, has pointed out a great number of improper expreſſions, which we frequently hear in converſation, or meet with in books; and has ſubjoined many uſeful obſervations. Our philological readers, we preſume, will not be diſpleaſed with ſome of the following criticiſms.

'OPPOSITE. The word *oppoſite* is frequently uſed as a preposition, to ſignify *over-againſt*.

'Examples.] *He lives oppoſite the Exchange: Thoſe two Men live oppoſite each other: Whitehall is oppoſite the Horſe-Guards.* This is not good Engliſh.—It is neceſſary to add to *oppoſite* the word *to.—He lives oppoſite to the Exchange.—Thoſe two men live oppoſite to each other.—Whitehall is oppoſite to the Horſe-Guards.*'—

'AGO and SINCE. Theſe two words are not to be uſed together. *It is not above two months ago ſince he left the Univerſity.—It is three years ago ſince his father died.*—Theſe expreſſions don't make ſenſe; the word *ſince* being equivalent to *ago that.*

'The proper expreſſions are, *It is not above two months ago that he left the univerſity.—It is not above two months ſince he left the univerſity. It is three years ago that his father died.—It is three years ſince his father died.*'

In this remark our author ſays *don't*, inſtead of *do not*; and in other places, *can't* and *won't*, inſtead of *cannot*, *will not.*

In the works of L'Eſtrange, and ſome other writers, we have ſeen *mayn't*, *ſhan't*, *ha'n't*, *ben't*, *'tisn't*, *gee't'er*, *gee't'n*, *gi'mmee*, *gee'nſum*, *wu'mmee*, *wee'ye*, *cumt'ee*, *howd'ee*, *call'um*, *a'tr'um*, *ha'p'uth*, *goodbw'y*, for *God be with you*, and the like. If this licentious way of ſpelling were generally uſed, all our etymologies would be confounded, and our language converted into jargon.

'CHAY. This word is uſed by great numbers of people, to ſignify *chaiſe*. What deceives them is, that the letter *ſ* in the word *chaiſe* being the laſt letter that is pronounced, they take the word to be in the plural number, conſequently they imagine that the ſingular number muſt be *chay*. But *chaiſe* is ſingular, and the plural is *chaiſes.—He keeps a chaiſe.—He keeps two chaiſes.* Theſe are the proper expreſſions. As to *chay*, there is no ſuch word.'

The ſecond ſentence in this remark is inaccurately expreſſed.

'DIF-

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'DIFFERENT TO. *Different to* is an expreſſion often uſed by good writers: yet I can't help thinking it to be exceptionable. *This is different to that.—They are different to each other.*—Theſe expreſſions ſeem hardly to make ſenſe. Is not the word *from* here more natural than *to*? and does it not make better ſenſe? For inſtance; *This is different from that.—They are different from each other.*—We don't uſe the word *to* with the verb: nor do I ſee why we ſhould uſe it with the adjective. If any one ſhould ſay, *This differs to that.—They differ to each other.* The impropriety of the expreſſion would be glaring, and would ſhock every hearer. I know that cuſtom often reconciles improprieties of this ſort; yet there are ſome caſes, where it never reconciles them entirely: and this appears to me to be one. I would therefore give my vote for *different from*, and would baniſh the expreſſion of *different to*.'

'IF IN CASE. This expreſſion, which is the ſame as *if if*, and is conſequently nonſenſe, is continually in the mouths of the lower people, who ſeem to have a mighty affection for it, and to think it nervous and elegant. It is likewiſe not infrequently uſed by many who ought to know better. Yet theſe words would not be improper, provided the *if* made part of one member of a ſentence, and the *in caſe* of another. Suppoſe I ſay, for inſtance, *If, in caſe of a war between France and England, the king of Pruſſia ſhould join with France*; this is very good ſenſe. Here the *if* belongs to *the king of Pruſſia ſhould join with France*, while the *in caſe* belongs to *of a war between France and England*: and, in order to make the diſtinction, it is neceſſary to put a comma at *if*, and another at *England*. But, as I have already ſaid, theſe words as they are commonly uſed are nonſenſe.'

'NEITHER READ NOR WRITE. This is the common way of ſpeaking; but it is certainly wrong, it being much more proper to ſay *He can neither write nor read*, than *he can neither read nor write*. To what purpoſe is it to ſay that a man cannot write, after having ſaid that he cannot read? for, if he cannot read, it follows of courſe that he cannot write.

'It being, for the reaſon here given, better to ſay *He can neither write nor read*, than *he can neither read nor write*, it is conſequently better to ſay *He can both read and write*, than *he can both write and read*, ſince, if a man can write, we muſt neceſſarily ſuppoſe that he can read.'

'LEFT OFF. We ſee continually in our News-Papers advertiſements written in the following manner.

'*To be ſold—The ſtock of Mr.* ———, *left off trade—The goods of ſuch-a-one, left off houſe-keeping.*

'This

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'This is nonſenſe; the words *left off*, whether they are conſidered as a verb or as a participle, having here no ſubſtantive, with which they are connected.

'Theſe advertiſers, inſtead of *left off*, ought to ſay either *leaving off*, or *who has left off*. For inſtance, *The Stock of Mr. A, leaving off trade. The goods of Mrs. B, leaving off houſekeeping. The ſtock of Mr. A, who has left off trade,—The goods of Mrs. B, who has left off houſekeeping.*'

'UNDENIABLE. We often ſee in the News papers advertiſements for places by people, who tell the public their characters are *undeniable*.

'This word, as they uſe it, is not ſenſe. If I draw a character of a man, and afterwards affirm the character I have given him to be undeniable, this is a proper way of ſpeaking, and ſignifies that I have delivered nothing but truth. But the meaning of theſe people is, that their characters are ſuch as no reaſonable exception can be made to. They ought therefore to ſay that their characters are (not *undeniable*, but) *unexceptionable*.

'BOTH. This word is often introduced in an abſurd manner.

'*The goddeſs Minerva had heard of one Arachne, a young virgin very famous for ſpinning and weaving. They both met upon a trial of ſkill.* SWIFT.

'What does he mean by ſaying *they both met?* The word *both* is ſuperfluous, and ſeems to make nonſenſe. One would imagine the author thought there was a poſſibility that in the interview between them, one of them could meet without the other's meeting. If two people come together, they muſt *both* come together, of courſe. It would be ridiculous to ſay *There is a conteſt between both of thoſe two men*: for, if two men are engaged in a conteſt, they muſt neceſſarily be *both* engaged in that conteſt.

'It muſt be owned, however, that this word ſometimes gives a ſeemingly-wanted force to an expreſſion, where the ſenſe is compleat without it: and *there* it is to be not only borne with, but approved. But in the paſſage above cited, and in numberleſs others where we meet with it, it is impertinent.'

'MUSSULMEN. This word is uſed by many writers as the plural of *Muſſulman*; which is wrong. 'Tis true we ſay *Frenchmen, Dutchmen, Iriſhman, &c.* and not *Frenchmans, Dutchmans, Iriſhmans*, becauſe *Frenchman, Dutchman, Iriſhman*, are compoſed reſpectively of *French* and *man, Dutch* and *man, Iriſh* and *man*, and becauſe *men* is the plural of *man*. But as to the word *Muſſulman*, though it may be a compound in the Arabic, (where, we

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we are told, it ſignifies *a believer* in the true religion) yet, conſidered as an Engliſh word, it is not compounded, but ſimple: for we have no ſuch word as *Muſſul* in the Engliſh tongue.

'It is the ſame with the ſubſtantives *Ottoman* and *German*, which, conſidered as Engliſh words, are not compounded, whatever they may have been in the countries where they were coined. Accordingly, we ſay *Ottomans* and *Germans* in the plural: and no one ever yet took it into his head to ſay *Ottomen* or *Germen*.

'We ought, in like manner, to ſay *Muſſulmans* in the Plural, and not *Muſſelmen*, the uſe of which word ſhews a want of judgment.

'AGREEABLE, SUITABLE, &c. Theſe adjectives, with others much to the ſame purpoſe, are uſed improperly by the greateſt part of our writers; for they frequently employ them as adverbs.

'*His performance was agreeable to his promiſe*—*His conduct was ſuitable to the occaſion*—this makes ſenſe.

'*He performed agreeably to his promiſe*—*He conducted himſelf ſuitably to the occaſion*—this likewiſe makes ſenſe.

'But—*He performed agreeable to his promiſe*—*He conducted himſelf ſuitable to the occaſion*—this is nonſenſe.

'The word *previous* likewiſe ought to be uſed only as an adjective, and never as an adverb, *He wrote to me previous to his coming to town* is not good Engliſh.

'The proper expreſſion is *He wrote to me previouſly to his coming to town.*

'Some writers employ the word *bad* as an adverb, and would not ſcruple to ſay *That was done very bad:* which is not Engliſh.

'The word *ill* (it is true) is both an adjective and an adverb: but *bad* is only an adjective. The adverb is *badly.*'

'A very great abſurdity, of which both the Engliſh and the French are continually guilty as well in writing as in ſpeaking, is making the pronoun relative *that* (or *which*, or *who*) ſingular, where it refers to a ſubſtantive plural, and where conſequently it ought itſelf to be plural.

'Example. *He was one of thoſe highwaymen, that was condemned laſt ſeſſions.*

'This is falſe grammar, if the meaning be that ſeveral highwaymen were condemned laſt ſeſſions, and that this man was one of them: for in that caſe the pronoun relative *that* refers to *highwaymen*, not to *he*, and we ought therefore, to ſay, *He was one of thoſe highwaymen that* WERE *condemned laſt ſeſſions.* A Tranſpoſition of the words will make it plain that the word *that* refers to *highwaymen*. For inſtance, *Of thoſe highwaymen that were condemned laſt ſeſſions*, he *was one.*

'But

'But the expreſſion, if taken in another ſenſe, is good grammar.

'Suppoſe a company *to be* talking of a gang of highwaymen, and *that* one of this company *has* a mind to ſay that a certain highwayman, condemned laſt ſeſſions, belonged to that gang; here this perſon may ſay *He was one of thoſe highwaymen, that was condemned laſt ſeſſions*, becauſe the word *that* refers upon this occaſion not to *highwaymen*, but to *be*; and the meaning is, *He that was condemned laſt ſeſſions, was one of thoſe highwaymen.* But this laſt way of ſpeaking, *viz. He that was condemned laſt ſeſſions, was one of thoſe highwaymen*, is the beſt, becauſe it is impoſſible to be miſunderſtood.

'One would think theſe diſtinctions very *eaſy to make.* And yet there are few authors, either Engliſh or French, that make them: and it is amazing to ſee what blunders and falſe Grammar many even of the beſt writers of the two nations are herein guilty of.'

'THE REASON IS BECAUSE, &c. This expreſſion does not make ſenſe.

'*The reaſon of my deſiring to ſee you was becauſe I wanted to talk with you on ſuch an affair.—The reaſon of his going to live in the country is becauſe he has bad health.*

'This expreſſion (I ſay again) is nonſenſe, and it amazes me that our writers don't perceive it. But, in ſhort, they don't; and there are ſcarce any even of our greateſt authors, that avoid this way of ſpeaking.

'Let us put *by reaſon* in the room of *becauſe.—By reaſon*, to ſignify *becauſe*, is indeed a low expreſſion; however, it is Engliſh.

'*The reaſon of my deſiring to ſee you was by reaſon I wanted to talk with you on ſuch an affair.—The reaſon of his going to live in the country is by reaſon he has bad health.*

'Can any thing be more glaring than the nonſenſe of this expreſſion?

'The proper ways of ſpeaking are, *The reaſon of my deſiring to ſee you was that I wanted to talk with you on ſuch an affair.—The reaſon of my deſiring to ſee you was my wanting to talk with you on ſuch an affair.—The reaſon of his going to live in the country is that he has bad health.—The reaſon of his going to live in the country is his having bad health.*

'*The reaſon is on account of* is as bad as *The reaſon is becauſe.*'

'DARE. Numbers of people, though they uſe the *s* in the third perſon ſingular of the preſent tenſe of the indicative mood of other verbs, omit it in that of the verb *to dare*, and would ſay *He dare not do it*, inſtead of *he dares not.* Many authors do the ſame. The expreſſion is indeed ſo common that it

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it ſeems rather too bold to affirm it not to be Engliſh. Yet I confeſs I ſee no grace in it; and the uſing it appears to *me* to give a perſon an air of illiterateneſs.'

'THE ACTIVE AND THE PASSIVE improperly introduced together. The *effects of it*, ſays an author, ſpeaking of perſpective, *are not better explained by Leonard da Vinci than Plato has done in his Dialogue of the Sophiſt.* This does not make ſenſe. The author might have ſaid *The effects of it are not better explained by Leonard da Vinci than Plato has explained them in his Dialogue of the Sophiſt*, or *than they are explained by Plato in his Dialogue of the Sophiſt.*

'There are perhaps many people, who would feel the impropriety of his expreſſion, without immediately perceiving to what it is owing. The abſurdity lies here. *Plato has done* is active. *The effects of it are not better explained* is paſſive. When he ſays *Plato has done*, he means *has explained it.* This *has explained* is active. The *are explained* above is (as I have juſt now ſaid) paſſive. Now he uſes the two *explaineds* as words of the ſame ſignification; which, one being paſſive and the other active, they cannot be. And this it is that makes his expreſſion nonſenſe.

'It is a mortification to me, to have obſerved that this ſort of barbariſm is not unfrequent in even *good* Engliſh writers, while the very worſt of the French are hardly ever guilty of it.

'Here follow two quotations, in each of which there is a fault of the ſame kind with that mentioned above.

'*Yonder comes the man we are ſpeaking of, your friend Theodorus. I ſhould be glad to be introduced to him.—That, ſaid Agoretes, I undertake very frankly to do.*' Fordyce's *Art of Preaching.*

'*All that can now be decently urged is the reaſon of the thing: and this I ſhall do, more for the ſake of that truly venerable body than my own.*' Dr. *Warburton*'s Preface to *Shakſpeare.*

'What is it that Agoretes undertakes to do? The meaning (as we may gueſs) is that he will introduce the other to Theodorus. But it is not properly expreſt; the words *to do*, which are active, referring to the words *to be introduced*, which are paſſive. This certainly does not make ſenſe.

'The ſame objection *lies to* the paſſage from Dr. Warburton.'

'EN PASSANT. Inſtead of *en paſſant*, my lord Shafteſbury makes uſe of the Engliſh words, *in paſſing.* Herein I think he is right, The expreſſion of *in paſſing*, or *in paſſing along*, is perfectly intelligible, and very eaſy. We have therefore no need of the French words.

'It would indeed be well if foreign words could be intirely baniſhed: the uſe of them has ſomething in it unnatural, and

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gives the language, into which they are dragged, an air of poverty. Where we want a word in our own tongue to expreſs any particular idea, we ought either to take a foreign word, and give it an Engliſh form and an Engliſh pronunciation, (as we have already done in many inſtances) or to invent a word ourſelves.

'ONE. Would a reaſonable perſon believe it poſſible for writers to make this word plural, where it means (as it almoſt always does) an individual? and yet we ſometimes find it made ſo.

'*Not one in a hundred,* ſays a book called *Advice from a Biſhop to a Clergyman, either read or ſpeak in publick with any propriety.*

'I am afraid the good biſhop himſelf never ſpoke with much propriety in regard to his choice of words. What could induce him to ſay *read and ſpeak,* and not *reads and ſpeaks?* Could he ſuppoſe that the word *hundred* was to determine the perſon of the verbs?

'There are indeed places where the word *one* ought to be made plural. If I ſay *courtiers and anti-courtiers are pretty much alike. The one have no more the intereſt of the nation at heart than the others:* this, is a proper way of ſpeaking, and it would be wrong to ſay *has the intereſt,* becauſe *the one* here refers to a ſubſtantive (or to ſubſtantives) plural.

'One of the greateſt barbariſms in the Engliſh tongue, and which it amazes me that ſcarcely any author avoids, is the uſing the preterperfect tenſe of the infinitive mood where we ought to uſe the preſent or future.

'*I was going to have writ him a letter.—I intended to have writ to him.*—Can there be greater nonſenſe than this? Is it not plain we ought to ſay *I was going to write him a letter.—I intended to write to him?*

'When we talk of going to *have done* a thing, or of intending to *have done* it, we ſpeak of the thing's being done, as prior to the ſetting about it or intending it

'We have indeed one verb, which claims an indulgence in this particular, and which it is neceſſary to follow with the preterperfect tenſe of the infinitive mood, where it would be proper to follow other verbs with the preſent or future.

'This is the verb *ought,* which is irregular and never varies in its termination. If it were a regular verb, its preterimperfect and preterperfect would be *oughted:* and in that caſe, if I intended to tell a man that it was his duty upon ſome paſt occaſion to act otherwiſe than he did, the proper expreſſion would be *You oughted to act ſo and ſo,* and not *You oughted to*

HAVE

HAVE ACTED *ſo and ſo*; for this laſt expreſſion would contain the ſame abſurdity as thoſe which I have condemned above. Indeed the abſurdity is contained in the expreſſion we *do* uſe, viz. *You ought to have done it.* But there is no avoiding it, as this verb does not change it's termination: for when we ſpeak in the preſent tenſe, we ſay *You ought to do ſo and ſo*; and our uſing the ſame expreſſion in a paſt tenſe would cauſe a confuſion.'

From theſe extracts, the reader will be able to form a competent idea of this performance. Though it is careleſſy written, and very incorrectly printed, it undoubtedly contains many obſervations and criticiſms, which cannot fail of being acceptable to every Engliſhman who has any ambition to ſpeak and write his native language with accuracy and preciſion.

Inſtead of making any farther remarks on this publication, we ſhall ſubjoin ſome obſervations which may ſerve to rectify a vulgar error with reſpect to the harmony of the Engliſh language.

Mr. Addiſon, and other writers have obſerved, that by ſubſtituting an *s* in the room of *eth*, in the termination of our verbs, 'we have multiplied a letter which was before too frequent in the Engliſh tongue, and added to that *hiſſing* in our language, which is taken ſo much notice of by foreigners.' Spect. N° 135.

Surely, there is a diſagreeable formality in ſuch expreſſions as theſe, *he goeth where he pleaſeth, he hath what he wanteth, and he doth what he deſireth.* Words with this termination ought to be confined to the ſerious and ſolemn ſtile, to tranſlations of the Scriptures, and devotional compoſitions, to which a gravity of expreſſion is particularly ſuitable. If they are ever admitted into writings of a more familiar kind, it ſhould only be in thoſe places, where they would contribute to the fluency and harmony of the ſentence. But this cannot often be the caſe.

That *hiſſing*, which Mr. Addiſon ſays, is taken notice of by foreigners, is perhaps entirely imaginary. Do ſuch words as *walks, runs, writes, reads, thinks*, ſound leſs agreeably than *ambulas, curris, ſcribis, legis, cogitas?* or, than *walketh, runneth, writeth, readeth, thinketh?* all that we ſeem to gain by the termination *eth* inſtead of *s* is a ſuperfluous ſyllable.

We have ſuch words as *exiſts, places, poſſeſſes, pleaſes*, and *ſubſiſts*; and theſe perhaps are ſome of the moſt exceptionable in the Engliſh language, with reſpect to the ſibilation of the *s*. But this obnoxious letter much oftener occurs in thoſe Latin words, from which theſe are derived. Thus we have *exiſten-*

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tibus, posuisses, possedisses, possessionibus, placuisses, placentibus, subsistentibus.

It is perhaps impossible to produce a sentence from any *English* writer, in which there is more sibilation in proportion to its length, than in the following: *Dicitur Sulpicius pretiosas habuisse possessiones in Sicilia:* or than this, *Receptos ad se socios sibi adsciscunt.* Cæsar de Bell. Gall. l. i. § 4.

The following lines from Virgil will evidently prove, that the objection, which, Mr. Addison says, has been made against the English language, might with much greater reason have been urged against the Latin.

Sæpe malum hoc nobis, si mens non læva fuisset.
Stultus ego huic nostræ similem, quo sæpe solemus.
Sic canibus catulos similes, sic matribus hædos.
Et tibi magna satis: quamvis lapis omnia nudus.
Et fontes sacros, frigus captabis opacum. *Ecl.* i.
Thestylis et rapido fessis messoribus æstu.
Nonne fuit satius tristes Amaryllidis iras.
Sic positæ quoniam suaves miscetis odores. *Ecl.* ii.
Et si non aliqua nocuisses, mortuus esses.
Nescio quis teneros oculus mihi fascinat agnos. *Ecl.* iii.
Sylvestris raris sparsis labrusca racemis. *Ecl.* v.
Fraxinus in sylvis cedat tibi, pinus in hortis. *Ecl.* vii.
Præsertim incertis si mensibus amnis abundans. *Geor.* i. 115.
Exercebis humum, solisque instabis aristis. i. 220.
Aut gravibus rastris galeas pulsabit inanes. i. 496.
Sin tumulis acclive solum, collesque supinos. ii. 276.
Pontibus ut crebris possit consistere, et alas. iv. 27.

The harmony of these lines cannot be disputed; yet we may venture to assert, that there are no verses to be met with in English, in which the sibilation of the *s* is more perceptible. In the first hundred lines of Virgil's first Georgic the letter *s* occurs 300 times; but in a hundred lines of Dryden's translation it does not occur above 270: and by several other trials of this kind we have found, that this letter is more frequent in Latin than in English. We conclude therefore that Mr. Addison's remark is a groundless reflection on the harmony of the English language.

VII. *An Essay on the Revolutions of Literature. Translated from the* Italian of *Sig.* Carlo Denina; *Professor of Eloquence and Belles Letters in the University of* Turin. *By* John Murdoch. 8vo. 3*s.* Cadell.

PErhaps no subject requires so much the united exertion of an accurate taste and judgment in a writer, as the history of the Belles Lettres. The rise and fall of empires are events of gene-

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general obſervation, and their cauſes may be traced from obvious antecedent occurrences; but the peaceful revolutions of literature are conducted by imperceptible gradations, and the change can be diſcerned only by thoſe who are endowed with delicate conceptions. The viciſſitudes of literary excellence form a ſubject equally curious and inſtructive; not only as they afford an ample proſpect of the labours of genius, but as they likewiſe ſerve to diſcover the cauſes, by which they are more immediately influenced.

Signior Denina begins his hiſtory with the dawnings of literature among the ancients, and, after tracing its progreſs through the celebrated writers of Greece, he relates the cauſes of its declenſion in that country, which, with Cicero and Quintilian, he fixes to the time of Demetrius Phalereus.

'Demetrius Phalereus, a man no wiſe inferior to the moſt applauded orators before him, finding that the proper path of eloquence was now trite, and the palm of noble ſimplicity and natural grandeur already carried off, reſolved to be the firſt or only follower of a new ſpecies of rhetoric, rather than by imitating his predeceſſors always to remain in obſcurity. He addicted himſelf, therefore, to a figurative, flowery, polite, but ſoft and effeminate ſtyle, which, by its novelty, univerſally pleaſed, and in him, indeed, animated by the force and vivacity of ſuperior genius, had ſome merit, but the herd of imitators quickly ſunk into the utmoſt languor, and extinguiſhed every ſpark of ſolid eloquence. Thoſe who pretend that this corruption ſprung from the diſſolution of popular government, betray their ignorance of the track in which literature ever uniformly walks. Such reaſoning might have ſome weight indeed, if we ſpoke of that eloquence alone which reigns in the aſſemblies of the people, to which emulation, jealouſy, and the ſpirit of party, add an inconceivable fire and vigour. Examples of this may be ſeen in the oration of Demoſthenes in defence of Cteſiphon, in thoſe of Cicero for the recovery of his houſe, and in defence of Milo, and in the Philipics of both theſe orators. But a good citizen will never wiſh the advancement of that eloquence, which can only flouriſh in revolutions, civil wars, and the downfal of government; and it is certain, that true oratory may appear in a thouſand ſhapes which have little, if any, dependance upon political ſyſtems. But in the time of Demetrius none of the other branches of literature retained their former luſtre. Compared with Homer and Pindar, Aratus and Apollonius Rhodius, how groveling and languid! Archimedes and Euclid, although the fathers of mathematics, cannot be put in competition with Plato; and the more uſeful they are in the ſciences and ma-

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thematics, the leſs are they known for elegance and purity of ſtyle.

'About the time of Demetrius, however, two or three ſpecies of poetry, which had not been formerly cultivated with equal taſte, flouriſhed, in the court of king Philadelphus, by the beneficence of this prince in Alexandria. That ſpecies of comedy which brings fictitious perſonages upon the ſtage, different from that of Ariſtophanes, Cratinus, and Eupolis, who introduced the names and characters of real perſons alive at the time, and ſometimes preſent, was greatly refined by Menander. Callimachus ſurpaſſed Mimnermus, Simonides, Theognis, and his other predeceſſors in elegy; and paſtoral poetry was at once introduced and carried to perfection by Theocritus, Bion, and Moſchus. But a few years after the death of Demetrius and theſe poets, the true ſpirit of literature, by degrees, diſappeared in Greece, partly becauſe no prince after Philadelphus patroniſed it, partly becauſe the former writers had exhauſted every valuable ſubject, and thus laid their ſucceſſors under the neceſſity of either treading in the ſame ſteps, or deviating into wrong paths.

'I muſt not omit, that even among the Greeks, whom we conſider as the fountains of every ſcience, the decline of taſte proceeded chiefly from an abuſe of that which, uſed moderately, forms the beautiful and ſublime. Plato was chiefly celebrated by the Greek critics for his uſe of figures, yet in the opinion of Longinus he runs into too great boldneſs of metaphor, and an allegorical bombaſt. Harmonious diction, no doubt, adds luſtre to compoſition; but Demetrius, endeavouring to make his ſtyle brilliant by frequent figures, and agreeable by exquiſite harmony, rendered what uſed to heighten eloquence ſubſervient to its ruin. It is not eaſily determined who produced the ſame effect in poetry; but moſt probably it proceeded from the ſame cauſe. The heathen mythology afforded the ancient poets an admirable variety for every compoſition; and they always endeavoured to enrich their verſes with an hiſtorical fact or ſcientific obſervation. But Philetas, an elegiac poet, by his pedantic diſplay of erudition, fell into, what of all things he ſeemed to avoid, dullneſs and ſterility: and Euphorion, who wanted to allude on every occaſion to ſome fable, loſt, and made his imitators loſe, equally with Philetas, the true ſpirit of poetry, which conſiſts in a natural ſimplicity, and a moderate uſe of learning.'

The next chapter contains an account of the migration of literature into Italy, where it was firſt eſtabliſhed after the concluſion of the third Punic war; but where the glory of the Muſes was in time likewiſe obſcured by the ſame affectation of excel-

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exceſſive refinement which had ſullied their honours in the eaſt.

'The firſt ſtep towards the decline of taſte was taken even in the reign of Auguſtus, nay by the principal literati of the age. Aſinius Pollio, Mecænas, and Meſſala Corvinus, it is more than probable, paved the way for the corruption of eloquence, Propertius for that of poetry. Not that theſe authors were undeſerving of applauſe, but this fatal effect flowed from the prejudices which their works inſinuated into their admirers. Aſinius Pollio, who never ceaſed carping at Cicero, whom he ſometimes, however, awkwardly praiſed for the ſake of decorum, greatly conduced to wean the Romans from that fountain of Latin oratory; and his ſon Aſinius Gallus, who wrote a book expreſsly againſt Cicero, ſufficiently ſhews to what a height a contempt of the fathers of true and ſolid eloquence had already ſprung up. From Seneca and Quintilian we learn the effeminacy of Mecænas's ſtyle; and Meſſala carried his expreſſions to ſuch rhetorical refinement and delicacy, that his imitators could not but fall into the moſt glaring affectation. Tiberius Cæſar, whoſe orations were taxed with affectation even by his uncle Auguſtus, was one of theſe; and his poetry, by an imitation of Euphorion, who has been already mentioned, became obſcure from exceſſive care. Propertius, as I hinted above, had already introduced pedantry and obſcurity into the Latin poetry. Neglecting that natural purity which we admire in Tibullus, he filled his elegies with endleſs alluſions to fable. In this he followed Philetas the Grecian, who, from too ambitious a diſplay of his genius and learning, was reckoned by the ancients inferior to Callimachus. On the one hand Propertius (although, conſidered by himſelf, he deſerves an honourable place among the Latin poets) induced many writers, in order to ſhow their learning, to attempt his manner, which, as it is more full of alluſions and erudition, is leſs natural and agreeable; on the other, there is reaſon to believe that Ovid, who had undoubtedly a great and happy genius, encouraged others to publiſh, with an affected negligence, whatever their luxuriant imagination ſuggeſted. Ovid was undoubtedly ſuperior to all the poets of the Auguſtan age in genius and poetical fancy; but by his licentious flights, and overcharging his pictures with colouring, he paſſed the bounds of propriety and nature, and was leſs eſteemed than any of them. Although his ſtyle, therefore, had not been ſo refined, his conceits not ſo extravagant, it may be eaſily conceived what would have been the fate of his leſs ingenious imitators.

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'Be that as it may, it is impossible to find a testimony of greater authority, or, in my opinion, a more probable reason, for the sudden change of the Roman literature, than that of Velleius Paterculus, who lived at that time, that is, at the beginning of the reign of Tiberius. This historian not only shews by his own laboured periods and refinement, unlike the bold and noble simplicity of Cæsar and Sallust, but likewise expressly declares, that in his time literature was already visibly on the decline. Hence he takes occasion to consider why both in Rome and Athens the fine arts, after attaining the highest perfection, had so suddenly decayed; and gives a reason which, in my opinion, ought to have been adopted by all who have since written on that subject. But some of these, particularly the Abbé Dubos, employing themselves in maintaining the influence of physical causes on literary revolutions, frequently neglect every thing that does not correspond with their particular system. "Emulation," says Paterculus, "is the nurse of genius; sometimes envy, sometimes admiration, spurs us on, whilst that which is eagerly followed by all, naturally arrives at perfection. How difficult is it to stop at any height! Whatever no longer advances, must inevitably retreat. As at first we glowed with the ambition of surpassing or equalling those we imagined our superiors, so when our hopes are blasted our ardour cools, and we give over the pursuit of what we despair to overtake. Hence we leave the beaten track for paths hitherto unexplored, where novelty may raise us from obscurity, and immortalise our name."

'During and after the reign of Tiberius the itch of refinement in style increased to an immoderate degree, both in prose and verse. Some even boasted that their periods were so smooth they might be sung and danced to. In fine, an universal affectation of conceit, and pomp of style, prevailed in every species of composition; and the Romans in general were already disgusted with the simplicity of the ancients.'

The author is particularly copious in tracing the progress of learning on its revival in Italy, and he furnishes many judicious remarks on the writers of that country. He has also bestowed distinct chapters on the revolutions of literature in Spain, France, Germany, and Britain. His knowledge of our literature is extensive, as a foreigner, though he seems to be less acquainted with the merits of English writers, than of those with whose languages we may naturally suppose him to be more conversant.

Upon the whole, Signior Denina discovers a classical taste in criticism, and the Revolutions he exhibits presents us with the invariable observation, that the corruption of literature is

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perpetually the consequence of an immoderate and affected refinement. The translator of the work seems to have discharged his part with fidelity.

VIII. *The Complete English Farmer; or a Practical System of Husbandry, &c. By a Practical Farmer, and a Friend of the late Mr.* Jethro Tull, *Author of the Horse-hoeing Husbandry.* 8vo. 6*s.* Newbery.

WRitings on the subject of husbandry, *very good, or very bad,* are easily reviewed, as they admit a more general character than others whose merit is more equivocal, or that evidently contain both good and bad instructions; for in these a discrimination is requisite; we should not only do justice to the merit of the work and its author, but also to the public, and frequently *to both* in the *same* page. From reading the work before us with attention, we are apt to believe it will call for such distinctions.

We may also remark in general, that books of husbandry which are worthless do little mischief; the ignorance of the author is presently found out, and his readers are then on their guard against every absurdity he can advance; but, on the contrary, with these books of real general merit, the case is different; the numerous valuable articles found in them, prejudice the reader in favour of other passages not of equal merit, and give too much sanction to some that have no merit at all. In this case, the business of the critic is to point out the good from the bad; or, in the language of the farmer, to winnow the corn from the chaff.

The Complete English Farmer begins his Preface with the following words: 'The books that have been written upon the subject of agriculture are too numerous to be purchased, and too voluminous to be read by those who are obliged for a livelihood to employ their time in the practice of husbandry. My design, therefore, is to comprise into one small volume, all that is necessary for the farmer to read, and to reduce to order those late discoveries and improvements that are related by others in detached parts;' and adds, 'unfortunately for farming, the greatest number of those who have pretended to teach the art, have either been scholars only, or unlearned farmers; either mere theorists, or mere practisers.' Here, however, he excepts Mr. Tull, whose book, were it properly revised, no lover of agriculture, he says, would be without: and Arthur Young, esq; whose writings, he says, are full of practical knowledge, as well as just reasoning, and deserve the greatest encouragement. He likewise excepts the reverend Mr. Harte.

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Harte.—As the author here tells us, that his book is meant as a compendium of all that is requiſite for the farmer to read, we ſhall be the better able to examine the tendency of it in anſwering that pretenſion.

The next buſineſs of the Preface is to find fault with Dr. Home's work: he has ſome pertinent obſervations, but by no means does juſtice to that very ingenious writer's Principles of Agriculture and Vegetation. Next he gives us his opinion of the New Huſbandry, which he condems at once, much too freely for the Preface of a work intended expreſly to aſcertain the merit both of that and the old culture; however, as he here expreſſes himſelf more deciſively than in the body of the work, we muſt not paſs the enquiry over. Among other reaſons for condemning the new mode, he remarks, 'that if Mr. Tull himſelf, who invented the New Huſbandry, and practiſed it with unremitting diligence, had let the farm he occupied to a ſubſtantial tenant, he might have lived more genteely upon the rent, without labour, than upon the whole produce of it laborioufly acquired. Very likely, he might, but this proves nothing againſt his huſbandry; we agree with our author in opinion concerning the new mode, but we cannot allow that ſuch reaſoning will ever be able to overthrow the force of Mr. Tull's experiments. For we may venture the very ſame aſſertion of three fourths of the gentlemen who practiſe the common mode; but are we therefore to condemn it? If the profit made by the huſbandry is to be the proof of its excellence, that proof will ever be equivocal until a practiſer of it is found who has all the oeconomy in it, uſual in the common huſbandry. He goes on,

'That the deſtruction of weeds, the multiplying of fibres, and the looſening earth about the roots of plants, will increaſe their vigour, are truths that cannot be controverted; but in this country where labour is dear, the expence of performing theſe operations, I am inclined to think, from my own little experience, will exceed the profit. Will any one who has made the experiment, take upon him to ſay, that in rows only twelve inches apart, the two inches that are planted will produce an equal quantity of grain, after being three times hand-hoed, with the whole fourteen inches planted in the ordinary manner, provided the land is all equally prepared; with an additional exceſs that will pay for the exceſs of labour?'

We here deſire leave to reply, that the author reaſons without ſtating any principles on which to reaſon; in equally diſtant drilling, the mode he is here ſpeaking of, the thickneſs of the planting ſhould depend on the diſtance to which the roots of wheat extend with vigour. If they penetrate, as they cer-

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certainly do, ſix or ſeven inches around, rows at twelve inches muſt be proper; for, according to the author's own acknowledgment of *the multiplying of fibres*, and *the looſening earth about the roots of plants* increaſing their vigour, the hoeing muſt be beneficial; to which is added, the total deſtruction of weeds by three hand-hoeings. Now it appears to us, that under theſe circumſtances, the wheat at twelve inches will yield more than broadcaſt, and that the ſuperiority will pay more than the expences; although that is more than need be granted, becauſe a part, and not a trifling one, of the benefit of hoeing, ſhould be carried to the account of the ſucceſſive crops. But why ſhould the author, or why ſhould we amuſe ourſelves with reaſoning about what experiment has already decided? Sir Digby Legard, compared barley ſown, &c. in various methods, the neat produce broadcaſt, five quarters four buſhels and an half; neat drilled, at one foot, ſix quarters, and an half peck. See *Mill's Huſb.* vol. v. p. 319. The ſame gentleman had other trials to the ſame effect. Mr. Young alſo, in his *Courſe of Experimental Agriculture*, vol. i. p. 125, ſhews, that his wheat in equally-diſtant rows, hand-hoed, paid 1*l.* 6*s.* an acre clear profit, on an average, which is much greater than he made by the broad-caſt, or by the horſe-hoed. But what is of more conſequence than either of theſe inſtances, is, the practice in Eaſt-Kent, and the Iſle of Thanet, where the common farmers drill in equally-diſtant rows, and both hand and horſe-hoe; and we are aſſured on undoubted authority, that the practice increaſes among them, and that they grow rich by it. From all which, have we not reaſon to conclude, that our author has not ſufficient experience in this matter? and we will venture in general to aſſert, that hoeing is one of thoſe expences that are ever repaid. If it was not, the farmers around Ryegate in Surry, and about Colcheſter in Eſſex, would not hoe all their broadcaſt wheat at ſo large an expence.

The remainder of the Preface is principally taken up in proving that *heat* and *moiſture* are the principles of vegetation; which is much ſuch a diſcovery as proving that earth, air, and water, are the ſame.

Next follow a plate of five new implements, invented or improved by the author. Fig. 4. is a hand-hoe, that ſeems to have merit. Fig. 5. a harrow, common in ſeveral parts of the kingdom. Fig. 1. a turn-reſt plough; all which we venture to pronounce worthleſs, except in preparing land for graſs; becauſe the ſhare is ſo narrow that but a ſmall part of the furrow is *cut*; and the mould *ſtick*, for we cannot call it *board*, ſo ſtrait, that the draft is much heavier than requiſite. Fig. 2. is borrowed from Mr. Moore's patent plough, or Mr. Moore's from

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from this. Fig. 3. has a ſtrait mould-board, all which are bad.

The firſt ten chapters are occupied with directions for incloſing and building upon a waſte with eſtimates; all which has little to do with the purpoſe of inſtructing the generality of huſbandmen. But there are a few obſervations we muſt not paſs over. In p. 2. he recommends *white* and *black* thorn equally in fencing; the latter is, however, a pernicious weed in a fence.

Page 7. Parks planted in ſpots at a yard aſunder: this is the worſt management: they ſhould be over the whole land to ſhelter one another, for the ſame reaſon that *no graſs or weed muſt* be *removed*, which is a juſt obſervation of the author.

Chap. 4. Concerning the buildings and farm-yard, is full of juſt and ſenſible obſervations.

In chap. 13. we cannot but expreſs our diſapprobation at the author's tranſcribing Ellis verbatim, in p. 70, 71, and 72, in the characters of ſervants, without acknowledging a line; and to a poor purpoſe, for cuſtoms of this ſort are applicable only to certain ſituations.

At p. 77. the author defends the farmers for rejecting the uſe of oxen. 'No ſet of men in this kingdom,' ſays he, 'underſtands their own intereſt better than the claſs of farmers.' Such vague declarations mean nothing. How well do they underſtand their intereſt who plough with ſix horſes at length, who ſow turneps and beans without hoeing, who feed lean hogs with milk in ſummer; who take ſix, eight, ten crops of *corn* running? &c. &c. &c.

Chap. 15. on Implements is very incomplete, and ſome tools are named of *no uſe*.

Chap. 16. on Soils, deſerves commendation: it is practical, and not copied from other writers.

Chap. 17. the ſame. Chap. 19. on Manures, has ſome good obſervations; but the ſubject demands experiment alone. 'I will,' ſays he, 'lay it down as a certain and uncontrovertible maxim, that chalk freſh from the pit, laid on and managed as before directed in the proper ſeaſon, will enrich every ſort of earth it is laid upon; and that lime, on the contrary, laid on at whatever time, or managed in whatever manner, will, after the firſt and ſecond year, impoveriſh every ſoil it mixes with.'—From this paſſage one would think the writer dropt from the moon; what will the farmers who underſtand their *own* intereſt ſo well, in the Hundreds of Eſſex, ſay to this? who go ten miles for lime, and manure with it at the rate of 5l. 6l. and 7l. an acre. Thoſe in various parts of Yorkſhire, who get crops by lime alone? In the moors, who, without lime,

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him, could get no crop at all? In the peak of Derby, where lime *alone*, without tillage, and without other manure, converts a black desart to good grass? But the author gives us only an assertion: to drop instances, let us ask him what manure he would lay on the soils that abound with the vitriolic acid?

Chap. 20. on Composts, contains good matter; particularly his observation on urine, p. 114. 'Whatever composition is added to chalk robs it of its essential qualities.'—This is a bold assertion that wants experiment to ascertain; but it is a favourite idea of the author's.

Chap. 21. contains some experiments which, though not conclusive, have their merit. The very forming trials deserves the thanks of the public.

Chap. 22. on cropping lands, is full of errors. It teaches us to pursue a course of crops so bad that one would suppose it the product of one ignorant of husbandry. '*First*, says he, plough and manure and sow wheat.—*Second*, Beans.—*Third*, Barley.—*Fourth*, Clover; take two crops and winter fallow for—*Fifth*, Oats.—*Sixth*, Winter vetches.—*Seventh*, Wheat or turneps.

On light land: 1. Turneps. 2. Pease or vetches. 3. Wheat. 4. Barley. 5. Clover. 6. Oats.

Here let the reader observe that clover is introduced on both soils, without, perhaps the greatest advantage attending the crop, that of preparing for wheat on one earth, which we shall venture to call the best husbandry ever discovered. And in the last course, turneps, which ought unexceptionably to be succeeded by barley, are followed by pease, and the barley thrown after the wheat, which is vile management: we appeal to the knowledge of all good farmers for the justness of these remarks.

Chap. 23, and 24, are ingenious; the proposition for planting moors unexceptionable.

[*To be continued.*]

IX. *The Philosopher: in three Conversations. Part II. With a Second Dedication to Lord* Mansfield. 8*vo.* 1*s.* 6*d.* Becket.

WE have already had occasion to take notice of the first part of these Conversations*, in which the speakers were a Whig, a Courtier, and a Philosopher. A Clergyman is now joined to the company, in order to guard the interests of the church, when they should be brought under considera-

* Vide Critical Review, Numb. 180. p. 63.

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tion. The characters of the Whig and Courtier are still uniformly supported, and the Philosopher continues to acquit himself with the moderation and candour which we formerly remarked in his sentiments. We shall here extract that part of the dialogue which relates to petitions and remonstrances.

'*Whig.* Well; but what think you of a measure, which seems to have had the general approbation; and has been adopted by several countries and boroughs; that of petitioning the throne?—A measure very regular! warranted by the spirit of the constitution; and even by express law?

'*Philosopher.* I think the method of petitioning the throne, on many occasions, the best that can be: but that it is not suited to every occasion. If the object had been to remove one or more of the ministry; and the h—— of c—— would not have applied; the best method to be taken, would have been, for the people, as counties, and boroughs, to have preferred their petitions. This is a regular method of asking for what a king of England has a power to grant; and, generally, does grant, as a political favour and condescension. But the object of our late petitions, was of infinitely greater importance; a fundamental, established principle of the constitution; without which it must be dissolved; it could not exist. This principle was, in one instance, destroyed; and great injury committed, by one part of the community, on the other. The injured part, after some ineffectual struggles, makes its complaint to the chief magistrate;—and petitions him:—to do what?—to destroy the offending part.

'*Whig.* What could have been done?

'*Phi.* What, yet *remains* to be done: for, you know, no satisfaction has been obtained. The request of the petitioners was, that the king should dissolve the parliament; and commit the members into the hands of their constituents. But, however regular their method of application might be, it was not calculated to answer any good purpose. Administration is thought to have influenced the house to the measure, which is the great subject of the petitions, and which is, justly, complained of. Is it, then, to be supposed, that it will dissolve a house so much at its devotion? I wonder, it did not occur to those, who conducted the business of petitions, that they were pursuing a measure which would, not only, prove fruitless in its immediate consequences, but would, also weaken, their party; by throwing out of their interest, and perhaps, into the hands of administration, a great number of their friends.

'Hardly any man, can be now a stranger, to the general method of obtaining a seat in the h—— of c——. It is very

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very seldom, that a member is returned, without incurring an expence inconvenient to his private fortune. God, only, knows, with what views such expence is, at any time incurred. We have, often, reasons to suspect, that a member who pays for his seat, conceives that he has a kind of private property in the house, purchased by his money; and which he is not willing to give up, but on a valuable consideration, or at the end of the time, understood to be fixed for the duration of parliament. This man must be alarmed at the thought of a dissolution, in the first or second session; and would, generally, be an enemy to any one who proposed it. If the whole house had offended, the measure then would have been more just, though not more effectual. In the present case, the house was divided; and the decision complained of was carried, not without difficulty, and by, only, a small majority. But, according to the petitions, the house was to be branded with infamy; and punished, without making any distinction of the friends from the opposers of the vote. Those who had endeavoured to prevent the harm, as well as those who had done it, were to be sent back to a country, where they had, but lately, almost ruined their families. You may say, that they would have been returned without expence. Thas might have been the case of some; perhaps of all of them. But shew me the member of parliament who will take your word for it; and having a seat, which he has procured by corruption, will chuse to relinquish it for the chance of being returned without expence, by a people whom he knows to be venal; and whom a sum of money would tempt to break through any resolutions they may have made. I think, therefore, the measure was not judicious, as it was not likely to obtain its end; and it was very probable, it would alarm and alienate from them, many friends who might have been useful to the petitioners.

'*Courtier.* Well; what think you then of remonstrances?

'*Phi.* I think of them, as of the measures of men, who were determined to go on as they begun: men who had more zeal than knowledge.

'*Cour.* Come; say they were seditious: I am sure, you must think them so. Then must be an end, of all dignity, and even power in government, if the king is, not only to be remonstrated with in the name of a body of people; but to be talked to, and scolded at:———

'*Phi.* —Not quite so bad, neither; though bad enough in truth.—I have not used myself to think of kings as gods; or even their vicegerents, but as other magistrates may be; yet I was hurt at Beckford's behaviour; it was unjustifiable; it

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it was insolent. The chief magistrate of a great empire, should never be addressed or instructed, but in consequence of deliberation and counsel. He represents the majesty of the whole people, in one great department of government; and it is politic; it is necessary to keep up an opinion of his dignity. To address him, familiarly; and talk to him, as you call it, is to forget the magistrate, and the method of inducing him to his duty; and applying to the passions of the man.

'*Whig.* All in the wrong; nothing but what you must find fault with. In the name of goodness, what is to be done? Let us know your scheme. It is strange, that you should think every body blind but yourself.

'*Phil.* Every body? Has every body been consulted on the measures taken in the opposition? Have the most sensible and independant people in the country, known any thing of them, till they have been determined upon, and, many of them, carried into execution?—But, by the way, Sir, I must let you know, that you greatly wrong me, if you suppose I think myself wiser than every man whose conduct I can find fault with. If I had been in the circumstances of many of the advisers of the measures in question, it is probable, that I should have advised as they did. I know, it is quite different, to judge of things in a closet, and at leisure; and to judge of them in a noisy assembly, in the hurry of business, and pressed on by impatience. A man who looks on, may see more of the game, than the persons engaged: it does not, therefore, follow, he would play it better.

'*Clergyman.* Come, come; it is not necessary, that you should take the kind of pains you now do.

'*Cour.* No, no; let us proceed to business.'

A great part of this Conversation is employed on a scheme for preventing corruption in the election of members of parliament, and on the danger of standing armies in a free government. The subjects, in general, are all of a political kind, and they are discussed by the Philosopher in an easy and rational manner.

X. *A New* French *Dictionary in two Parts. By Mr.* Delatanville. *8vo.* 7*s.* Nourse.

NO authors of whatever class or denomination have a more difficult task to accomplish than lexicographers: as the nature of their undertaking seems to exempt them from the labour of invention, their work is generally thought to be easy, but as Horace justly observes, *habet tanto plus oneris quanto veniæ*

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genie mieux, the leſs indulgence it meets with, the heavier the toil, and the drudgery the more painful. If we ſtrictly examine the general prepoſſeſſion of the world, that to compile a dictionary requires but little or no abilities, we ſhall find it has rather been implicitly received, than admitted on good and ſolid grounds. It is a juſt obſervation of that prince of critics, Longinus, that to paſs a judgment on words, and decide concerning their various imports, is the laſt reſult and conſummate perfection of a long experience. It has likewiſe been obſerved by a celebrated modern author, that notwithſtanding the many efforts made by men of genius and abilities to improve the ſeveral languages of Europe, and bring them to a juſt ſtandard, the philoſopher ſtill ſees them ſo remote from perfection, that it would require the cultivation of ages to give any one of them all the energy and force it is capable of acquiring. Theſe conſiderations, if duly attended to, will induce us to think leſs light of the taſk which the writer of a dictionary has to perform; ſince to acquit himſelf to general ſatisfaction, he muſt join the talents of the philoſopher and critic to the diligence and accuracy of the compiler.

Among the European languages none ſeems to contain a greater number of niceties and refinements than the modern French; from whence it follows, that the author of a dictionary or grammar of that tongue, has a much more arduous taſk to diſcharge, than he who engages in a work of the ſame nature in any other language. That the author now under our examination has happily ſucceeded in his undertaking, will be acknowledged by ſuch as are thoroughly acquainted with the French tongue, which is in ſome meaſure become that of all Europe. To convince the reader that this judgment is well founded, we ſhall give a ſketch of his method, which we apprehend to be clear and comprehenſive.

'1. Whenever a French word has two or more meanings, thoſe meanings are in the work before us explained by Engliſh words or ſentences, to which numbers are prefixed, in order to diſtinguiſh them from each other.

'2. The different meanings are often explained by French ſentences, with the Engliſh annexed to, and the reſpective number placed before each of them.

'3. As there are ſome French words for which no correſpondent Engliſh words can be found, whenever this happens thoſe meanings are explained in French, and Engliſh ſentences placed immediately after the various meanings of the French words, or after the French and Engliſh ſentences, ſhewing thoſe different meanings. The French proverbs, and

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the idioms peculiar to the language will be found in the ſame place.

4. Whenever the Engliſh of a French word does not bring to the mind a clear idea of that word, it is elucidated by ſome words in a parentheſis, or by other words fixing the ſenſe of that Engliſh term.

5. Numbers are ſometimes uſed to ſhew to what part of an article a word, whoſe meanings are explained, has a relation.

6. But one of the greateſt advantages of this Dictionary over thoſe hitherto publiſhed, is, that it contains all the various ſignifications of the French words, whereas ſeveral of them are omitted in the others.—This our author illuſtrates by an example taken from Boyer's and Chambaud's Dictionaries, and confronted with one from his own, from which it appears, that the word *revetir*, has, in his Dictionary, ſix imports, beſides thoſe contained in the French and Engliſh ſentences; whereas, in that of Boyer, it has but two, and in that of Chambaud four.

Such is the plan of M. Delatanville, which he has, in our opinion, executed in a judicious and maſterly manner; but above all, he deſerves our praiſe for avoiding thoſe improper Engliſh words and phraſes, which too frequently occur in other Dictionaries.

XI. *The Hermit of* Warkworth. *A* Northumberland *Ballad. In Three Fits or Cantos.* 4*to.* 7*s.* 6*d.* T. Davies.

THIS poem is founded upon a tradition concerning a curious hermitage, in a deep romantic valley, about a mile from the caſtle of Warkworth, in Northumberland; executed in the ſolid rock, and ſuppoſed, from the ſtile of the architecture, to have been formed about the time of Edward III. It is univerſally agreed, that the founder was one of the Bertram family, which had once conſiderable poſſeſſions in that county.

The firſt fit, or canto, is a poetical narration of a love adventure of a youth of the Percy family, ſon of the famous Hotſpur, and a young lady, daughter to Ralph Neville, firſt earl of Weſtmoreland. The lovers, deſpairing to obtain the conſent of the lady's father to the marriage, on account of an old family-animoſity, had reſolved to fly to Scotland, where Percy had formerly lived as a fugitive. In a ſtormy night they are ſeparated near Warkworth, but being diſcovered by the hermit, are conducted to his ſequeſtered habitation. After this general account, we ſhall preſent our readers with an extract from the beginning of the poem, which opens with a poetical deſcription of a tempeſtuous night.

'Dark

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'Dark was the night, and wild the ſtorm,
And loud the torrent's roar;
And loud the ſea was heard to daſh
Againſt the diſtant ſhore.

'Muſing on man's weak hapleſs ſtate,
The lonely hermit lay;
When, lo! he heard a female voice
Lament in ſore diſmay.

'With hoſpitable haſte he roſe,
And wak'd his ſleeping fire;
And ſnatching up a lighted brand,
Forth hied the reverend ſire.

'All ſad beneath a neighbouring tree
A beauteous maid he found,
Who beat her breaſt, and with her tears
Bedew'd the moſſy ground.

'O weep not, lady, weep not ſo;
Nor let vain fears alarm:
My little cell ſhall ſhelter thee,
And keep thee ſafe from harm.

'It is not for myſelf I weep,
Nor for myſelf I fear;
But for my dear and only friend,
Who lately left me here:

'And while ſome ſheltering bower he ſought
Within this lonely wood,
Ah! ſore I fear his wandering feet
Have ſlipt in yonder flood.

'O! truſt in heaven, the hermit ſaid,
And to my cell repair;
Doubt not but I ſhall find thy friend
And eaſe thee of thy care.

'Then climbing up his rocky ſtairs,
He ſcales the cliff ſo high;
And calls aloud, and waves his light
To guide the ſtranger's eye.

'Among the thickets long he winds
With careful ſteps and ſlow:
At length a voice return'd his call,
Quick anſwering from below:

'O tell me, father, tell me true,
If you have chanc'd to ſee
A gentle maid, I lately left
Beneath ſome neighbouring tree:

'But either I have loſt the place,
Or ſhe hath gone aſtray:
And much I fear this fatal ſtream
Hath ſnatch'd her hence away.

'Praiſe heaven, my ſon, the hermit ſaid;
The lady's ſafe and well:
And ſoon he join'd the wandering youth,
And brought him to his cell.

'Then well was ſeen, theſe gentle friends
They lov'd each other dear:

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The youth he preſs'd her to his heart;
The maid let fall a tear.

'Ah! ſeldom had their hoſt, I ween,
Beheld ſo ſweet a pair:
The youth was tall with manly bloom,
She ſlender, ſoft, and fair.

'The youth was clad in foreſt green,
With bugle-horn ſo bright:
She in a ſilken robe and ſcarf
Snatch'd up in haſty flight.

'Sit down, my children, ſays the ſage;
Sweet reſt your limbs require:
Then heaps freſh fewel on the hearth,
And mends his little fire.

'Partake, he ſaid, my ſimple ſtore,
Dried fruits, and milk, and curds;
And ſpreading all upon the board,
Invites with kindly words.

'Thanks, father, for thy bounteous fare:
The youthful couple ſay:
Then freely ate, and made good chear,
And talk'd their cares away.

'Now ſay, my children, (for perchance
My councel may avail)
What ſtrange adventure brought you here
Within this lonely dale?

'Firſt tell me, father, ſaid the youth,
(Nor blame mine eager tongue)
What town is near? What lands are theſe?
And to what lord belong?

'Alas! my ſon, the hermit ſaid,
Why do I live to ſay,
The righful lord of theſe domains
Is baniſh'd far away?'

The ſecond canto commences with a happy compariſon of the ſmiles of the young lady to the morning ſucceeding the ſtorm: and the converſation which then paſſes between the lovers is full of virtuous and tender ſentiments.

'Lovely ſmil'd the bluſhing morn,
And every ſtorm was fled:
But lovelier far, with ſweeter ſmile,
Fair Eleanor left her bed.

'She found her Henry all alone,
And cheer'd him with her ſight;
The youth conſulting with his friend
Had watch'd the livelong night.

'What ſweet ſurprize o'erpower'd her breaſt?
Her cheek what bluſhes dyed,
When fondly he beſought her there
To yield to be his bride?

'Within this lonely hermitage
There is a chapel meet:
Then grant, dear maid, my fond requeſt,
And make my bliſs compleat.

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'O Henry, when thou deign'ſt to ſue,
Can I thy ſuit withſtand?
When thou, lov'd youth, haſt won my heart,
Can I refuſe my hand?

'For thee I left a father's ſmiles,
And mother's tender care;
And whether weal or woe betide,
Thy lot I mean to ſhare.

'And wilt thou then, O generous maid,
Such matchleſs favour ſhow,
To ſhare with me a baniſh'd wight
My peril, pain, or woe?

'Now heaven, I truſt, hath joys in ſtore
To crown thy conſtant breaſt;
For, know, fond hope aſſures my heart
That we ſhall ſoon be bleſt.'

The hermit's tale, which is tragical, and well related, is introduced in this canto, and continued to the end of the poem. The thought and expreſſion in the following ſtanza are exquiſitely beautiful.

'Young Bertram lov'd a beauteous maid,
As fair as fair might be;
The dew-drop on the lily's cheek
Was not ſo fair as ſhe.'

There is an agreeable ſimplicity in the ſecond line of the ſtanza next quoted, which, in ſpite of the verbal redundancy, extorts our approbation.

'She Bertram courteouſly addreſs'd;
And kneeling on her knee;
Sir knight, the lady of thy love
Hath ſent this gift to thee.'

The deſcription of the battle between the Engliſh and Scots is highly animated; and the ſtrong reſemblance it bears to the ballad of Chevy-Chace, ſhews, that the author has warmed his imagination with the beauties of that poem. As this paſſage affords ſo ſtriking a parallel, we beg leave to extract it.

'Lord Percy, and his barons bold
Then fix upon a day
To ſcour the marches, late oppreſt,
And Scottiſh wrongs repay.

'The knights aſſembled on the hills
A thouſand horſe and more;
Brave Widdrington, though ſunk in years,
The Percy-ſtandard bore.

'Tweed's limpid current ſoon they paſs,
And range the borders round;
Down the green ſlopes of Tiviotdale
Their bugle-horns reſound.

'As when a lion in his den
Hath heard the hunters cries,

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And ruſhes forth to meet his foes;
So did the Douglas riſe.

'Attendant on their chief's command
A thouſand warriors wait:
And now the fatal hour drew on
Of cruel keen debate.

'A choſen troop of Scottiſh youths
Advance before the reſt;
Lord Percy mark'd their gallant mien,
And thus his friend addreſs'd.

'Now, Bertram, prove thy lady's helme,
Attack yon forward band;
Dead or alive I'll reſcue thee,
Or periſh by their hand.

'Young Bertram bow'd, with glad aſſent,
And ſpur'd his eager ſteed,
And calling on his lady's name,
Ruſh'd forth with whirlwind ſpeed.

'As when a grove of ſapling oaks
The livid lightning rends;
So fiercely 'mid the oppoſing ranks
Sir Bertram's ſword deſcends.

'This way and that he drives the ſteel,
And keenly pierces thro';
And many a tall and comely knight
With furious force he ſlew.

'Now cloſing faſt on every ſide
They hem ſir Bertram round:
But dauntleſs he repels their rage,
And deals forth many a wound.

'The vigour of his ſingle arm
Had well nigh won the field;
When ponderous fell a Scottiſh ax,
And clove his lifted ſhield.

'Another blow his temples took,
And reft his helm in twain;
That beauteous helm, his lady's gift!
——— His blood bedewed the plain.

'Lord Percy ſaw his champion fall
Amid the unequal fight;
And now, my noble friends, he ſaid,
Let's ſave this gallant knight.

'Then ruſhing in, with ſtretch'd out ſhield
He o'er the warrior hung;
As ſome fierce eagle ſpreads her wing
To guard her callow young.

'Three times they ſtrove to ſeize their prey,
Three times they quick retire:
What force could ſtand his furious ſtrokes,
Or meet his martial fire?

'Now gathering round on every part
The battle rag'd amain;
And many a lady wept her lord
That hour untimely ſlain.

'Percy

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'Piercy and Douglas, great in arms,
There all their courage ſhow'd;
And all the field was ſtrew'd with dead,
And all with crimſon flow'd.'

This poem is written in that ſtrain of beautiful ſimplicity, and unaffected energy, which are univerſally the characteriſtics of the beſt compoſition. While it poſſeſſes the ſpirit, it is void of the imperfections of our ancient poetry. It pleaſes by the genuine graces of nature, undebaſed with the ornaments of art; and whether we conſider it in regard to imagery, ſentiment, or diction, we may fairly admit it to rival the moſt celebrated model of the Engliſh ballad.

MONTHLY CATALOGUE.

POETRY.

12. *The Purſuits of Happineſs. Inſcribed to a Friend.* 4to. 1s. 6d. Cadell.

IN this piece there are ſome good lines, ſome pleaſing ſtrokes of a lively imagination; but, among the reſt, ſeveral verſes which are inharmonious and unpoetical. The following couplets are of this latter ſpecies.

'The glare that blazes in a public *ſhow*,
The courtier's whiſper and the great man's *bow*.'
'Yet they, whom gaping crouds with envy ſee,
Have years to *ſeem*, but ſcarce an hour to be.'
'All this is own'd; but prudent men are glad
To take the world as it may be had.'

This laſt line wants a ſyllable of the requiſite meaſure.

The characters which the author attempts to draw are faint and imperfect ſketches, ſome ſcattered lineaments which hardly ſtrike, diſguſt, or pleaſe. One of the beſt is the portrait of Canidia.

'Her ſoul unbroken and unquench'd its flame,
See yonder veteran in the liſts of fame;
See at the cloſing of ſome public ſhow
Canidia joſtling in its hindmoſt row:
('Tis but the decent rudeneſs of her ſtate,
For ſimple ladies come an hour too late)
Canidia ſtill in beauty's ſecond prime,
At ſixty bends not to the hand of Time;
Time can but draw his wrinkles o'er her brow,
Time can but ſpread her gloſſy locks with ſnow,
Theſe are no parts of her---that head dreſs ſee,
Triumphs in youthful immortality!
Eternal bloom---is in the pow'r of paint,
And yet Canidia's more than half a ſaint;
Conſtant at church, for ſometimes beaux are there,
And thus one faſting morn, ſhe clos'd a prayer:

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" And as for death, since die the youngeſt muſt,
And this fair frame be moulder'd in the duſt,
Be all theſe errors of my youth forgiv'n,
And let me wear this Denmark-fly * in heav'n!"

Satirical pieces are ſeldom free from rudeneſs and indelicacy. In this reſpect the poem before us is unexceptionable.

13. Armine *and* Elvira, *a Legendary Tale. In two Parts.* 4*to.* 2*s.* Murray.

This tale exhibits a pleaſing repreſentation of parental tenderneſs and virtue, with the inſurmountable emotions of a mutual paſſion in the breaſts of young Armine and Elvira. It is related in a correct ſtile of poetry, and is moral and affecting.

14. *An original Eſſay on Woman.* 4*to.* 2*s.* 6*d.* Swan.

This Eſſay is intended as a vindication of the fair ſex from the aſperſions that have been thrown upon them by many ſatiriſts, and is in ſeveral places a parody on the *Eſſay on Man*, which is imitated with remarkable addreſs. The fair champion has, we think, ingeniouſly defended the cauſe ſhe has undertaken; and it would be illiberal not likewiſe to acknowledge the juſtice with which ſhe recriminates againſt our own ſex. We have always been of opinion with this lady, that the female mind is equally ſuſceptible of attainments with that of man, and that the ſuperiority of the latter, in point of learning, is owing entirely to the difference of education. At the ſame time that we admit an equal docility in both ſexes, we hope the ladies will never become ambitious of depriving us of ſo natural a diſtinction as that of the palm of literature. They may be aſſured, however, that we are not induced to this deſire from any motives of jealouſy reſpecting the department of criticiſm; for nothing could afford us greater pleaſure than to be joined with an equal number of fair aſſociates. But ſhould that amiable part of the creation become votaries of Minerva, what advantages would mankind enjoy, that could in any degree compenſate for the want of the more agreeable endowments of beauty and vivacity, which nature has laviſhed on the ſofter ſex? Though the bounds of our Review will ſcarcely admit of more quotations, we cannot refrain from gratifying our readers with a few lines of this poem, as a ſpecimen.

' Grieve not, ye fair, to want the ſtrength of man;
You're more ſecure on delicacy's plan:
For when the brute prevails, and makes him ſtorm,
Then ſweetly ſmile him to a placid form;
Recal his reaſon, damp the raging fire,
And let your voice be great Timotheus' lyre.
Male ſtorms ſubſide before a female ſigh,
And anger leſſens on a ſoft reply:

* A particular ſort of head-dreſs.

Let

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Let man, through dangers, provinces subdue,
He conquers others to submit to you:
Before the shaft of love ambition flies,
And glittering swords give way to sparkling eyes.'

This Essay is in general sentimental, and the versification harmonious: and we do not pay an unmerited compliment to the fair author when we give it as our opinion, that it justly intitles her to an honourable place among the ladies whom she celebrates as instances of female genius.

15. *Three Comedies: the Uneasy Man, the Financier, and the Sylph. Freely Translated from Messrs.* de St. Foix *and* Fagan. *8vo. 2s. 6d. sewed.* Walter.

These comedies were chosen by the translator as examples of the three favourite species of dramatic writing, the pathetic, the genteel, and the humorous. As compositions, they are considerably improved by the freedom he has used in the version; though the fable of the Sylph, without a total alteration, must still remain irreconcileable with the principles of dramatic probability.

16. *The Man of Family: a Sentimental Comedy. By the Author of the Placid Man, and Letters from* Altamont *in the Capital, to his Friends in the Country. 8vo. 1s.* Cadell.

The general idea of the fable of this comedy is taken from the *Pere de Famille* of M. Diderot; but the plan is so much altered, that the present performance may be considered as an original work, containing only some of the noblest sentiments of the other. This comedy is calculated rather for affording entertainment in the closet than the theatre. It presents but few incidents to rouze the attention, or situations to excite expectation. We are not amused with any flippancy of dialogue, nor interested by the ardour of intrigue: but the characters are well supported, the conversation is animated, and the sentiments are moral.

NOVEL.

17. *The Fault was all his own. A Novel, in a Series of Letters, by a Lady. 2 Vols. 12mo. 5s.* Riley.

This writer seems to have taken little pains either in planing or executing her work. The story is irregular, and productive of few interesting events. The characters are imperfectly delineated, and the business assigned them seldom has importance enough to excite the reader's curiosity or concern. Yet these letters are not destitute of merit. They are interspersed with many sprightly sentiments and sensible reflections, and bear the marks of a promising genius. They are the production of a young lady, who is lately married, and now resides at Cronstadt in Russia.

ME-

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MEDICAL.

18. *A Diſſertation on the Gout, and all Chronic Diſeaſes, jointly conſidered, as proceeding from the ſame Cauſes*; &c. *By* William Cadogan, *Fellow of the College of Phyſicians.* 8*vo.* 1*s.* 6*d.* Dodſley.

This treatiſe is a detached part of a more extenſive work, which the author propoſes publiſhing hereafter. In the mean time he conſiders the gout as the repreſentative of all chronic diſeaſes. Dr. Cadogan ridicules the opinion of there being a great variety of conſtitutions, and diſeaſes unavoidably peculiar to each; and he derives the origin of all chronic diſeaſes in general from indolence, intemperance, or vexation He treats of theſe ſeveral cauſes at great length, and affirms from his own experience, that the gout may be effectually cured by a total alteration of thoſe habits. The author's rules of temperance approach to Lacedæmonian ſeverity, and are ſuch as we deſpair of ever ſeeing reduced to a general practice. This treatiſe, however, contains many ſenſible obſervations, and there is at the ſame time an originality in the ſtile and manner that peculiarly engages the attention.

19. *A Candid and Impartial State of the Farther Progreſs of the Gout-medicine, of Doctor* Le Fevre, *being the Evidence of the Year* 1770, *and Part of the Year* 1771. *To which is added an Appendix. By* Edmund Marſhall, *M. A. Vicar of* Charing, *in* Kent. 8*vo.* 2*s.* Dilly.

The evidence which is here collected in ſupport of the efficacy of Le Fevre's medicine, appears to be premature. No inſtance is produced of the gout's being radically cured by it; and even the teſtimony of its palliative effects, is too weak and indeterminate to authorize any poſitive concluſion in its favour.

POLITICS.

20. *Freedom of the Preſs, and Privileges of the Commons, conſidered.* 8*vo.* 1*s.* 6*d.* Bell.

This writer, after repreſenting the common method of fabricating news papers as inconſiſtent with the communication of authentic intelligence, enters upon the ſubject of the privileges of the houſe of commons in puniſhing for a contempt of their authority. But in this he has been fully anticipated in a pamphlet of which we gave an account in our laſt Number.

21. *An Anglo-Luſitanic Diſcourſe, concerning the Complaints of the* Britiſh *Factors, reſident in the City of* Liſbon. 8*vo.* 1*s.* 6*d.* Wilkie.

The deſign of this diſcourſe is to refute the pretended cauſes of the complaints of the Engliſh factors at Liſbon, which have been

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been so often repeated in our news papers; and to shew that they have been originally invented and promoted by the domestic enemies of his most Faithful Majesty's person and government, and those who envy the alliance between the British and Portuguese nations.

22. *Considerations and Remarks on the Present State of the Trade to* Africa, *&c.* 8*vo.* 1*s.* 6*d.* Robinson *and* Roberts.

The African trade is undoubtedly of great utility and advantage to the commercial and manufacturing people of this nation: it does not, as this author observes, deprive us of any thing but what we can very well spare, and returns through the channel of the colonies an inexhaustible source of wealth to Great Britain, makes up a very considerable part of the revenue, and furnishes the European markets with many useful articles; as, ivory, bees-wax, gum, dye-woods, &c. Our author next proceeds to shew that the method used in purchasing slaves is disadvantageous to the British merchants, as it now stands, upon the following plan. 'A contracts with B, for (we will suppose) 1500 negroes, deliverable in twelve months, at four different periods, and at the stipulated price of 22l. sterling for every merchantable negroe; two-thirds of these to be males, the other third females. On the delivery of 350 negroes, the assortment will run 120 prime men, not to exceed twenty-seven years of age, as near as can be judged, eighty boys, four feet four inches and upwards; thirty four boys, from three feet ten inches to four feet three inches; seventy women, not to exceed twenty-four years of age, according to the judgment of the parties; twenty-five women-girls, that is, between women and girls; twenty-one girls, from four feet to four feet three inches high. In case A cannot implement this agreement, he obliges himself to pay and account to B, 9l. sterling for every slave he falls short in the stipulated number. The ship which B sends to receive these 350 negroes, is, by agreement, to remain two calendar months on that part of the coast, where the parties agree to send her, during which time, should not B be able to furnish the stipulated quantity of negroes, before the expiration of the two months after the ship's arrival, the ship must lie at the rate of 30l. sterling *per diem* demurrage: and for the ratification of the general terms and conditions of the agreement, the parties become bound in the penalty of 5000l. sterling.

From this it is obvious, that the English contractor must furnish the slaves at any advanced price, rather than incur the penalties stipulated. To descend to a particular circumstance, which may serve to illustrate the matter; in the year 1763, negroes

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groes could be purchaſed from 60 to 70 bars, on an average, one cargo in particular was laid in at 54 bars, conſiſting of 280 to 340 ſlaves: whereas, from the before ſpecified cauſes, they have ſince that period, roſe to the amazing price of 120 bars, which is almoſt 100 per cent. in the ſpace of ſeven years.

The remaining parts of this pamphlet contain an enumeration of ſeveral other defects in regard to the preſent method of conducting the African trade, and points out likewiſe the moſt obvious methods of removing them. As the author (who by this work appears to be a ſenſible perſon) has drawn his obſervations from a ſeries of upwards of fifteen years experience in that quarter of the globe, we are of opinion that what he has here advanced cannot be unworthy the attention of thoſe merchants and traders who are engaged in any commercial branch of the trade to Africa.

DIVINITY.

23. *The New Teſtament or New Covenant of our Lord and Saviour* Jeſus Chriſt. *Tranſlated from the* Greek *according to the Preſent Idiom of the* Engliſh *Tongue. With Notes and References, &c. By the late Mr.* John Worſley, *of* Hertford. 8*vo.* 10*s.* 6*d.* Cadell.

Mr. Worſley informs us, 'that the principal *attempt* of this tranſlation is *both* to bring *it* nearer to the original, *either* in the text or notes, and to make the form of expreſſion more ſuitable to our preſent language.' His qualifications for a work of this kind do not appear to have been extraordinary. He ſeems indeed to have had a competent ſhare of learning, to have been induſtrious, and moderate in his principles; but to have wanted taſte and judgment, and a greater command of language. He has indeed rendered many paſſages very properly; he has rejected the obſolete phraſes which appear in former verſions; and avoided that pomp and affectation, which is unſuitable to the character of the ſacred writers; but at the ſame time he has uſed a great number of mean and indelicate expreſſions. This, we apprehend, is a capital defect in a tranſlation of the ſcriptures, which, above all other writings, require a venerable ſimplicity, and a dignity of expreſſion. In this view the following paſſages ſeem to be exceptionable.—'Whoſoever looketh on a woman, ſo as to luſt after her, hath already *debauched* her in his heart.—The ten virgins were all *drowſy* and fell aſleep.—Then will the king ſay to them on his right hand, I was *famiſhing*, and ye gave me *food*.—This ointment might have been ſold for *a great deal of money*.—Peter ſtriking at the high prieſt's ſervant *took off* his ear.—As they were *going along* they met with a man of Cy-

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Cyrene.—The impure ſpirit, *roaring* with a loud voice, came out of him. The new *patch* teareth from the old.—A man with an impure ſpirit, who *kept* among the tombs—was always night and day upon the hills *bawling*, and gaſhing himſelf with ſtones.—When Jeſus was come into the ruler's houſe, he ſaith, why do ye *take on* thus, and weep?—She ſaid to the king, I deſire that thou wouldeſt give me directly the head of John the Baptiſt in *a diſh*.—Jeſus ſaw the people *flock* together.—*Look* to yourſelves; for they will deliver you up to councils.—Mary his eſpouſed wife who was *big* with child.—Diſmiſs the people, that they may go into the villages and *country-places* round about, and *bait* and *get food*.—This diſcourſe is hard to be underſtood, who can *take it in*?—*Silly creature!* that which thou ſoweſt is not quickened except it die *firſt*.—Whoremongers, ſodomites, kidnappers,' *&c.*

This kind of language debaſes the majeſty of the holy ſcriptures; and, inſtead of recommending them to the world, expoſes them to ridicule.

The editors obſerve, that a ſtrict attention to the *particles* will be found to diſtinguiſh this from the old tranſlation, more than almoſt any other circumſtance.

24. *A Letter written by a Country Clergyman, to Archbiſhop* Herring, *in the year MDCCLIV.* 8*vo.* 1*s.* Payne.

The production of a plain conſcientious clergyman; who endeavours to prevail upon the archbiſhop to uſe his influence in promoting a reformation of the doctrine and diſcipline of the church of England.

25. *The Church of* England *vindicated from the Charge of Abſolute Predeſtination, as it is ſtated and aſſerted by the Tranſlator of* Jerome Zanchius, *in his Letter to the Rev. Dr.* Nowell. *Together with ſome Animadverſions on his Tranſlation of* Zanchius, *his Letter to the Rev. Mr.* John Weſley, *and his Sermon on* 1 Tim. i. 10. 8*vo.* 1*s.* Cabe.

This Letter in ſtile and manner very much reſembles the productions of Mr. John Weſley. It is a ſhrewd and ſenſible performance; but we apprehend rather too prolix for the generality of readers, who are not perſonally concerned in the diſpute. The gentleman to whom it is addreſſed is Mr. Toplady, the author of a treatiſe, intitled, The Church of England Vindicated from the Charge of Arminianiſm, of a Tranſlation of Zanchius's Tract on Predeſtination *, and other pieces.

* See Vol. xxvii. p. 237. Vol. xxviii. p. 392.

MIS-

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MISCELLANEOUS.

26. *A Practical Treatise on Singing and Playing with just Expression and real Elegance. By* Anselm Bayly, *LL. D.* 8vo. 2s. Ridley.

The first part of this tract is a short view or sketch of grammar, the second contains observations on distinctness in pronunciation, audibleness of voice, and propriety with respect to quantity, stops, emphasis, gesture, &c. The third consists of remarks on the ornaments and graces of singing, on the use and application of graces, on cathedral compositions, chants, services, and anthems.

This treatise, though very short, and consequently superficial, discovers the author to be a man of taste, a respectable philologist, and a good judge of musical compositions.

The art of singing has been treated of in a very distinct and copious manner by Francesco Tosi, in a book intitled, "Observations on the Florid song." Dr. Bayly has extracted from that work some useful remarks relative to sacred music.

Speaking of people, who place an emphasis on every word, or syllable, nay even on the very letters, he says, 'I have observed some to be guilty of this fault on the letter *s*, chiefly when final; which is a kind of hissing, or serpentine sound, particularly disagreable to the ear, and too common in the English language.'

Whether this observation be just, or only a vulgar error, we leave the judicious reader to determine, after he has duly considered what we have said on this point, in the seventh article of the present Review.

27. *Summary and Free Reflections on Various Subjects.* 8vo. 1s. Bladon.

The Contents of this pamphlet are, Conjectures founded on Mr. Locke's opinion of spirit, and its properties; Thoughts on National Independency, and General Elections; Considerations on the Destructive Application of Gold, particularly in gilding Wood, Paper, Stucco, &c. An endeavour to prove, that Reason is alone sufficient for the firm Establishment of Religion, which on Principles of Faith must be ever precarious; Thoughts on the Rise and Decline of the polite Arts; and Observations on the Advantages attending a high Situation.—These topics are treated in a slight, cursory manner; and no great information can be collected from a perusal of the whole.

28. *A Lecture on the Perpetual Motion. Part II.* 4to. 2s. 6d. Evans.

We apprehend a very few extracts from this *extraordinary* performance will sufficiently enable our readers to form a proper judgment, not only of the work itself, but likewise of the philo-

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philosophical abilities of its author, who, at page 9 of the Introductory Discourse, assures us that 'the destruction of any sense or faculty, is not perceived or discerned by that sense or faculty itself. Thus a man cannot see himself blind, hear that he is deaf, scent his loss of smell, or taste his want of palate; and in order to see any object, it is necessary that the external rays of light should vibrate or continue to act from the distant visible object on the retina, and that the internal organs of perception should react or vibrate back against the retina from the sensorium; otherwise the retina proves an opake and impervious substance and nothing is really seen. People don't see merely because their eyes are open, nor do they see when their eyes are shut. The case is extremely similar with all the other senses.'

'On these and many other considerations, it is absurd to suppose that things exist in nature as they do in our conception: though, at the same time, it would be equally absurd to think they could exist in our conception at all, unless their external and immediately efficient causes had an existence in nature.'

The body of the lecture is divided into two sections, the first treats of the composition and combination of motion, wherein our author having occasion to introduce the vis inertiæ of bodies, in order to support a paradoxical experiment he had exhibited in a former lecture, relating to the direct pressure of a small weight, so as to compress an elastic spring as much as a greater (which by the bye we could almost venture to think impossible) defines that force 'as a general quality of body (not depending on its motion, or tendency to motion in any particular line of direction) its quantity being in all positions and circumstances of the body the same. And whatever velocity the body may have received in any direction, the same force that would stop it at first setting out, will stop it at any time after. But it is (continues our philosopher) otherwise with the weight of a body, for this (depending on its motion, or tendency to motion, in a single line of direction) increases every moment as it proceeds in that line. The body I might easily support, if laid gently on my shoulders, might crush me to death, if falling from the top of the house. Its *vis inertiæ* is, however, the same at the top of the house as at bottom. It has acquired a velocity indeed by its descent, from the force of gravity; but what is the force of gravity except weight? The weight of bodies is therefore a relative and mutable quality, whose quantity may be increased or diminished, whereas their *vis inertiæ* remains always the same, whether they are in motion or at rest.

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With due deference to the philoſophical merit of our author, we cannot yet help being of opinion that all he has here advanced relating to the *vis inertiæ* and weight of a body is ſcarce any thing more than mere *gratis dictum*; for common reaſon certainly ſhews us that the weight of a body, which is always proportional to the quantity of matter, cannot be increaſed by means of velocity. And as to the *vis inertiæ* or *vis inſita* of matter, it is, according to Sir Iſaac Newton, that innate force or power of reſiſting, by which every body, as much as in it lies, endeavours to perſevere in its preſent ſtate, whether it be of reſt, or moving uniformly forward in a right line, and is ever proportional to the body whoſe force it is.

The ſecond ſection treats of the communication and diſſipation of motion, in which our author has not rendered himſelf very famous for any new diſcoveries, but truly infamous for his abuſe of Sir Iſaac Newton by an unjuſt repreſentation of that great philoſopher's principles, and method of reaſoning, concerning the various compoſitions and quantity of motion. We ſhall conclude this article with obſerving to our readers, that this author does not, at leaſt in our opinion, know either what he would eſtabliſh, or what he would confute.

29. *The Conduct of the Royal Academicians, while Members of the Incorporated Society of Artiſts of* Great Britain. 8*vo.* 1*s.* Dixwell.

As it would be unjuſt to determine of the conduct of the Royal Academicians without firſt hearing their own vindication; and as a detail of the tranſactions here related would probably be unintereſting to the bulk of our readers, we think it unneceſſary to give any account of them. In the mean time we cannot help regretting, that envy or animoſity ſhould ever excite diſſention among thoſe who cultivate the fine arts; in whom a ſimilitude of taſte ought to produce a mutual ſympathy, and whoſe only ſtrife ſhould be a generous emulation to excel.

30. *The Coterie recommended; or, the Pleaſures of the Beau-Monde vindicated. By the Hon. Mr.* Shame'em. 8*vo.* 1*s.* Gardner.

This author, who has done us the honour to anticipate our cenſure, very politely informs us, that if we attack him, he will give us ſuch a ſalutation from his *tail*, as will make us keep our diſtance for the future. Had he been pleaſed to ſay from his *mouth*, we might have been equally intimidated; for indeed we know not from which of thoſe quarters the effuſions of ſuch an orator are moſt nauſeous.

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THE CRITICAL REVIEW.

For the Month of *June*, 1771.

ARTICLE I.

The Hiſtory of Great Britain, *from the firſt Invaſion of it by the* Romans *under* Julius Cæſar. *Written on a new Plan. By* Robert Henry, D. D. *Vol. I. 4to.* 1*l.* 1*s. boards.* Cadell.

IN reviewing a work conſtructed upon a new model, the firſt conſideration that naturally ariſes relates to the propriety of the plan. The great undertaking, of which a part is here ſubmitted to the public, is to be contained in ten books, whereof each will be divided into ſeven chapters. It is propoſed, that the firſt of the chapters ſhall comprize the civil and military hiſtory of Great Britain, in the period which is the ſubject of the reſpective volume: the ſecond of every book ſhall contain the eccleſiaſtical hiſtory of the ſame period: the third, the hiſtory of our conſtitution, government, laws, and courts of juſtice: the fourth, that of learning, learned men, and the chief ſeminaries of learning: the fifth will comprehend the hiſtory of the arts, both uſeful and ornamental: the ſixth is to be employed on the ſtate of commerce, ſhipping, money, or coin, with the prices of commodities: and the ſeventh and laſt chapter of each book will contain the hiſtory of the manners, virtues, vices, remarkable cuſtoms, language, dreſs, diet, and diverſions of the people of Great Britain, during the period which is the ſubject of the firſt diviſion of the ſame book.

Among the advantages attending the plan of this extenſive work, it is indiſputable, that the ſphere of hiſtory will thereby

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be greatly enlarged, and diversified with many entertaining subjects which were formerly excluded from the narration. By this means, readers also will have an opportunity of indulging themselves in the study of such parts of history as are most agreeable to their particular tastes. For these and other reasons in favour of this work, considered both collectively and separately, it must be owned, that the plan is extremely well adapted for conveying the most comprehensive historical information, and gratifying the reader's curiosity. We are of opinion, however, that the author will find very much difficulty in executing the whole upon so distinct a plan as he has proposed. In some of the subsequent volumes, the civil and ecclesiastical histories are so closely connected, as scarcely to admit of a separate narration; and the variations of the manners and customs, and of all the other articles allotted for the subject of the last chapter of every book, may, probably, appear too slight and unimportant to attract the attention, when compared with those of the antecedent and succeeding periods of the history.

The first chapter of this volume contains the civil and military history of Great Britain, from the invasion of it by the Romans under Julius Cæsar, to the arrival of the Saxons; and the subsequent chapters are employed on the history of their respective subjects, during the same period, in the order which has already been related.

In treating of the Druidical religion, our author mentions the annual festival kept by the Celtæ on the first of May, which he says is called *Bellein*, i. e. the fire of Bel, or Belinus, a word denominating the sun. According to Mr. Macpherson, of whose remark on this subject we gave an account in our last Number, that festival is called not *Bellein*, but *Bel-Tein*, which is a composition of *bel*, a rock, and *tein*, fire; and signifies the day of the fire on the rock, it being usual to celebrate the anniversary on such a spot. Though we do not pretend to any knowledge of the Celtic language ourselves, we are induced to admit the authority of Mr. Macpherson as the most unquestionable in such a point. It is certain from the best information, with which we have lately been favoured, that the above-mentioned festival is named the *Bel-Tein*, and this fact strongly corroborates the etymology deduced by the author of the Introduction.

Dr. Henry has related in a very accurate manner the evidence of the early introduction of the Christian religion into Britain.

'The religious as well as civil antiquities of nations are commonly involved in much obscurity. This is evidently the case with

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with regard to the precise time in which the Christian religion was introduced into this island. Either the first British Christians kept no memoirs of this happy event, or these memoirs have long since perished. Gildas, the most ancient of our historians, who flourished in the sixth century, declares that he could find no British records of the civil and ecclesiastic affairs of Britain, while it was subject to the Romans; and assures us, that if any such records had ever existed, they had either been destroyed by their enemies, or carried into foreign countries by some of the exiled Britons. We must therefore, with that ancient historian, be contented with what light and information we can collect from the writers of other nations, who incidentally mention the time, and other circumstances, of the planting of Christianity in this island.

'It is highly probable, if not absolutely certain, from the concurring testimonies of several writers, and from other circumstances, that Britain was visited by the first rays of the Gospel before the end, perhaps about the middle, of the first century. Tertullian, in his book against the Jews, which was written A. D. 209, positively affirms, "That those parts of Britain into which the Roman arms had never penetrated, were become subject to Christ." From hence we may conclude, that Christianity had been known some time before this in the Roman provinces in South Britain. Eusebius, bishop of Cæsaria, who flourished in the beginning of the fourth century, was equally famous for his learning and integrity, and being in high favour with Constantine the Great, had the best opportunities of being well informed of the state and history of the Christian religion in all the provinces of the Roman empire. He wrote a book to demonstrate the truth of the Gospel; in which he endeavours to prove, that the apostles must have been assisted by some power more than human, since they had preached with so much success, in so many remote cities and countries, "to the Romans, Persians, Armenians, Parthians, Indians, Scythians, and to those which are called the British islands." Now as the strength of this reasoning depended entirely on the truth of these facts, we have reason to suppose that Eusebius knew they were undeniable: and if they were so, it follows that the Gospel was preached in this island in the apostolick age. This is further confirmed by the following testimony of Theodoret: "These, our fishermen, publicans, and tent-makers, persuaded not only the Romans and their subjects, but also the Scythians, Sauromatæ, Indians, Persians, Seræ, Hyrcanians, Britons, Cimmerians, and Germans, to embrace the religion of him who had been crucified." Theodoret flourished in the former part of the fifth century, and was unquestionably one of the most learned fathers of the church. To these we may subjoin the testimony of Gildas, who seems to fix the time of the first introduction of the Christian religion into South Britain about the period of the great revolt and defeat of the Britons under Boadicia, A. D. 61. For having briefly mentioned these events, he adds, "In the mean time, Christ the true sun afforded his rays; that is, the knowledge of his precepts, to this island, benumbed with extreme cold, having been at a great distance from the sun; I do not mean the sun in the firmament, but the eternal sun in heaven." This was no doubt the tradition about this matter which prevailed in Britain in the beginning of the sixth century, when Gildas wrote; and it was probably not far from the truth.

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'We shall be more disposed to give credit to these testimonies concerning the early introduction of the Christian religion into Britain, when we consider the state of that country, and of the church in these times. The emperor Claudius established a Roman province in the south-east parts of Britain, A. D. 43: a Roman colony was soon after settled at Camelodunum; London and Verulam had become large, rich, and flourishing municipia, or free cities, crowded with Roman citizens, before the revolt under Boadicia. All this must certainly have occasioned a constant and daily intercourse between Rome and Britain; so that whatever made any noise, or became the subject of attention in that great capital of the world, could not be long unknown in this island. Now it is unquestionably certain that the Christian religion had not only made great progress at Rome in the reign of Claudius, but had even engaged the attention of the government. It must therefore have been heard of, at least, in Britain before A. D. 54, when Claudius died. Before that year also many Britons of high rank had been carried prisoners to Rome, and others had gone thither to negociate their affairs at the imperial court; and a much greater number of Romans had come from Rome into Britain, to occupy civil and military posts in this island. Can it be supposed therefore that none of these Britons on their return into their own country, or of these Romans on their coming into this island, brought with them the knowledge of the Christian religion? It is much more probable, that among those great multitudes of people of all ranks who came from Rome into Britain between A. D. 43, and A. D. 54, there were some, perhaps many Christians. Such, we have reason to think, was that famous lady Pomponia Græcina, the wife of Aulus Plautius, the very first governor of the Roman province in Britain; of whom Tacitus gives this account. "Pomponia Græcina, an illustrious lady, married to Plautius, who was honoured with an ovation or lesser triumph for his victories in Britain, was accused of having embraced a strange and foreign superstition; and her trial for that crime was committed to her husband. He, according to ancient law and custom, convened her whole family and relations; and having, in their presence, tried her for her life and fame, pronounced her innocent of any thing immoral. Pomponia lived many years after this trial, but always led a gloomy melancholy kind of life." It is highly probable, that the strange superstition of which Pomponia was accused, was Christianity; for the Roman writers of these times knew very little of that religion, and always speak of it in such slight contemptuous terms. The great innocence of her manners, and the kind of life which she had led after her trial, render this still more probable. Now if this illustrious lady was really a Christian, and accompanied her husband during his residence in Britain, from A. D. 43. to A. D. 47, she might be one of the first who brought the knowledge of Christ into this island; and might engage some of the first preachers of the Gospel to come into it in this very early period. But if the Christian religion made great progress and much noise at Rome in the reign of Claudius, it made much greater in that of his successor Nero. For about the third year of that reign, A. D. 57, St. Paul, the most zealous, eloquent, and successful of the apostles, arrived at Rome, where he continued two whole years, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. In this time, that great apostle made a prodigious

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digious number of converts of many different nations, and of all ranks. For in a letter which he wrote from that city to the Philippians, he acquaints them, that his having been ſent a priſoner to Rome, had fallen out rather into the furtherance of the Goſpel; ſo that his bonds in Chriſt were manifeſt in all the palace, and in all other places. Beſides, there were many other Chriſtian preachers at Rome, at that time, who all ſpoke with great boldneſs, and had their ſhare of ſucceſs. Now, among all theſe numerous converts, is it not very probable that there were ſome Britons, or ſome Romans who had occaſion ſoon after to go into Britain; or at leaſt ſome who had friends in this iſland, to whom they would naturally communicate an account of the new religion which they had embraced? There ſeems to be ſtrong evidence that there was at leaſt one Briton of high rank and great merit among St. Paul's converts. This was Claudia, mentioned with Pudens, 2 Tim. iv. 21. who is thought to be the ſame with Claudia, the wife of Pudens, a Britiſh lady ſo much celebrated by Martial for her beauty and virtue, in Epig. xiii. l. 4. and Epig. liv. l. 11. But however this may be, it appears to be morally certain, from all theſe teſtimonies and circumſtances, that the firſt rays of the light of the Goſpel reached the ſouth-eaſt parts of this iſland ſome time between A. D. 43, and A. D. 61.'

To determine by whom Chriſtianity was firſt promulgated in this iſland, the author juſtly reckons an inquiry equally difficult with the aſcertainment of the preciſe time of its introduction. He mentions, however, the principal authorities adduced by eccleſiaſtical hiſtorians in favour of a variety of primitive preachers; and he gives ſeveral ingenious arguments for eſtabliſhing the probability, that if, as ſome writers alledge, the goſpel was firſt made known in Britain by any of the apoſtles, it muſt rather have been by Paul than any other.

A ſyſtem of the laws of the Britons, previous to the Roman conqueſt, would form a curious ſubject for the contemplation of antiquarians; but of this we are totally deprived by the inviolable ſtatute of the druids, which expreſly prohibited the committing their laws to writing. Dr. Henry, however, has given us on this ſubject whatever could be collected from ancient authors; and he is particularly explicit in delineating the ſituation of Britain under the government of the Romans.

The ſame confined policy of the druids, which reſtricted the declaration of the laws to thoſe of their own order, has alſo buried the principles of their learning in impenetrable obſcurity. It appears, however, that natural philoſophy was the ſcience they chiefly cultivated.

'They entered, ſays our author, into many diſquiſitions and diſputations in their ſchools, concerning the form and magnitude of the univerſe in general, and of this earth in particular, and even concerning the moſt ſublime and hidden ſecrets of nature. On theſe and the like ſubjects they formed a variety of ſyſtems and hypotheſes, which they delivered to their diſciples in verſe, that they might the more eaſily retain them in their memories,

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ſince they were not allowed to commit them to writing. Strabo hath preſerved one of the phyſiological opinions of the Druids concerning the univerſe, viz that it was never to be entirely deſtroyed or annihilated, but was to undergo a ſucceſſion of great changes and revolutions, which were to be produced ſometimes by the power and predominſancy of water, and ſometimes by that of fire. This opinion, he intimates, was not peculiar to them, but was entertained alſo by the philoſophers of other nations; and Cicero ſpeaks of it as a truth univerſally acknowledged and undeniable. "It is impoſſible for us (ſays he) to attain a glory that is eternal, or even of very long duration, on account of thoſe deluges and conflagrations of the earth, which muſt neceſſarily happen at certain periods." This opinion, which was entertained by the moſt ancient philoſophers of many different and very diſtant nations, was probably neither the reſult of rational enquiry in all theſe nations, nor communicated from one of them to others, but deſcended to them all from their common anceſtors of the family of Noah, by tradition, but corrupted and miſunderſtood through length of time. The agreement of the Druids with the philoſophers of ſo many other nations in this opinion, about the alternate diſſolution and renovation of the world, gives us reaſon to believe, that they agreed with them alſo in their opinion of its origin, from two diſtinct principles, the one intelligent and omnipotent, which was God, the other inanimate and unactive, which was matter. We are told by Cæſar, that they had many diſquiſitions about the power of God, and, no doubt, amongſt other particulars, about his creating power. But whether they believed with ſome, that matter was eternal, or with others, that it was created; and in what manner they endeavoured to account for the diſpoſition of it into the preſent form of the univerſe, we are entirely ignorant, though they certainly had their ſpeculations on theſe ſubjects. We are only informed, that they did not expreſs their ſentiments on theſe and the like heads in a plain and natural, but in a dark, figurative, and enigmatical manner. This might incline us to ſuſpect, that Pythagoras had borrowed from them his doctrine about numbers, to whoſe myſtical energy he aſcribes the formation of all things; for nothing can be more dark and enigmatical than that doctrine. The Druids diſputed likewiſe about the magnitude and form of the world in general, and of the earth in particular, of which things they pretended to have a perfect knowledge. We know not what their opinions were about the dimenſions of the univerſe or of the earth, but we have ſeveral reaſons to make us imagine that they believed both to be a ſpherical form. This is viſibly the ſhape and form of the ſun, moon, and ſtars, the moſt conſpicuous parts of the univerſe; from whence it was natural and eaſy to infer that this was the form of the world and of the earth. Accordingly this ſeems to have been the opinion of the philoſophers of all nations; and the circle was the favourite figure of the Druids, as appears from the form both of their houſes and places of worſhip. Beſides theſe general ſpeculations about the origin, diſſolution, magnitude, and form of the world and of the earth, the Druids engaged in particular enquiries into the natures and properties of the different kinds of ſubſtances. But all their diſcoveries in this moſt uſeful and extenſive branch of natural philoſophy, whatever they were, are entirely loſt.'

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The author profecutes the fubject of druidical learning through all the various branches of fcience; and though hiſtory affords but very imperfect information of the ſtate of thoſe ages, it is, however, ſufficient to convince us that they were far from being immerſed in total ignorance.

Dr. Henry produces the teſtimony of ſeveral ancient writers to prove, that Britain maintained a trade with foreign nations long before the Chriſtian æra.

'Beſides this internal commerce which the people of Britain carried on among themſelves from the very commencement of civil ſociety, and which gradually increaſed as they improved in civility, induſtry and arts; they had commercial dealings with ſeveral foreign nations in very ancient times. The firſt of theſe nations which viſited this iſland on account of trade was unqueſtionably the Phœnicians. This is poſitively affirmed by Strabo, and acknowledged by many other authors. That people are generally believed to have been the inventors of navigation and foreign trade, and the inſtructors of other nations in theſe moſt uſeful arts. This much at leaſt is certain, that they were the boldeſt and moſt expert mariners, the greateſt and moſt ſucceſsful merchants of antiquity. After they had made themſelves perfectly well acquainted with all the coaſts of the Mediterranean, had planted colonies and built cities on ſeveral parts of theſe coaſts, and had carried on, for ſome ages, a prodigious and moſt enriching trade with all the countries bordering on that ſea; they adventured to paſs the Straits of Gibraltar about 1250 years before the beginning of the Chriſtian æra, and puſhed their diſcoveries both to the right and left of theſe Straits. On the right hand they built the city of Cadiz, in a ſmall iſland near the coaſt of Spain; and from thence proſecuted their diſcoveries and their trade with great ſpirit and advantage. They ſoon became acquainted with all the coaſts, and many of the interior parts of Spain, which was to them, for ſome ages, as great a ſource of wealth as the new world was afterwards to the Spaniards. Purſuing their inquiries after trade and gain ſtill further northward, they acquired a perfect knowledge of the weſtern coaſts of Gaul; and at length diſcovered the Scilly iſlands, and the ſouth-weſt coaſts of Britain.

'It is impoſſible to fix the time of this laſt diſcovery of the Phœnicians with certainty and preciſion. Some writers are of opinion that this iſland was diſcovered by that adventurous people before the Trojan war, and not long after it was firſt inhabited by colonies from the continent of Gaul. If we could be certain that the tin, in which the Tyrians or Phœnicians traded in the days of the prophet Ezekiel, was brought from Britain, we ſhould be obliged to embrace this opinion. But as we know that they found great quantities of tin, as well as of more precious metals in Spain, we cannot fix the æra of their arrival in Britain from this circumſtance. The learned Bochart, and others from him, fix the time when the Phœnicians firſt diſcovered the Caſſiterides, or Scilly iſlands, to the year of the world 3100, and before Chriſt 904; while others imagine that this diſcovery was made by Himilco, a famous mariner of antiquity, who was ſent from Carthage with a fleet to explore the ſeas and coaſts northward of the Straits of Gibraltar, about 600 years before the beginning of the Chriſtian æra.

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Though nothing can be determined with certainty about so remote an event, this laſt opinion ſeems to be the moſt probable. For Herodotus, who flouriſhed about 440 years before our Saviour, ſays, that the Greeks in his time received all their tin from the iſlands called Caſſiterides, but that he knew not in what part of the world theſe iſlands were ſituated. This is a direct proof that the Scilly iſlands, and adjacent continent of Britain, were diſcovered before this period; and that the Phœnicians, who had made this valuable diſcovery, ſtill concealed their ſituation from other nations.'

It is evident from the information of antient writers, that dogs conſtituted a conſiderable article in the exports, during the early period of the Britiſh commerce; and it ſeems to be no leſs certain, that great numbers of ſlaves were likewiſe exported from Britain, to be ſold in the Roman market. The author's plauſible conjecture in regard to the amount of the duties on the Britiſh trade, may ſerve to ſhew the flouriſhing ſtate it maintained even under the government of the Romans.

'It is in vain to attempt to form an exact eſtimate of the annual value of the duties that were levied by the Romans on the trade of this iſland. This, at firſt, was probably no great matter; though even then the emperor Auguſtus did not think it unworthy of his attention. But as the people of Britain gradually improved in agriculture, arts, and manufactures under the government of the Romans, their trade increaſed: both its exports and imports became more various and valuable; and the duties ariſing from them more conſiderable. Theſe at laſt (if we may be allowed to indulge a conjecture) might perhaps amount to 500,000l. per annum, or a fourth part of the whole revenues of Britain, in the moſt flouriſhing times of the Roman government. This will not appear an extravagant ſuppoſition, when, if we reflect, that for one article, as much corn was exported from this iſland in one year (359) as loaded eight hundred large ſhips. It will appear ſtill more credible, when we conſider the flouriſhing ſtate of the internal trade of Britain in the Roman times; and that all the goods that were bought and ſold in the public fairs and markets, to which the merchants were by law obliged to bring their goods, paid a tax of the fortieth part of the ſum for which they were ſold, to the government, as well as thoſe that were exported and imported. Nay, even thoſe goods that were not ſold, paid a certain tax or toll for the liberty of expoſing them to ſale. When all theſe things are taken into the account, the above conjecture concerning the annual amount of the Roman cuſtoms in Britain, in the moſt flouriſhing times of their government, will perhaps be thought by many, rather too moderate than too high.'

The author endeavours to vindicate the ancient Britons from the imputation of a promiſcuous commerce between the ſexes, as related by Cæſar and Dio; and it muſt be owned, that the univerſal indignation of the Brigantes againſt their queen Cartiſmandua, on account of her gallantries, affords ſtrong preſumption for the juſtice of ſuch an exculpatory repreſentation.

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'It is, says he, a little uncertain whether or not we ought to reckon chastity among the national virtues of the ancient Britons. If we could depend upon the truth of some anecdotes related of them by ancient authors, we should be led to think that they were not very delicate or scrupulous in that point. In particular, if we may believe Dio, the people of Caledonia, in the beginning of the third century, when they were invaded by the emperor Severus, had all their wives in common, and brought up all their children in common, as not knowing to what father any of them belonged. To confirm this account, he relates a pretended conversation between the empress Julia, and the wife of Argetocoxus, a British prince; in which the empress having upbraided the British ladies for this promiscuous intercourse, the other made a smart reply, not denying, but retorting the charge on the Roman ladies. Cæsar gives much the same account of the Britons of the South in his time, in this respect. "Ten or twelve persons, who are commonly near relations, as fathers, sons, and brothers, all have their wives in common. But the children are presumed to belong to that man to whom the mother was married." There are several considerations, however, which may justly make us distrust the truth of these accounts. It is very probable that Cæsar, Dio, and others were deceived by appearances, and were led to entertain this opinion of the promiscuous intercourse of the sexes among the ancient Britons, by observing the promiscuous manner in which they lived, and particularly in which they slept. The houses of the Britons were not like ours at present, or like those of the Romans in those times, divided into several distinct apartments; but consisted of one large circular room or hall, with a fire in the middle; around which the whole family, and visitants, men, women, and children, slept on the floor, in one continued bed of straw or rushes.

'This excited unfavourable suspicions in the minds of strangers, accustomed to a more decent manner of living; but these suspicions were probably without foundation. For the ancient Germans, who were in many respects extremely like the ancient Britons, and lived in the same promiscuous and crouded manner, were remarkable for their chastity and conjugal fidelity. Nay, though the posterity of the Britons continued to live in the same manner, both in Wales and the Highlands of Scotland, many ages after this period, it is well known to have had no ill effect on their morals. If we consult the poems of our most ancient British bard, who was cotemporary with the historian Dio, and much better acquainted with the manners of his country than any foreigner could be, they abound with the most beautiful descriptions of the modesty, innocence, and virtue of the British ladies, and the honour and conjugal affection of both sexes.'

We shall extract the account of the ceremony of the Deiscal, from the chapter on the manners of the ancient Britons.

'It hath been a very ancient custom, which hath prevailed almost in all countries, for men to approach their superiors, especially persons of very high rank, and to express their respect for them, with gestures and ceremonies very much resembling those with which they approached their altars, and expressed their veneration for the objects of their religious worship. The affections which they intended to express towards these different objects being

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of the same kind, they were naturally led to express them in the same manner. Of this examples might be brought from the history of every age and country, if it were necessary; but the following very remarkable one from the history of Britain in this period, will be sufficient. The temples of the ancient Britons were all circular; and the Druids, in performing the public offices of their religion, never neglected to make three turns round the altar, accompanied by all the worshippers. This practice was so habitual to the ancient Britons, that it continued, in some places, many ages after the Druids and their religion were both destroyed. "In the Scottish isles, the vulgar never come to the ancient sacrificing and fire-hallowing Karns, but they walk three times round them, from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called Deisal, from Deas or Des, the right-hand, and Soil or Sul the sun; the right-hand being ever next the heap or cairn." In the same isles it is the custom and fashion of the people to testify their respect for their chieftains, the proprietors of their several isles, and other persons of distinction, by performing the Deisal round them in the same manner. A gentleman giving an account of his reception in one of the western islands, of which he was proprietor, describes the ceremony of the Deisal in this manner: "One of the natives would needs express his high esteem for my person, by making a turn round about me sun-ways, and at the same time blessing me, and wishing me all happiness. But I bid him let alone that piece of homage, telling him I was sensible of his good meaning towards me. But this poor man was very much disappointed, as were also his neighbours; for they doubted not but this ancient ceremony would have been very acceptable to me; and one of them told me that this was a thing due to my character from them, as to their chief and patron; and that they could not, and would not fail to perform it." It is highly probable, that the superstitious and ceremonious Deisal were both of the same origin and antiquity; and that both had been universally practised by the ancient Britons; the one as an act of worship to their Gods, and the other as a piece of politeness to their princes and chieftains.'

A few other customs of the ancient Britons relating to war, and the framing of alliances, are not unworthy the attention of a curious reader.

'When an unfortunate chieftain implored the protection and assistance of another, he approached the place of his residence with a shield all bloody in one hand, to intimate the death of his friends; and a broken spear in the other, to represent his own incapacity to revenge them. A prince having immediate occasion for the assistance of his warlike followers, to repel some sudden invasion, or engage in some expedition, besides striking the shield and sounding the horn, to give warning to those who were within hearing; he sent the Cran-tara, or a stick burnt at the end and dipped in the blood of a goat, by a swift messenger, to the nearest hamlet, where he delivered it, without saying one word, but the name of the place of rendezvous. This Cran tara, which was well understood to denounce destruction by fire and sword, to all who did not obey this summons, was carried with great rapidity from village to village; and the prince, in a little time, found himself surrounded by all his warriors, ready to obey his commands.

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hands. When one chieftain entered the territories of another on a friendly visit, he and his followers carried their spears inverted, with their points behind them; but when they came with a hostile intention, they carried them with the points before. An invading army never neglected to draw blood from the first animal they met with on the enemy's ground, and sprinkle it upon their colours. When two hostile armies lay near to each other, it was the constant custom of the commanders of both, to retire from their troops, and spend the night before a battle, each by himself alone, meditating on the dispositions he intended to make in the approaching action. When a British prince gained a victory, he seldom neglected to erect some trophy or monument on the field of battle, to perpetuate the memory of his success, and speak to other years. These monuments consisted commonly of one large stone placed erect in the ground, without any inscription; of which there are many still standing in different parts of Britain; though they have proved unequal to their charge, and have not been able to preserve the names or memories of those who erected them. As the British warriors had their arms put into their hands in public, and with various ceremonies, so they resigned them, when they became old and unfit for the toils of war, in the same public manner, and with equal ceremony. When two British kings or chiefs made peace after a war, or entered into an alliance, they commonly confirmed the peace or alliance by feasting together, by exchanging arms, and sometimes by drinking a few drops of each other's blood; which was esteemed a most sacred and inviolable bond of friendship.'

The author has sufficiently vindicated the Britons from any peculiar inclination to sarcophagy, and we think he accounts in a natural manner for the mistake of St. Jerome, who relates, that they were canibals while he was a boy, about the middle of the fourth century.

To this work are subjoined four maps of ancient Britain, one of Ptolemy's Geography rectified; another, according to the Itinerary of Antoninus; one delineating the *Notitia Imperii*; and the fourth, a map of Britain in the most perfect state of the Roman power and government. These charts are illustrated by commentaries, and the modern names of places. The Appendix contains likewise, a Dissertation on the Roman Walls in Britain, together with a draught. In the conclusion, we are presented with copies of the Lord's Prayer, in the ancient British language, the Welsh, the Cornish, the Erse, and the Irish; which the author proposes continuing through the subsequent books, to shew the variation of the British language in the several periods of history.

Upon the whole, this volume, which is published both as a part and specimen of a great projected work, is conducted upon a plan calculated to convey the fullest information relating to the state and transactions of the inhabitants of Britain in every period, that is possible to be obtained from history; and we think, upon an impartial examination, that the execution is suitable to the design.

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II. *A Treatiſe on Female Diſeaſes: in which are alſo comprehended thoſe moſt incident to Pregnant and Child-bed Women. By* Henry Manning, *M. D.* 8*vo.* 5*s.* 3*d. in boards.* Baldwin.

THE claſs of diſeaſes which this author has choſen for the ſubject of his practical obſervations, is one of the moſt comprehenſive in phyſic, and has likewiſe been treated of more ſuperficially than any other department in that province. It is attended with the double advantage of affording ample ſcope to the writer, and much uſeful information, particularly to young practitioners. Had Dr. Manning reſtricted his labours, even to abridging the prolixity, and correcting the errors of Aſtruc, his treatiſe would ſtill have been of great advantage to the profeſſion; but, as he has produced a work, not only devoid of many of the faults of that celebrated author, but alſo enlarged with the diſorders of pregnant and child-bed women, and enriched with many new obſervations, it is intitled to the attention of the faculty.

The firſt chapter in this volume contains a phyſiological account of the menſtrual evacuation, where the author, with great force of argument, maintains the doctrine of a general plethora; and has alſo given a ſatisfactory ſolution of two problems reſpecting the phenomena of that diſcharge. The firſt is, why the flux, having once begun, ſhould not always continue? and the other, why, in temperate climates eſpecially, its returns ſhould for the moſt part be confined within the term of a lunar period?

'As to the firſt of theſe queſtions, ſays he, it is evident from the principles which have been already advanced, that the flux muſt be periodical, and not conſtant. Whenever the diſcharge has proceeded to a certain degree, the plethora, which is its true cauſe, is thereby exhauſted. By this means the diſtenſion is neceſſarily taken off the uterine veſſels, which, by their contractile power, will quickly reſtore themſelves to their natural dimenſions; and in that ſituation they will reſiſt the farther paſſage of the red blood, till a new plethora, forming itſelf by degrees, dilates them afreſh, and then a new flux unavoidably ſucceeds: in which manner it will continue to ſtop, and be renewed, alternately, for any number of times.

'In reſpect to the limitation of the periods, that certainly muſt be reſolved into an eſtabliſhed law of nature, whereby the ſeveral powers, concerned in this evacuation, require a particular ſpace of time to produce their mutual effect; and it would be as fruitleſs to enquire, as immaterial for us to know, why the menſtrual flux ſhould be generally limited to a lunar month, as why the heavenly bodies ſhould be originally ordained to perform their ſeveral revolutions in certain ſtated times, rather than any other periods of longer or ſhorter duration. The plethora muſt neceſſarily require ſome time to be formed, from the termination of one diſcharge to

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to the commencement of another; and that time, while other circumstances are equal, will always continue pretty nearly the same; but if these should vary, the time will likewise vary in the same proportion.

'In women who are healthy the flux proceeds in an uniform course to the years of forty or forty-five; at which time the periods become gradually more irregular and protracted to the decline of life, which, in this temperate climate, is commonly estimated at the age of fifty, when it generally altogether ceases, and along with it the capacity of having children. There are many instances, however, of the evacuation continuing some years longer; and authors record histories of some women who have had their menses, and even proved mothers, at a much more advanced age. In general, it ceases sooner in those who have had it early, than in others with whom it has begun later.'

He very justly explodes the opinion of there being a noxious quality in the menstrual blood, and suggests the strongest presumptive arguments for ascertaining the local origin of the flux.

'The menstrual blood has been thought by many to be extremely different from the common mass, and to possess many strange and even noxious qualities. Antient authors abound with various whimsical relations to this purpose; nor are some of the moderns altogether free from so ill grounded a prejudice. Misled by particular hypotheses, they have imagined, that the menstrual blood being of a venomous and corrupted nature, it was expelled from the body, in order to free the habit from its pernicious effects.

'These erroneous opinions seem to have originally sprung from Asia, and other hot countries, where the menstrual blood, being once extravasated within the cavity of the uterus, and detained for some time among the folds of the vagina, must necessarily acquire an higher degree of acrimony than in more temperate climates. Wherefore, as a commerce with women in that situation, was sometimes observed to produce certain inconveniencies to the other sex, it was expressly forbidden by the law of Moses, under the severest penalties; and certain days were allotted for purification, by means of proper ablutions, before the Israelitish women, either after their natural evacuations, or delivery, were permitted to renew the freedoms of the conjugal state: from whence, the same salutary custom was early adopted by the neighbouring nations, and still continues to be practised all over the East. But the Jewish priests, mistaking the genuine sense of their legislator, interpreted these necessary precautions into an insinuation of some inherent malignity in the uterine hæmorrhage, as the true cause of so rigid an institution; and by degrees, superstition, to which they were naturally much addicted, supplied a thousand chimeras to confirm their opinion. By this means, and the carelessness of succeeding times, which admitted this erroneous interpretation with too implicit a credulity, the menstrual blood came at length to be universally stigmatised as a poisonous recrement. Hippocrates, however, who followed no other guide but nature, affords not the smallest authority for this absurd doctrine. On the contrary, he evidently entertained the highest idea of the perfect purity of the menstrual blood, by comparing it with that which flows from

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from a victim. And, indeed, when we consider, among other things, the purpose for which it is apparently designed in time of pregnancy, we cannot avoid concluding it to be of a soft, mild, and balsamic nature; otherwise, it would certainly make a very improper nourishment for the fœtus.

'Great controversies have arisen among authors, concerning the local origin of the monthly discharge; some contending that it proceeds from the vagina as well as the uterus, while others ascribe it to the former only. This singularity of opinion seems to have been occasioned by an appearance of the *menses* in some women during the first months of pregnancy. The fact cannot be contradicted; but yet it needs not appear very surprising. The fœtus, at this time, is too small to consume the whole quantity of blood that used to pass by the uterus; in consequence of which, especially if the woman be naturally of a plethoric habit, a redundancy will ensue. The superfluous portion must be discharged by some outlet or other; and therefore, as it cannot find a way through its ordinary channel, whose vessels are now sealed up by the adhesion of the placenta, it is highly probable, from the contiguous situation of the vagina, that the opening will be made at this part. Such a circumstance, however, being the consequence of a violent effort only, and happening but in a few rare and uncommon instances, can never be successfully urged, to invalidate those conclusions which have been repeatedly deduced from the more steady and ordinary course of nature. Besides observations made on subjects who have died with the discharge upon them, a variety of other considerations renders it much more probable, that the menstrual flux, in a natural state, proceeds from the uterus, and not from the vagina. The texture of the uterus is thick, soft, and vascular, and consequently, better adapted to a secretory office, than the thin, firm, and membranous substance of the vagina. The uterus, besides, from the first moment of conception to the hour of birth, being the natural habitation of the fœtus, whose nourishment appears, by the most irrefragible evidence, to depend upon the menstrual blood alone, it is more analogous to the wise conduct of nature in all her other operations, that the evacuation should be made at that part, where only it can be subservient to its original intention.'

Among the variety of practical improvements which are here suggested, Dr. Manning recommends the use of a pair of flannel drawers, impregnated every morning with the vapours of myrrh, mastic, and olibanum, as of great advantage in the *fluor albus*, and particularly efficacious in removing the pain in the small of the back, where that symptom was troublesome. He has also given a case of the successful exhibition of calomel in the infancy of that disorder, which determines the circumstances where such a remedy may be proper.

'When the disease is in its infancy, without any ulcers in the uterus, and there is no room to suspect that it had been owing to any venereal infection, it seems more eligible to refrain from the use of calomel, as what, by its weight and subtility, might farther injure the uterine vessels, which are already too much relaxed. However, if the matter be sharp and fœtid, and the disease of long standing, so that there is reason to apprehend less pernicious consequences

sequences from penetrating the small ducts, which are then become so patulous, than by suffering the disease to be supported by obstructions, which may exist in the vessels of the uterus, it is certainly expedient to try the effects of that remedy; and in such circumstances I have found it of great advantage. Nay, I have sometimes been induced to administer mercury at an early period, where the vascular system seemed to be much obstructed with viscid fluids, of which the following case is an instance.

'A young woman, of a lax and phlegmatic habit of body, and about twenty-three years of age, had her *menses* entirely suppressed for near four months. In a few weeks after the beginning of her complaint, she felt an indolent tumour in one of her breasts, and, much about the same time, was sensible of being seised with the *fluor albus*. The matter was white and of a good consistence, but the quantity pretty considerable. She was ordered five grains of calomel, to be taken at night with conserve of roses, and purged off next morning with rhubarb; both which were repeated at short intervals for four times. The running sensibly diminished after the second dose. An emollient and dissolving embrocation was daily applied to the tumour, which also visibly declined. An infusion of bitters, and chalybeate medicines in wine, was afterwards prescribed; by the use of which, in about a month after the commencement of the cure, her *menses* returned, and she was entirely relieved from all her complaints.'

In the chapter on the Hysteric Passion, our author appears to have greatly availed himself of the judicious observations of Dr. White, whose opinion he has adopted concerning the occasional causes of that disorder. We shall extract the passage on the expediency of bleeding in the paroxysm, as being a subject much disputed.

'In treating of the cure of the hysteric passion, as being a periodical disease, it is necessary to consider the subject in two distinct views, namely, that of the paroxysms, and that of the intervals betwixt them, or the temporary and radical cure. Physicians have universally agreed in the proper method of attaining the latter, but their opinions, in respect to the former, have been different and even totally opposite to each other. The principal object of dispute is the expediency of bleeding, when the paroxism is violent. It is urged in condemnation of that practice, that, as the remote causes which produce the hysteric disease, are such as weaken the constitution, an evacuation, which tends manifestly to increase that debility, ought never to be admitted upon the principles of rational indication: for that it would be highly absurd to expect even any temporary advantage from such a method of cure, as, if considered in a prophylactic relation to the disease, we must allow to be extremely deleterious. In answer to this argument, it is insisted upon by the advocates for phlebotomy, that though bleeding, in certain circumstances, has a natural tendency to diminish the strength of the constitution, yet in general, such an effect of that evacuation is not uniform, but relative; and that in a violent paroxism of the hysteric passion, when the circulation of the blood is either much obstructed, or tumultuously agitated, by spasms and convulsions, it is infinitely preferable to adopt an expedient which may obviate such imminent danger, rather than, from the apprehension

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henſon of more diſtant and precarious conſequences, timidly to abandon the patient to the hazard of inſtantaneous deſtruction. That in all caſes where oppoſite indications take place, that which is the moſt important and indiſpenſible ought ever to attract our chief attention; and that it would be vain to look forward with caution to uncertain contingencies, if we ſhould be deaf to the inviolable ſuggeſtions of extreme neceſſity.

'Such are the arguments made uſe of for and againſt the practice of bleeding. To conſider the queſtion in the light of theory only, and on which of the ſides the determination might be moſt generally beneficial, it would perhaps be prudent to ſuſpend our judgment: but if we conduct our deliberations with an attentive regard to the conſtitution of individuals, there is ſcarce a ſpeculative point in phyſic which may be determined with leſs heſitation. Unhappily for medical ſcience, phyſicians, in forming opinions from their practical obſervations, have too often contracted prejudices, and drawn general concluſions from too few, uneſtabliſhed, and accidental facts. Hence various and oppoſite precepts have ariſen in the practice of phyſic, and men miſtaking, in ſome inſtances, the caſual and uncertain events of diſeaſes for the immediate effects either of the omiſſion or application of a particular remedy, have univerſally recommended, or condemned, the uſe of it, though it can only be hurtful or advantageous in particular circumſtances. On ſuch principles as theſe has the practice of bleeding been traduced, as injurious, by ſome phyſicians, in every hyſteric paroxyſm. But whoever conſiders the great commotions into which the whole animal œconomy is thrown in a violent fit of that diſorder, will be ſatisfied of the expediency of ſuch an evacuation, where the patient is plethoric, or there is a ſtoppage of any natural diſcharge. In a common difficulty of breathing, when the lungs are much infarcted, we are often under an abſolute neceſſity of letting blood, to facilitate reſpiration; and how much more ſtrongly muſt that diſcharge be indicated, when not only the free circulation of the blood is obſtructed by a ſpaſmodic conſtriction of the pulmonary veſicles, but alſo the fluids are almoſt totally accumulated in the internal parts, by reaſon of the univerſal ſpaſm and coldneſs of the ſurface and extremities of the body? In ſo urgent a ſituation, to withhold the lancet for a moment, might prove the irreparable deſtruction of the patient. Wherever, therefore, the convulſive motions are violent, and the perſon of a plethoric conſtitution, the operation of bleeding ought to be performed without the ſmalleſt delay. For unqueſtionable experience authorizes us to expect, from that reſource, a ſpeedier and more favourable termination of the paroxiſm. In dangerous diſeaſes we are allowed to try a doubtful remedy rather than none; and though the moſt rational methods of cure may ſometimes prove unſucceſsful, it is more juſtifiable in the phyſician, to follow boldly the moſt urgent indications, than to ſacrifice his judgment to the fear of an injurious ſuſpicion, that he had deſtroyed by temerity a life which he could not preſerve.'

Beſides elucidating ſeveral controverted points, this treatiſe contains ſuch a ſyſtem of female diſeaſes, as is not to be found in any former publication: we are therefore far from over-rating its merit, when we admit it to be the moſt uſeful production on the ſubject.

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III. *The preſent State of Muſic in* France *and* Italy: *or, The Journal of a Tour through thoſe Countries, undertaken to collect Materials for a General Hiſtory of Muſic. By* Charles Burney, *Muſ. D. 8vo. 5s. ſewed.* Becket *and* Co.

A General hiſtory of muſic, if executed with that *depth*, as well as delicacy, which the ſubject deſerves, cannot fail of being highly intereſting, uſeful, and inſtructive, to all lovers and profeſſors of that charming art: we make no ſcruple to uſe the word *depth*, becauſe, however muſic may be reckoned among the gay and light ſtudies, (and, indeed, with the young, airy, faſhionable people of the world, it is no more); yet when purſued with that ardour and perſeverance, which aims at perfection, either in theory or practice, it is certainly a moſt ſevere and laborious one.

The preſent attempt may be called new, as nothing very ſatisfactory on this head has hitherto made its appearance in the world; unleſs the firſt volume of the Hiſtory of Muſic, by Padre Martini of Bologna, may be reckoned ſuch *.

Of this work, indeed, and the worthy father, who is ſtill employed in compoſing it, our author ſpeaks in the higheſt terms of reſpect and affection; but at the ſame time informs us, 'that he is far advanced in years, and is of an infirm conſtitution, having a very bad cough, ſwelled legs, and a ſickly countenance; ſo that there is reaſon to fear, he will hardly have life and health ſufficient to complete his learned, ingenious, and extenſive plan.'

Of father Martini's Hiſtory, it ſeems two editions are intended to be given at the ſame time, the one in quarto, the other in folio, each to conſiſt of five volumes; of which the firſt only is as yet publiſhed, and that in both ſizes. This firſt is chiefly employed, we are told, in the Hiſtory of Muſic among the Hebrews; the ſecond and third are to comprize that of the ancient Greeks; the fourth, the Latin and Roman muſic, with the hiſtory of muſic in the church; and the fifth is to be appropriated to modern muſic and muſicians.—

But, notwithſtanding our author's high encomiums of the learning and worth of this good man, his friend, it muſt be

* Bontempi at the latter end of the laſt century; Bourdelot, Bonet, and Burette, in the beginning of this, and M. de Blainville, lately, have publiſhed hiſtories of muſic which are neither general, profound, nor ſatisfactory; but ſuppoſing them to have all theſe qualities, they are not in Engliſh, nor do we know of any attempt at a general hiſtory of muſic, which has yet appeared in our language.

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acknowledged, that there is something terrifying in the sound of five volumes in folio!

As to the history of music in the church, and that of modern music and musicians, (both of which together we find, will hardly fill one volume and an half of the five) there may be sufficient authorities to rest on: but, in the name of Patience, how are near four more volumes in folio, to be stuffed out with accounts of Hebrew, Greek, and Roman music?—of which we certainly *know* so very little, that the mighty void must be swelled up with fable and conjecture, to rise to such an enormous bulk, which nothing but the perseverance of some Dutch or German commentator can ever hope to overcome.

Our author's intended history seems to wear a more promising aspect—there appears in his present performance (tho' calculated only to acquaint the public with his plan, and the materials he has collected) a compass of reading and knowledge, that show his researches have by no means been confined within the limits of his own profession.—A commerce with the refined and enlightened part of the world are no less visible in the course of the work; the stile and manner in which he has treated his subject sufficiently shew it.

His success in collecting materials and information throughout his whole progress seems to have been such as leaves nothing to wish on that score; so that if to these advantages diligence be added, we may hope to see a work that will give pleasure and instruction to the reader, and credit to its author.

Though the object of this tour was professedly music, and nothing else, (which has in general, perhaps, been rather too strictly adhered to) yet here and there some few accounts and observations of a less dry, and a more entertaining nature, have found their way into our author's journal, which are either so interesting in themselves, or so worked up, as to make us wish for more.

We shall give our readers extracts from the book itself, in confirmation of what we have advanced; from which they may themselves form some judgment of the merit of the present performance, and, likewise some idea of what they may in future hope or expect from the author, if he goes on with his promised history of music.

The author begins his musical enquiries at Lisle, and from thence proceeds to Paris; at which place he carries his reader to the king of France's library, to the serious and comic opera, to the concert spirituel, the playhouse, the Boulevard, to a private concert, and to several churches. From thence he proceeds to Lyons, and from Lyons to Geneva. Near which

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place he had an interview with M. de Voltaire; the account which he gives of this celebrated writer, and of Ferney, the place of his residence, is entertaining.

At Geneva Dr. Burney meets with M. Serre, an ingenious theorist, and with M. Fritz, a celebrated composer and performer on the violin.

At Turin, he gives a very interesting and animated account of the two Bezozzi's, whom he visited and heard perform; has an interview and conversation with the learned Padre Beccaria, so well known in England by his writings on Electricity, and gives some account of the king of Sardinia's chapel, and of the theatres.

We find ourselves induced, by the novelty of the subject, to indulge our readers with more frequent and diffusive extracts from this entertaining narrative: and we cannot pass by so capital a city as Milan, wholly unnoticed.

'MILAN. But what I was most curious after here, was the Ambrosian chant or church service, which is peculiar to Milan, after the manner instituted by St. Ambrose, two hundred years before the Roman, or that of St. Gregory.'—

'Friday, July 17. After hearing the service chanted in the Ambrosian manner, peculiar to this place, I was introduced to Signor Jean André Fioroni, Maestro di Capella at the great church, who invited me into the orchestra, shewed me the services they were just going to sing, printed on wood, in four parts, the cantus and tenor on the left side, and altus et bassus on the right, without bars. Out of this one book, after the tone was given by the organist, the whole four parts were sung without the organ. There was one boy, and three castrati for the soprano and contr'alto, with two tenors and two bases, under the direction of Signor Fioroni, who beat the time, and now and then sung. These services were composed about one hundred and fifty years ago, by a Maestro di Capella of the Duomo, and are much in the stile of our services of that time, consisting of good harmony, ingenious points and contrivances, but no melody. From hence I went home with Signor Fioroni, who was so obliging as to shew me all his musical curiosities, (he had before done me the favour to shew me those in the Sacristy) and played over and sung to me a whole oratorio of his own composition. He likewise favoured me with a copy of one of his own services, in eight parts in score, for two choirs, which I begged of him, in order to convince the world, that, though the theatrical stile and that of the church are now much the same, when instruments and additional singers are employed, yet the ancient grave stile is not wholly lost.'

P. 86. We have an account of our author's visit to Padre Boscovich, at his observatory in the Jesuits College, by whom he was well received, and entertained with a curious course of experiments in optics, &c. after which we have the following curious relation.

'Saturday 21. It did not seem foreign to my business in Italy to visit the Palazzo Simonetto, a mile or two from Milan, to hear the

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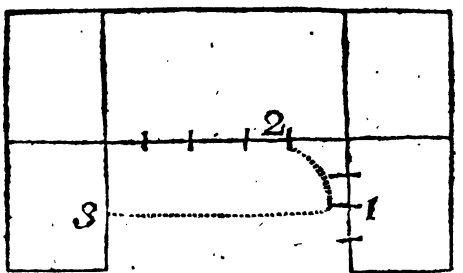
famous echo, about which travellers have ſaid ſo much, that I rather ſuſpected exaggeration. This is not the place to enter deeply into the doctrine of reverberation; I ſhall reſerve the attempt for another work; as to the matter of fact, this echo is very wonderful. The Simonetto palace is near no other building; the country all around is a dead flat, and no mountains are nearer than thoſe of Swiſſerland, which are upwards of thirty miles off. This palace is now uninhabited and in ruin, but has been pretty; the front is open, and ſupported by very light double Ionic pillars, but the echo is only to be heard behind the houſe, which, next to the garden has two wings.

Front.



Garden.

'1. The beſt window to make the experiment at. 2. The beſt window to hear the echo from. 3. A dead wall with only windows painted upon it, from whence the repetition ſeems to proceed.

Now, though it is natural to ſuppoſe that the oppoſite walls reflect the ſound, it is not eaſy to ſay in what manner; as the form of the building is a very common one, and no other of the ſame conſtruction, that I have ever heard of, produces the ſame effects. I made experiments of all kinds, and in every ſituation, with the voice, ſlow, quick; with a trumpet, which a ſervant who was with me ſounded; with a piſtol, and a muſquet, and always found agreeable to the doctrine of echos, that the more quick and violent the percuſſion of the air, the more numerous were the repetitions; which, upon firing the muſquet, amounted to upwards of fifty, of which the ſtrength ſeemed regularly to diminiſh, and the diſtance to become more remote. Such a muſical canon might be contrived for one fine voice here, according to father Kircher's method, as would have all the effect of two, three, and even four voices. One blow of a hammer produced a very good imitation of an ingenious and practiſed footman's knock at a London door, on a viſiting night. A ſingle ha! became a long horſe-laugh; and a forced note, or a ſound overblown in the trumpet, became the moſt ridiculous and laughable noiſe imaginable.'—

'After this I went to the opera houſe, where the audience was very much diſappointed; the firſt tenor, and only good ſinger in it, being ill. All his part was cut out, and the Baritono, in the character of a bluſtering old father, who was to abuſe his ſon violently in the firſt ſcene and ſong, finding he had no ſon there, gave a turn to the misfortune, which diverted the audience very much, and

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and made them submit to their disappointment with a better grace than they would have done in England; for instead of his son, he fell foul on the prompter, who here, as at the opera in England, pops his head out of a little trap-door on the stage. The audience were so delighted with this attack upon the prompter, who is ever regarded as an enemy to their pleasures, that they encored the song in which it was made.'—

'Monday 23. This morning I went early with father Moiana, a very agreeable Dominican, to the Ambrosian Library, and with some difficulty got a sight of two or three very ancient manuscripts relative to my purpose, and of the pompous edition of the services performed at the Duomo, printed in four vast volumes in folio, 1619, for the use of that church only. The printing is very neat, upon wood, but without bars, and consequently not in score, though the parts are all in sight, upon opposite pages; soprano and tenor on the first, and alto and basso on the second page: I made several extracts from all these. Signor Oltrocchi, the librarian, began to be more communicative than at first. One of the most ancient books he shewed me this morning, was a beautiful manuscript of the ninth century, and well preserved. It is a missal, written before the time of Guido, at least two hundred years, and consequently before the lines used by that monk were invented. The notes are little more than accents of different kinds put over the hymns. I met with a noble and learned churchman here, Don Triulzi, a person very much in years, who had studied these characters, and had formed some ingenious conjectures about them.'—

'Tuesday 24. This morning a solemn procession passed through the streets to the church of St. Ambrose for rain, on which account the public library was not open, which was a great disappointment to me, being the last day I had to stay here; but by this time my letters had procured me the notice and countenance of his excellency Count Firmian, the Conte Pà, il Marchese Menafoglio, D. Francesco Carcano, the Abate Bonelli, and others; which operated like magic in opening doors and removing difficulties; and upon my presenting myself at the Ambrosian library with the Abate Bonelli, it was instantly opened; and, indeed, for the first time, all its treasures; the most curious MSS. were now displayed; among which were several books of Petrarca's and Leonardo da Vinci's own hand-writing. I was likewise shewn several very ancient MSS. upon papyrus, well preserved. In short, I was made ample amends this morning for former disappointments, being carried into a room containing nothing but MSS. to the amount of fifteen thousand volumes.

From hence the Abate carried me to Padre Sacchi, a learned musician here, as to theory; he has published two very curious books, relative to music, which I had before purchased. He received me very courteously, and we entered deeply into conversation on the subject of them and of my journey. He was so obliging as to write down my direction, and gave me great encouragement to write to him, if on reading his books I met with any difficulties.'—

'PADUA. This city has been rendered no less famous, of late years, by the residence of Tartini, the celebrated composer and performer on the violin, than in ancient times, by having given birth to the great historian Livy. But Tartini died a few months before my arrival here, an event which I regarded as a particular misfortune to myself, as well as a loss to the whole musical

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world; for he was a a professor, whom I was not more desirous to hear perform, than ambitious to converse with. I visited the street and house where he had lived; the church and grave where he was buried; his bust, his successor, his executor, and every thing, however minute and trivial, which could afford me the least intelligence concerning his life and character, with the zeal of a pilgrim at Mecca: and though, since his death, all these particulars are become historical, and hardly belong to the present state of music; yet I should be inclined to present the reader with a sketch of his life, if my books and papers collected in the Venetian state, among which are the materials I acquired at Padua concerning Tartini, were arrived. As it is, I shall only say, that he was born at Pirano, in Istria, in 1692; that, in his early youth, having manifested an attachment to a young person, who was regarded as unworthy of being allied to his family, his father shut him up; and during his confinement he amused himself with musical instruments, in order to divert his melancholy; so that it was by mere accident he discovered in himself the seeds of those talents which afterwards grew into so much eminence.

'M. de la Lande says he had from his own mouth the following singular anecdote, which shews to what degree his imagination was inflamed by the genius of composition. "He dreamed one night, in 1713, that he had made a compact with the Devil, who promised to be at his service on all occasions; and during this vision every thing succeeded according to his mind; his wishes were prevented, and his desires always surpassed by the assistance of his new servant. In short, he imagined he gave the Devil his violin, in order to discover what kind of a musician he was; when, to his great astonishment, he heard him play a solo so singularly beautiful, and executed with such superior taste and precision, that it surpassed all he had ever heard or conceived in his life. So great was his surprise, and so exquisite his delight upon this occasion, that it deprived him of the power of breathing. He awoke with the violence of this sensation, and instantly seized his fiddle, in hopes of expressing what he had just heard, but in vain; he, however, then composed a piece, which is perhaps, the best of all his works, (he called it the Devil's Sonata) but it was so inferior to what his sleep had produced, that he declared he should have broken his instrument, and abandoned music for ever, if he could have subsisted by any other means."

'He married early a wife of the Xantippe sort, and his patience upon the most trying occasions was always truly Socratic. He had no other children than his scholars, of whom his care was constantly paternal. Nardini, his first, and favourite pupil, came from Leghorn to see him in his sickness, and attend him in his last moments, with true filial affection and tenderness. During the latter part of his life he played but little, except at the church of St. Anthony of Padua, to which he had devoted himself so early as the year 1722, where, though he had a salary of four hundred ducats a year, yet his attendance was only required on great festivals; but so strong was his zeal for the service of his patron saint, that he seldom let a week pass without regaling him to the utmost power of his palsied nerves.

'He died universally regretted by the Patavinians, who had long been amused by his talents, and edified by his piety and good works. To his excellency Count Torre Taxis of Venice, his scholar and protector, he bequeathed his MS. music; and to the pro-

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professor Padre Colombo, who had long been his friend and counsellor, he left the care of a posthumous work, of which, though chiefly mathematical, the theory of sound makes a considerable part.'

'There was a public function performed for him at Padua, March 31, 1770, at which a funeral oration was pronounced by the Abate Francesco Fanzago, and an anthem performed, which was composed on the occasion by Signor P. Maestro Valloti.

'His merit, both as a composer and performer, is too well known to need a panegyric here: I shall only say, that as a composer, he was one of the few original geniusses of this age, who constantly drew from his own source; that his melody was full of fire and fancy, and his harmony, though learned, yet simple and pure; and as a performer, that his slow movements evince his taste and expression, and his lively ones his great hand. He was the first who knew and taught the power of the bow; and his knowledge of the finger-board is proved by a thousand beautiful passages, to which that alone could give birth. His scholar, Nardini, who played to me many of his best solos, as I thought, very well, with respect to correctness and expression, assured me that his dear and honoured master, as he constantly called him, was as much superior to himself, in the performance of the same solos, both in the pathetic and brilliant parts, as he was to any one of his scholars.

'With regard to the complaint made by common readers, of obscurity in his Treatise of Music, and the abuse of mathematics, of which he is accused by men of science, they are points which this is not the place to discuss. Perhaps a more exact character of this work cannot be given than that of M. Rousseau, who says, "If the System of the celebrated Tartini is not that of nature, it is at least that of which the principles are the most simple, and from which all the laws of harmony seem to arise in a less arbitrary manner, than in any other which has been hitherto published." That his System is full of new and ingenious ideas, which could only arise from a superior knowledge in his art, may be discovered through its veil of obscurity; and his friend Padre Colombo accounted to me for that obscurity and appearance of want of true science, by confessing that Tartini, with all the parade of figures, and solutions of problems, was no mathematician, and that he did not understand common arithmetic well. However, he saw more than he could express, by terms or principles borrowed from any other science; and though neither a geometrician or an algebraist, he had a facility and method of calculating peculiar to himself, by which as he could satisfy his own mind, he supposed he could instruct others. The truth is, that, with respect to the misteries of the science, which he seems to have known intuitively, he is sometimes intelligible, and sometimes otherwise; but I have such an opinion of Tartini's penetration and sagacity in his musical enquiries, that when he is obscure, I suppose it to be occasioned either by his aiming too much at conciseness in explaining himself, by the insufficiency of common language to express uncommon ideas, or that he soars above the reach of my conceptions; and in this case I am ready to apply to him what Socrates said to Euripides, upon being asked by that poet how he liked the writings of Heraclitus—"What I understand is excellent, which inclines me to believe that what I do not understand is excellent likewise."

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'VENICE.—This city is famous for its conſervatories or muſical ſchools, of which it has four, the Oſpidale della Pietà, the Mendicanti, the Incurabili, and the Oſpidaletto a S. Giovanni e Paolo, at each of which there is a performance every Holiday and Sunday evening, as well as on great feſtivals. I went to that of the Pietà, the evening after my arrival, Saturday, Auguſt 4. The preſent Maeſtro di Capella is Signor Furlanetti, a prieſt, and the performers, both vocal and inſtrumental, are all girls; the organ, violins, flutes, violoncellos, and even French horns, are ſupplied by theſe females. It is a kind of Foundling Hoſpital for natural children, under the protection of ſeveral nobles, citizens, and merchants, who, though the revenue is very great, yet contribute annually to its ſupport. Theſe girls are maintained here till they are married, and all thoſe who have talents for muſic are taught by the beſt maſters of Italy. The compoſition and performance I heard to-night did not exceed mediocrity; among the ſingers I could diſcover no remarkable fine voice, or performer poſſeſſed of great taſte. However, the inſtruments finiſhed with a ſymphony, the firſt movement of which, in point of ſpirit, was well written and executed.

'On Sunday morning, Auguſt 5, I went to the Greek church, which has been tolerated here ever ſince the time of Leo X. The ſervice is performed in the Greek language; the epiſtles and goſpels are chanted by a high-prieſt in a pulpit, and the prayers and reſponſes are ſung in a kind of melody totally different from any other I had ever heard in or out of the church. In this there is no organ, but it is more crowded with ornaments, and its ceremonials are more numerous than in any of the Romiſh churches.'—

'In theſe hoſpitals (i. e. the conſervatorios) many of the girls ſing in the counter tenor as low as A and G, which enables them always to keep below the ſoprano and mezzo ſoprano, to which they ſing the baſe; and this ſeems to have been long practiſed in Italy, as may be ſeen in the examples of compoſition given in the old writers, ſuch as Zarlino, Glariano, Kircher, and others, where the loweſt part of the three is often written in the counter-tenor clef.'

Our author's account of the girls at the Incurabili deſerves particular attention.

'They are ſcholars of ſignor Galuppi, who is Maeſtro di Capella of this Conſervatorio. Unluckily when I arrived there, the performance was begun, however, I had only loſt the overture, and part of the firſt air. The words were taken from three or four of the Pſalms in Latin, from the hymn Salve Regina, and one of the Canticles put into Latin verſe, and in dialogue. I knew not whether I was moſt delighted with the compoſition, or with the execution; both were admirable. Signor Buranello has preſerved all his fire and imagination from the chill blaſts of Ruſſia, whence he is lately returned. This ingenious, entertaining, and elegant compoſition abounds in novelty, in ſpirit, and in delicacy, and his ſcholars did his muſic great juſtice. Several of them had uncommon talents for ſinging, particularly the Rota, Paſqua Roſſi, and the Ortolani; the two laſt ſung the canticle in dialogue. The overture, and the whole of this laſt performance were for two orcheſtras. In the overture, which was full of pretty paſſages, the two bands echoed each other. There were two organs, and two pair of French horns. In ſhort, I was extremely entertained by this per-

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performance, and the whole company, which was very numerous, seemed equally pleased. The young singers, just mentioned are absolute nightingales; they have a facility of executing difficult divisions equal to that of birds. They did such things in that way, especially the Rota, as I do not remember to have heard attempted before. The able master was discoverable in all the cadences of these young subjects. The instrumental parts were very well executed, and the whole indicated a superior genius in the composer and conductor of the performance. This music, which was of the higher sort of theatric stile, though it was performed in a church, was not mixed with the church service, and the audience sat the whole time as at a concert; and, indeed, this might be called a Concerto Spirituale with great propriety.'—

'The people here, at this season, seem to begin to live only at midnight. Then the canals are crowded with gondolas, and St. Mark's square with company; the banks too of the canals are all peopled, and harmony prevails in every part. If two of the common people walk together arm in arm, they seem to converse in song; if there is company on the water, in a gondola, it is the same; a mere melody, unaccompanied with a second part, is not to be heard in this city: all the ballads in the streets are sung in duo. Luckily for me, this night, a barge, in which there was an excellent band of music, consisting of violins, flutes, horns, bases, and a kettle-drum, with a pretty good tenor voice, was on the great canal, and stopped very near the house where I lodged; it was a piece of gallantry, at the expence of an Inamoratta, in order to serenade his mistress. Shakespeare says of nocturnal music,

"Methinks it sounds much sweeter than by day.
Silence bestows the virtue on it—I think
The nightingale, if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren."

Whether the time, place, and manner of performing this music, gave it adventitious and collateral charms, I will not pretend to say; all I know is, that the symphonies seemed to me to be admirable, full of fancy, full of fire; the passages well contrasted; sometimes the graceful, sometimes the pathetic prevailed; and sometimes, however strange it may be thought, even noise and fury had their effect. No one will I believe, at present, deny the necessity of discord in the composition of music in parts; it seems to be as much the essence of music, as shade is of painting; not only as it improves and meliorates concord by opposition and comparison, but, still further, as it becomes a necessary stimulus to the attention, which would languish over a succession of pure concords. It occasions a momentary distress to the ear, which remains unsatisfied, and even uneasy, till it hears something better; for no musical phrase can end upon a discord, the ear must be satisfied at last. Now, as discord is allowable, and even necessarily opposed to concord, why may not noise, or a seeming jargon, be opposed to fixed sounds and harmonical proportion? Some of the discords in modern music, unknown till this century, are what the ear can but just bear, but have a very good effect as to contrast. The severe laws of preparing and resolving discord, may be too much adhered to for great effects; I am convinced, that provided the ear be at length made amends, there are few dissonances too strong for it. If, for instance, the five sounds c. d. e. f. g, are all struck

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at the same instant on the harpsichord, provided the d and the f are taken soon off, and the three others remain, the ear will not suffer much by the first shock. Or, still further; if, instead of the five sounds above-mentioned, the following are struck; c. d. e. f. g. and the d and f are not held on so long as the rest, all will end to the satisfaction of the offended ear.'

Our author then gives an account of his interview with the learned Abate Martini, who had travelled into Greece, and had there made many enquiries concerning the music of the modern Greeks, in hopes it would throw some light upon that of the ancients.

'9th. I had this afternoon another long conversation with the same learned gentleman, who was so obliging as to bring his manuscript papers concerning Greek music, and to desire my acceptance of them. I could not help regarding this present as a valuable acquisition, for though the materials it contained were too few for his original purpose of forming a book, they appeared likely to be of importance in the course of a work, in which it is proposed to treat not only of ancient music, but of the national music of most parts of the world, from whence specimens, or accounts well authenticated can be had. The Abate has, however, collected a set of apoththegms or proverbs, which he intends to publish, and which will discover the manners and misery of the modern Greeks, perhaps more effectually than any other work could do.'—

'11th. This afternoon I went again to the Pietà; there was not much company, and the girls played a thousand tricks in singing, particularly in the duets, where there was a trial of skill and of natural powers, as who could go highest, lowest, swell a note the longest, or run divisions with the greatest rapidity. They always finish with a symphony; and last Wednesday they played one by Sarte, which I had before heard in England, at the opera of the Olimpiade. The band here is certainly very powerful, as there are in the hospital above a thousand girls, and out of these there are seventy musicians, vocal and instrumental; at each of the other three hospitals there are not above forty, as I was informed by signor L'Atilla, which are chosen out of about a hundred orphans, as the original establishment requires. But it has been known that a child, with a fine voice, has been taken into these hospitals before it was bereaved of father or mother. Children are sometimes brought hither to be educated from the towns belonging to the Venetian state, upon the continent; from Padua, Verona, Brescia, and even from other places, still more distant; for Francesca Gabrieli came from Ferrara, and is therefore called the Ferrarese. The Conservatorio of the Pietà has heretofore been the most celebrated for its band, and the Mendicanti for voices; but in the voices time and accident may occasion great alterations; the master may give a celebrity to a school of this kind, both by his compositions and abilities in teaching; and as to voices, nature may sometimes be more kind to the subjects of one hospital than another; but as the number is greater at the Pietà than at the rest, and consequently the chances of superior qualifications more, it is natural to suppose that this hospital will in general have the best band and the best voices. At present, the great abilities of signor Galuppi are conspicuous in the performances at the Incurabili, which is, in point of music, singing, and orchestra, in my opi-

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opinion, superior to the rest. Next to that, the Ospedaletto takes place of the other two; so that the Pietà seems to enjoy the reputation of being the best school, not for what it does now, but for what it has done, heretofore.'—

'Of these young singers (i. e. the girls at the Incurabili) I have spoken rather warmly before, but in this performance they discovered still new talents and new cultivation. Their music of to-night was rather more grave than that which I had heard before, and I thought they were more firm in it; that their intonations were more exact, and, as more time was allowed for it, a greater volume of voice by the two principal subjects was thrown out. But in their closes, I know not which astonished me most, the compass of voice, variety of passages, or rapidity of execution; indeed all were such as would have merited and received great applause in the first operas of Europe.'—

'From hence I went to the Ospedaletto, where the music and musicians spoke a different language. The performance was a Latin oratorio; Machabæorum Mater; the music was by Signor Sacchini; there were six characters in it; the principal was performed by Francesca Gabrieli: it was divided into two parts; the first was over before I arrived, for which I was very sorry, as what remained delighted me extremely, both as to the composition, which was excellent, and the singing which had infinite merit. When I entered the church the Ferrarese was speaking an admirable accompanied recitative in such a manner as is seldom heard; it was terminated by a Bravura air, with a pathetic second part in Jomelli's oratorio style, but by no means in his passages; there was then a recitative and slow air by Laura Conti, who is possessed of no great power of voice; it is a mere voce di camera; but she has infinite expression and taste, and charmed me in a different way: then followed another recitative, and after it a duet, which was truly sublime; it was extremely well executed by Domenica Pasquati and Ippolita Santi; upon the whole, Signor Sacchini rises in my opinion, and according to my feelings and intelligence he is the second in Venice, having no superior there but Signor Galuppi. The singing I heard at this hospital to-night would, as well as that of the Mendicanti, I am certain, receive great applause in the first opera of Europe.'

P. 176. We have an account of our author's visit to signor Galuppi, with a character of that celebrated composer; after which he proceeds in the following manner.

'This evening, in order to make myself more fully acquainted with the nature of the conservatorios, and to finish my musical enquiries here, I obtained permission to be admitted into the music school of the Mendicanti, and was favoured with a concert, which was performed wholly on my account, and lasted two hours, by the best vocal and instrumental performers of this hospital: it was really curious to see, as well as to hear every part of this excellent concert, performed by females, violins, tenors, bases, harpsichord, French horns, and even double bases; and there was a prioress, a person in years, who presided: the first violin was very well played by Antonia Cubli, of Greek extraction; the harpsichord sometimes by Francesca Rossi, maestra del coro, and sometimes by others; these young persons frequently change instruments. The singing was really excellent in different stiles; Laura Risegari and Giacoma Frari, had very powerful voices, capable of filling

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filling a large theatre; these sung bravura songs, and capital scenes selected from Italian operas; and Francesca Tomj, sister to the Abate of that name, and Antonia Lucuvich, whose voices were more delicate, confined themselves chiefly to pathetic songs, of taste and expression. The whole was very judiciously mixed; no two airs of a sort followed each other, and there seemed to be great decorum and good discipline observed in every particular; for these admirable performers, who are of different ages, all behaved with great propriety, and seemed to be well educated. It was here that the two celebrated female performers, the Archiapate, now Signora Guglielmi, and Signora Maddalena Lombardini Sirmen, who have received such great and just applause in England, had their musical instructions. If I could have staid a few days longer at Venice, I might have enjoyed the same kind of entertainment at the other three conservatorios, having been tempted to continue there by such an offer from a friend who had interest sufficient to procure me a sight of the interior discipline of these admirable musical seminaries; and I declined this obliging offer with the greater reluctance, as there is not in Italy, any establishment of the same kind; but being willing to divide the time I had allowed myself for the enquiries I had to make there as equally as possible, I resisted that temptation as well as several other offers with which I was honoured, from some of the principal nobility, of being admitted to their private concerts; and thus far for the honour of Italy, as well as for my own, I must say, that I met with the politest treatment, and greatest encouragement and assistance imaginable, wherever I stopt. At Venice my expectations were greatly surpassed, as I had always been told that the inhabitants, particularly the better sort, were reserved and difficult of access."

We have been the more diffuse in our extracts relative to these Conservatorios at Venice, as we have reason to believe the subject is wholly new to the English reader.—We are convinced we need make no apology on this head.

[*To be continued.*]

IV. *Observations concerning the Distinction of Ranks in Society.* By John Millar, *Esq. Professor of Laws in the University of* Glasgow. 4*to.* 9*s.* Murray.

NO study is more instructive or entertaining than that which leads to the knowledge of mankind; and this knowledge is only to be acquired by an exact acquaintance with their history. If we form conclusions, with regard to the powers and dispositions of the human mind, without having recourse to history, all our speculations will be vain and fruitless; and if we read history with any other view than to throw light upon the manners of men, and to afford matter for political and moral conclusions, we may be amused, but can receive no important instruction.

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The author, whoſe work is now under our conſideration, has, with great ability, and with great ingenuity, given us a view of the manners and cuſtoms of men, with regard to ſeveral important particulars, from their rudeſt ſtate to their higheſt improvement in civilized ſociety. A careful peruſal of many valuable hiſtorical monuments has furniſhed him with a variety of facts, and on theſe he has founded his obſervations.

It is remarked in the Preface to his book, that man is every where the ſame, and has in every age, and in every country, acted upon the ſame principles; but that there is notwithſtanding an amazing diverſity in the manners of different countries, and even of the ſame country at different periods; that it is an uſeful, as well as an entertaining ſpeculation, to inveſtigate the cauſes of this diverſity, and to point out what are the peculiar circumſtances which occaſion the behaviour of different nations, and what it is that leads men, who, in every age, are guided by the ſame univerſal principles, to exert them in ſo many various ſhapes, and to adopt ſuch oppoſite laws and cuſtoms.

Mr. Millar divides his book into five chapters; the titles of theſe are as follow. 1. Of the Rank and Condition of Women in different Ages. 2. Of the Juriſdiction of a Father over his Children. 3. Of the Authority of a Chief over an extenſive Society, and the Advancement of a People in Civilization and Refinement. Chap. 5. Of the Condition of Servants in different Parts of the World.

With regard to all theſe ſubjects, the ingenious author conſiders what have been the ideas of men in different ages; what particular cuſtoms and uſages have prevailed, what may have been the cauſes of theſe various cuſtoms and uſages, and what leads men to a gradual change of manners, and to advance by one ſtep to another, from a ſtate of rudeneſs and barbarity to a ſtate of civilization and refinement.

In his Preface, the learned and ingenious author preſents us with a general view of the nature and intention of his work; and likewiſe, gives a ſuccinct enumeration of the ſeveral particulars of which he propoſes to treat.

In the firſt chapter, he conſiders the origin of marriage, and the chief regulations which have taken place with regard to it. He obſerves, that in rude and early ages, the paſſions of ſex never aroſe to a very great height; that among the men there is no predilection of one woman above another, and that the women, in general, are treated with no ſort of reſpect, but are in moſt caſes reduced under that authority which the ſtrong are able to exerciſe over the weak. The different

cauſes

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causes of this are pointed out, and the whole is illustrated by a great variety of very curious facts from authors who have written at different times, and who have given accounts of countries the most distant and remote from each other.

Having considered the state of the women in a simple and barbarous age, when men live chiefly by hunting and fishing; Mr. Millar proceeds to examine in what way it is improved by the gradual advancement of society in civilization and opulence. He observes, that the invention of taming and pasturing of cattle, produces many important regulations in the manners of a barbarous people; that wherever a man is regularly supplied with food, and is provided with the necessaries of life, he naturally aims at an improvement in his manner of living; and that, having obtained the gratifications most essential to his subsistence, he is led to the pursuit of others which may render his situation more easy and comfortable; that among these the enjoyments which are derived from the intercourse of the sexes claim a principal share, and become an object of attention; and hence the different arts and occupations, which are suited to the female character, are raised in the estimation of men, and have an influence in procuring respect to the fair sex, and in promoting their rank and consequence. The introduction of wealth, and in particular the acquisition of landed property for the purpose of agriculture, it is farther observed, by giving birth to a distinction of ranks, by occasioning a rivalship and an opposition of interest between different families, has a natural tendency to interrupt the free intercourse of the sexes, and this by rendering it difficult for the men to obtain the gratification of their wishes, and by heightening the passion, increases the respect which they pay to the fair sex, and leads to a higher degree of delicacy and refinement.

These observations are illustrated at great length, and a variety of facts are stated in support of them.

Upon this part of his subject, our author is naturally led to consider the causes of the high notions of military honour, and the romantic love and gallantry which distinguished what are usually called the ages of chivalry. In order to give our readers a specimen of the author's manner of writing, we shall transcribe what he says upon this head.

'The acquisition of extensive property in land, says he, the jealousy arising from the distinction of ranks, and the animosities and feuds which are apt to be produced by the neighbourhood of great independent families, appear to have been attended with much more remarkable consequences among those barbarous nations who, about the fifth century, invaded the Roman empire, and

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and afterwards ſettled in the different provinces which they had conquered.

'As thoſe nations were ſmall, and as they acquired an extenſive territory, the ſeveral tribes or families of which they were compoſed ſpread themſelves over the country, and were permitted to occupy very large eſtates. Particular chieftains or heads of families became great and powerful in proportion to their wealth, which enabled them to maintain a numerous train of dependents and followers. Being neither acquainted with arts and civilization, nor reduced under ſubjection to any regular government, they lived in the conſtant exerciſe of thoſe mutual depredations and hoſtilities which are natural to independent tribes of barbarians, and which might be expected from the vaſt opulence and ambition of neighbouring proprietors. In this ſituation they remained, with little variation, near a thouſand years; during which the ſame cauſes continued to operate in forming the character and manners of the people, and gave riſe to a ſet of cuſtoms and inſtitutions of which we have no example in any other age or country.

'The high notions of military honour, and the romantic love and galantry by which thoſe nations were ſo much diſtinguiſhed, appear to have been equally derived from thoſe particular circumſtances.

'The men of that age being almoſt continually employed in war, were led to acquire ſuch habits as rendered them in a great meaſure inſenſible to danger, and capable of ſupporting the fatigue and hardſhips to which they were ſo frequently expoſed. In their various enterprizes they had often occaſion to diſplay their ſtrength or their valour, and to vie with each other in the performance of thoſe military exploits which were admired and applauded by their companions. To gain a character in this reſpect was therefore the aim of every individual; and, among perſons who aſpired to ſuperior rank and influence, was even preferred to the proſpect of enriching themſelves with plunder. They fought merely to eſtabliſh a reputation in arms, and affected to look upon every inferior conſideration as mean and ignoble. They diſdained to practiſe unfair means in order to gain a victory, or to inſult and oppreſs an enemy whom they had ſubdued. According to theſe notions of honour they regulated their whole manner of fighting; and laid down certain rules and maxims by which the gentry were directed in all their military tranſactions, and from which they were never allowed to deviate without bringing an indelible ſtain upon their character.

'As the attention of thoſe nations was ſo generally turned to the military profeſſion, it was natural that even in times of peace their ſports and amuſements ſhould be ſuch as had a relation to that employment, and tended to improve their warlike accompliſhments. Thoſe who belonged to different tribes of families were diſpoſed to boaſt of their proweſs; and, when not engaged in actual hoſtilities, were accuſtomed to challenge one another to contend in exerciſes, by which they might diſplay their ſuperior ſkill, their valour, and their activity. Hence the origin of jouſts and tournaments; thoſe images of war, which were frequently exhibited by men of rank and diſtinction, and which tended ſtill farther to improve thoſe nice punctilios of behaviour that were commonly practiſed by the military people in every conteſt or quarrel in which they had occaſion to be engaged.

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From this prevailing spirit of the times, the art of war became the study of every one who was desirous of maintaining the character of a gentleman. The youth were early initiated in the profession of arms, and served a sort of apprenticeship under persons of rank and experience. The young squire became in reality the servant of that leader to whom he had attached himself, and whose virtues were set before him as the model which he proposed to imitate. He was taught to perform with ease and dexterity those exercises which were either ornamental or useful, and at the same time he endeavoured to acquire those talents and accomplishments which were thought suitable to his profession. He was taught to look upon it as his duty to check the insolent, to restrain the oppressor, to protect the weak and defenceless; to behave with frankness and humanity even to an enemy, with modesty and politeness to all. According to the proficiency which he had made, he was proportionably advanced in rank and character, and was honoured with new titles and marks of distinction, till at length he arrived at the dignity of knighthood; a dignity which even the greatest potentates were ambitious of acquiring, as it was supposed to distinguish a person who had obtained the most complete military education, and who had attained to a high degree of eminence in those particular qualities which were then universally admired and respected.

'The situation of mankind in those periods had also a manifest tendency to heighten and improve the passion between the sexes. It was not to be expected that those opulent chiefs, who were so often at variance, and who maintained a constant opposition to each other, would allow any sort of familiarity to take place between the members of their respective families. Retired in their own castles, and surrounded by their numerous vassals, they looked upon their neighbours either as inferior to them in rank, or as enemies, against whom they were obliged to be constantly upon their guard. They behaved to each other with that ceremonious civility which the laws of chivalry required; but at the same time with that reserve and caution which a regard to their own safety made it necessary for them to observe. The young knight as he marched to the tournament saw at a distance the daughter of the chieftain by whom the show was exhibited; and it was even with difficulty that he could obtain access to her, in order to declare the sentiments with which she had inspired him. He was entertained by her relations with that cold respect which demonstrated their unwillingness to contract an alliance with him. The lady herself was taught to assume the pride of her family, and to think that no person was worthy of her affection who did not possess the most exalted rank and character. To have given way to a sudden inclination would have disgraced her for ever in the opinion of all her kindred; and it was only by a long course of attention, and of the most respectful service, that the lover could hope for any favour from his mistress.

'The barbarous state of the country at that time, and the injuries to which the inhabitants, especially those of the weaker sex, were frequently exposed, gave ample scope for the display of military talents; and the knight who had nothing to do at home was encouraged to wander from place to place, and from one court to another, in quest of adventures; in which he endeavoured to advance his reputation in arms, and to recommend himself to the fair of whom he was enamoured, by fighting with every person

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who was ſo inconſiderate as to diſpute her unrivalled beauty, virtue, or perſonal accompliſhments. Thus, while his thoughts were conſtantly fixed upon the ſame object, and while his imagination, inflamed by abſence and repeated diſappointments, was employed in heightening all thoſe charms by which his deſires were continually excited, his paſſion was at length wrought up to the higheſt pitch; and uniting with the love of fame, became the ruling and governing principle of his conduct, and gave a particular turn and direction to all his ſentiments and opinions.

'As there were many perſons in the ſame ſituation, ſo they were naturally inſpired with ſimilar ſentiments. Rivals to one another in military glory, they were often competitors, as Milton expreſſeth it, "to win her grace whom all commend;" and the ſame emulation which diſpoſed them to aim at pre-eminence in the one reſpect, excited them with no leſs eagerneſs to diſpute the preference in the other. Their diſpoſitions and manner of thinking became faſhionable, and were gradually diffuſed by the force of education and example. To be in love was looked upon as one of the neceſſary qualifications of a knight; and he was no leſs ambitious of ſhowing his conſtancy and fidelity to his miſtreſs, than of diſplaying his military virtues. He aſſumed the title of her ſlave, or ſervant. By this he diſtinguiſhed himſelf in every combat in which he was engaged; and his ſucceſs was ſuppoſed to redound to her honour, not leſs than to his own. If ſhe had beſtowed upon him a preſent to be worn in the field of battle in token of her regard, it was conſidered as a ſure pledge of victory, and as laying upon him the ſtrongeſt obligation to act in ſuch a manner as would render him worthy of the favour which he had received.

'The ſincere and faithful paſſion, the diſtant ſentimental attachment, which commonly occupied the heart of every warrior, and which he profeſſed upon all occaſions, was naturally productive of the utmoſt purity of manners, and of great reſpect and veneration for the female ſex. Perſons who made a point of defending the reputation and dignity of that particular lady to whom they were devoted, became thereby extremely cautious and delicate; leſt, by any inſinuation whatever, they ſhould hurt the character of another, and be expoſed to the juſt cenſure and reſentment of thoſe by whom ſhe was protected. A woman who deviated ſo far from the eſtabliſhed maxims of the age as to violate the laws of chaſtity, was indeed deſerted by every body, and was therefore univerſally contemned and inſulted. But thoſe who adhered to the ſtrict rules of virtue, and maintained an unblemiſhed reputation, were treated like beings of a ſuperior order. The love of God and of the ladies was one of the firſt leſſons inculcated upon every young perſon who was initiated into the military profeſſion. He was inſtructed with care in all thoſe forms of behaviour which, according to the received notions of galantry and politeneſs, were ſettled with the moſt frivolous exactneſs. He was frequently put under the tuition of ſome matron of rank and diſtinction, who in this particular directed his education, and to whom he was under a neceſſity of revealing all his ſentiments, thoughts, and actions. An oath was impoſed upon him, by which he became bound to vindicate the honour of the ladies, as well as to defend them from every ſpecies of injuſtice; and the uncourteous knight, who behaved to them with rudeneſs, or who ventured to injure and inſult them, became the object of

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general indignation and vengeance, and was treated as the common enemy of all those who were actuated by the true and genuine principles of chivalry.

'These ideas of love and galantry, and of military honour, which were raised to such a height, and were so universally diffused among those nations, as they were displayed in all the amusements and diversions of the people, so they had necessarily a remarkable influence upon the genius and taste of their literary compositions. It was to be expected that men would be pleased with a recital of what they admired in real life; and the first authors were a sort of poetical historians, who endeavoured to embellish those events which had struck their imagination, and appeared most worthy of being preserved.

'Such were the bards, who about the eleventh century are said, along with their minstrels, to have attended the festivals and entertainments of princes, and to have sung, with the accompaniment of musical instruments, a variety of small poetical pieces of their own composition, in which they described the heroic sentiments, as well as the love and galantry of the times.

'They were succeeded by the writers of romance, who related a longer and more connected series of adventures, in which were exhibited the most extravagant instances of valour and generosity, of patience and fortitude, of respect to the ladies, of disinterested love, and inviolable fidelity; subjects the most capable of warming the imagination, and of producing the most sublime and refined descriptions; but which were often disgraced by the unskilfulness of the author, and by that excessive propensity to exaggeration, and turn for the marvellous, which prevailed in those ages of darkness and superstition. Those performances however, with all their faults, may be regarded as striking monuments of the Gothic taste and genius, to which there is nothing similar in the writings of antiquity; and at the same time as useful records, which contain some of the outlines of the history, together with a faithful picture of the manners and customs of those remarkable periods.

'This observation may also be applied in some measure to the epic poetry which followed, and which, with more correctness and regularity, and with the graces of versification, described the same heroic sentiments, and the same romantic love and galantry, which was peculiar to the ages of chivalry. When the improvement of public shows and spectacles had given rise to dramatic performances, they were composed after the same model; and the first tragedies, unless when they were founded upon religious subjects, represented love as the grand spring and mover of every action; the source of all those hopes and fears with which the principal personages were successively agitated, and of that distress and misery in which they were finally involved.

'The first deviation from this general taste of composition in works of entertainment may be discovered in Italy, where the revival of letters was early attended with some relaxation of the Gothic institutions and manners.

'The advancement of arts and manufactures in that country gave rise to somewhat of a different spirit; and the dispositions of the tradesmen and merchants, who inhabited the principal towns, were readily communicated to those who had intercourse with them. To this we may add the influence of the clergy, who resorted in great numbers to Rome, as the fountain of ecclesiastical

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stical preferment; and who, embracing different views and principles from those of the military profession, were enabled to propagate their opinions and sentiments among the greater part of the inhabitants.

'The early decay of the military spirit among the Italians was manifest from their disuse of duelling, the most refined method of executing private revenge, and from their substituting in place of it the more artful but cowardly practice of poisoning. Their taste of writing was in like manner varied, according to the circumstances of the people, who began to relish those ludicrous descriptions of low life and of licentious manners which we meet with in the tales of Arioſto and of Boccace, which were so contrary to the gravity and decorum of former times, and which appear to have taken their origin from the monks, in consequence of those disposítions and habits which their constrained and unnatural situation had a tendency to produce.

'In the other countries of Europe, the manners introduced by chivalry were more firmly rooted; and acquiring stability from custom, may still be observed to have a good deal of influence upon the taste and sentiments even of the present age. When a change of circumstances, more than the inimitable ridicule of Cervantes, had contributed to explode the ancient romances, they were succeeded by those serious novels which in France and England are still the favourite entertainment, and which represent in a more moderate degree the same ideas of military honour and of love and galantry which prevailed in the writings of a former period. The fashion of those times has also remained with us in all our grave and solemn theatrical compositions; and it is only of late that, from the example of an eminent writer, we have been taught to believe that a tragedy which gave no admission to a love-plot could be attended with any degree of success.'

Our author, in what remains of this chapter, proceeds to consider the further alterations which are produced in the state and condition of the women; in the first place, by the improvement of the more necessary arts and manufactures, and by the influence of civilization and regular government; and, in the last place, by the cultivation of the elegant arts, and by the further progress of a people in opulence and luxury.

After he has explained the rights of husband and wife, the author considers those which subsist between parents and their children. It is shewn, in this part of the work, that in all early and rude ages, the father of a family exercises an unlimited jurisdiction over his children; the causes of this are pointed out, and the gradual limitations which take place with regard to this branch of jurisdiction in later and more improved ages, are considered.

Having thus far treated of the situation of a single family, our author next considers the situation of a tribe, or village, composed of a number of different families. Here he has occasion to explain the origin of a chief who is raised as a head over a society, the different principles which induce the mem-

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bers of the society to rank under him, the qualities and accomplishments which lead them to bestow this dignity upon any single person, and the various branches of authority which are assumed by this early magistrate, according to the different species of property which the people have had an opportunity of acquiring.

Mr. Millar having given an account of the government of a single tribe, proceeds to treat of the government of a large society, formed by the union of a number of different tribes, or clans, united together; he here gives a view of the powers which are generally vested in the sovereign of such a society, and the privileges which are lodged in the other members of the state. In this chapter, an account is given of the nature and origin of the feudal law, which makes so great a figure in the history of Europe. The theory here delivered appears to be different from any hitherto given; and, we must own, seems to account for the establishment of this species of government in a more natural and simple manner than any account we have hitherto seen. We could have wished, however, that in this part of his book, he had entered more minutely into the particulars of the feudal law. So much has been written upon this subject, and by so many able men, that it was to have been expected, that a writer who has adopted a theory in some respects at least different from those generally received, would have shown how the different feudal regulations, and the peculiarities attending them, were the effects of that same situation, which, according to his theory, gave birth to the government itself.

In the remaining part of this chapter, Mr. Millar proceeds to consider the alterations in the police and government of a country arising from the progress of its inhabitants in manufactures and commerce, and in the refinement of manners, which is the natural consequence of affluence and security. In this part of the work, he endeavours to assign the reasons why, in some countries, the progress of commerce and manufactures has established a free form of government; and in others, a government less favourable for the liberty of the subject.

The consideration of the distinctions of rank among the free inhabitants of a country, is followed by an enquiry into the state of persons of inferior condition, who, in order to procure subsistence, are obliged to labour in the service of others, and who form the great body of the people. In prosecuting this enquiry, the author tells us, he has first considered the state of servants in the primitive ages of the world; he has next attempted to point out those variations in their condition which have proceeded from the usual improvements

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of ſociety in law and government; and, laſtly, to give an account of that ſingular revolution, by which the laws of Europe are, in this reſpect, ſo eminently diſtinguiſhed.

The author, in this part of his work, ſhows himſelf to be a lover of liberty upon the moſt ſolid principles. He points out the pernicious conſequences which ariſe from reducing ſervants and labouring people to a ſtate of ſlavery; he takes notice of the diſadvantages which ariſe from this, not only to the perſons themſelves reduced to this ſituation, but to their maſters, and to the intereſts of the whole community. He regrets that, in Scotland, there are to this day ſome remains of ſlavery; for it ſeems, that in that country, the labourers in coal and ſalt-works are ſtill in a ſtate of ſervitude. Our author points out the detriment which ariſes from this to the proprietors of the coal and ſalt-works, both from the nature of the thing, and likewiſe from a compariſon of the price of labour of colliers, and other labourers, in Scotland and in England.

Mr. Millar concludes his book with ſuggeſting how far it might be of advantage to put the ſlaves employed in our colonies upon a better footing than they are at preſent. Speaking of the ſlavery of the colliers and ſalters in Scotland, he adds:

'The ſlavery eſtabliſhed in our colonies is an object of greater importance, and is attended with difficulties which cannot be ſo eaſily removed. It has been thought, that the management of our plantations requires a labour in which free men would not be willing to engage, and which the white people are, from their conſtitution, incapable of performing. How far this opinion is well founded, according to the preſent manner of labouring in that part of the world, ſeems difficult to determine, as it has never been properly examined by thoſe who are in a condition to aſcertain the facts in queſtion. But there is ground to believe that the inſtitution of ſlavery is the chief circumſtance that has prevented thoſe contrivances to ſhorten and facilitate the more laborious employments of the people, which take place in other countries where freedom has been introduced. With regard to the planting of ſugar, experiments have been made, in ſome of the iſlands, from which it appears that, in this ſpecies of cultivation, cattle might be employed with advantage, and that the number of ſlaves might be greatly diminiſhed. But theſe experiments have been little regarded, in oppoſition to the former uſage, and in oppoſition to a lucrative branch of trade which this innovation would in a great meaſure deſtroy. At any rate, the intereſt of our colonies ſeems to demand that the negroes ſhould be better treated, and even that they ſhould be raiſed to a better condition. The author of a late elegant account of our American ſettlements has propoſed that ſmall wages ſhould be given them as an encouragement to induſtry. If this meaſure were once begun, it is probable that the maſter would ſoon find the utility of puſhing it to a greater extent. Nothing can appear more aſtoniſhing than the

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little attention that has hitherto been paid to any improvements of this nature, after the good effects of them have been so fully illustrated in the case of the villains in Europe. At the same time it affords a curious spectacle to observe, that the same people who talk in so high a strain of political liberty, and who consider the privilege of imposing their own taxes as one of the unalienable rights of mankind, should make no scruple of reducing a great proportion of the inhabitants into circumstances by which they are not only deprived of property, but almost of every right whatsoever. Fortune perhaps never produced a situation more calculated to ridicule a grave, and even a liberal hypothesis, or to show how little the conduct of men is at bottom directed by any philosophical principles.'

With regard to the author's language, it is correct, clear, and simple. These qualities give it an elegance and a beauty, which, though it may not dazzle the imagination so much as a more figurative and ornamented style, will not, perhaps, on that account, give the less pleasure to a reader of genuine taste. Few books have been published of late years that are more entitled to the public favour and approbation.

V. *Sermons on different Subjects, by the late Reverend* John Jortin, *D. D. Archdeacon of* London, *Rector of St.* Dunstan's in the East, *and Vicar of* Kensington. 8*vo.* 16*s. Boards.* White. *Continued.*

IN every volume of these discourses the author displays a clear head and a solid judgment, a rational way of thinking, and a more than ordinary knowledge of the human heart. The generality of preachers, on the common topics of morality, employ abundance of unnecessary pains in proving indisputable propositions, and elucidating points of doctrine which require no elucidation. But this manly and judicious writer very seldom, if ever, descends into these futilities. On every subject he touches, he produces a variety of sensible and important observations, which are not only calculated to rectify the heart, but to satisfy the reason, and inform the understanding of the most intelligent readers. On this account, we are persuaded, that in future times, this collection of sermons will have a place in the studies of the learned, while the discourses of one of his more eminent cotemporaries will be only found in the closets of old women.

In the first sermon of the third volume, the author shews the malignant nature of evil habits; in the second, he proves the truth of this observation of Solomon, *he that walketh uprightly, walketh surely*; and in the third, he exhibits a division of our duty into its several parts, according to their order and importance. Moral goodness, he observes, or virtue, or righteousness, is the principal

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cipal part of religion; the next to it is faith, or a belief of chriſtianity; and the laſt, a right uſe of the means which may ſtrengthen our faith in Chriſt, and promote the practice of righteouſneſs; namely, repentance, prayer, an acquaintance with the ſcriptures, pious meditation, an open profeſſion of our religion, and a partaking of the Lord's Supper.

The fourth ſermon conſiſts of Practical Obſervations on the Hiſtory of the penitent Thief, recorded by St. Luke, ch. xxiii. 42, 43. The pardon of this criminal having been pronounced by our Saviour, Dr. Jortin, by way of inference, allows, that it is reaſonable to conclude, that to every ſinner who ſincerely repents, the ſame favour will be extended. But then, leſt any ſhould make perverſe inferences from this example, and fatally delude themſelves with groundleſs expectations, he conſiders this incident in another light, and ſhews, that it contains little comfort, and little encouragement to old and notorious offenders.

It is moſt probable, he thinks, that this criminal had not been a *robber*, in the uſual ſenſe of the word, but only one who had joined in ſome revolt againſt the Romans. For, firſt, he ſays, in ancient writers, the word *thief* or *robber* is often applied to thoſe who were engaged in inſurrections. Secondly, at that time there had been ſeditions in Judea, and Barabbas had been active in one, whoſe pardon the Jews had obtained of the governor. Thirdly, his puniſhment was crucifixion, a puniſhment not in uſe among the Jews, but often inflicted by the Romans upon ſlaves and foreigners, who had rebelled againſt them. Laſtly, Chriſt himſelf ſuffered under the unjuſt imputation of rebellion, and was condemned for it by the Roman magiſtrate, elſe he could not have been crucified; and it is probable, that the two who were crucified with him ſuffered for rebellion. The man then may be ſuppoſed to have been guilty of ſedition againſt the Roman government. This was a crime, and yet it was a crime into which a perſon might have fallen, who had his good qualities, and who had led a regular life. The Jews were at that time under the juriſdiction of the Romans. But the Roman governors were uſually bad rulers of the provinces. Now who knows what provocations this penitent thief might have received from ſuch governors? Oppreſſion will make a wiſe man mad. So ſays ſays Solomon, who was a wiſe man, and a king too. Or he might have been influenced by his relations and friends, and over-perſuaded and drawn in unawares; or he might have had little hand in the ſedition.

'Conſider then the caſe of the man, on whom we are diſcourſing. As ſoon as he was taken, he knew that the moſt cruel death

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would enſue, and under this ſad proſpect he continued till his crucifixion: ſo that his ſufferings were as great as can eaſily be conceived, and nothing worſe can befall a man here below. If he had eſcaped this calamity, he would probably have joined himſelf to the firſt Chriſtians, and been as ready to do and to ſuffer for the ſake of the Goſpel as any of the diſciples. When he came to die, he expreſſed no deſire to live and to eſcape puniſhment, he ſeems to have poſſeſſed himſelf, and to have ſuffered with conſtancy and reſignation. He thought Chriſt to be the Meſſias, he knew that the Prophets had foretold his everlaſting kingdom, and he ſaw him periſhing like a malefactor, and in all appearance forſaken of God as much as of men. But he had faith, and it was a great degree of faith at ſuch a juncture, to believe that God would ſtill make good his promiſes to this very perſon, and that he ſhould ſtill in God's appointed time receive power and majeſty and dominion; and he humbly and modeſtly beſought him to think of his poor fellow-ſufferer, though unworthy of ſuch a favour, when that glorious time ſhould come. He received a gracious anſwer, and Chriſt from his croſs, as from his throne, granted him more than his requeſt.

'Now what hopes can an habitual offender build upon a caſe ſo ſingular, and attended with ſo many extraordinary circumſtances? what comfort can he find from the example of a man, who probably was not ſo guilty as he, and who received ſo ſevere a correction in this world? Great things are ſaid in Scripture in favour of repentance and reformation, and they are conſtantly repreſented as certain means to appeaſe the divine diſpleaſure. But when this repentance is delayed till no reformation can appear, what ſhall we ſay of it? How far it may profit, God only knows. It becomes not us to ſet bounds to his goodneſs: but this we muſt ſay, that theſe are favours which can only proceed from his hidden mercies, and which he hath not expreſsly promiſed in his Goſpel. One would willingly indulge the pleaſing hope that there may be undiſcovered treaſures of compaſſion in the ſecret counſels of God, without which the condition of ſo many would be ſo deplorable. But then let us live, as if we had no ſuch hopes; leſt by preſuming too much, and performing too little, and propoſing to enter into peace and reſt upon the cheapeſt terms, we ſhould at laſt find ourſelves deluded and excluded.'

The fifth ſermon contains remarks on the pernicious conſequences of ſinful anger, and ſome directions how we may reſtrain it. The ſixth is an illuſtration of theſe words in the ſecond chapter of Samuel, *Them that honour me, I will honour.* The good, ſays our author, will moſt probably be honoured in this life, and certainly in the life to come. Their virtues naturally tend to produce this effect, and the favour and bleſſing of God is often viſibly and remarkably extended to them.

But 'the moſt perfect honour that we can conceive is the eſteem which a perſon obtains from many who excel in wiſdom and power and goodneſs, and which ſhall continue for ever.

'Of all creatures who poſſeſs underſtanding and reaſon, we ſeem to be the loweſt in rank; ſuperior to us are innumerable beings, inhabitants of other and better worlds, the leaſt of whom ſurpaſs us in knowledge power and virtue, and who poſſeſs theſe excellencies in various degrees, according to their ſeveral orders.

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'Such are all who have gone before us in the ways of righteousness, and have put off their mortal bodies, and the host of angels, whom God sends forth to minister unto them who shall be heirs of salvation.

'Every good man, therefore, howsoever slighted and overlooked by those amongst whom he dwells, acts in a great theatre, and has numberless spectators and applauders of his conduct. To be approved and commended by these holy and wise and impartial judges, this is true honour; and this honour every righteous person enjoys, who like those blessed Spirits is performing the will of God, and filling up with integrity and dignity the offices of his station. His honour indeed is not perfect in the present short life, for he is not acquainted with these superior beings, and knows not when they observe him, and what they think of him. But as soon as he departs hence, he goes to the invisible world, and converses with the spirits of just men made perfect, and with the angels, who congratulate him upon his deliverance from mortality, and his constancy in running the course set before him. Then he enters into the possession of true and eternal honour, which shall be increased in the great day, when he shall receive the approbation of Christ the judge of the world, and of the God and Father of all. This is honour in the strictest sense, or rather this alone deserves to be called honour. The marks of distinction which mortal creatures confer upon each other, when compared to this, appear vain and trifling and contemptible beyond all expression.'

The seventh is an excellent discourse on the proper boundaries of human knowledge. *Secret things belong to the Lord our God, but those things which are revealed belong unto us,* &c. Deut. xxix. 29.

According to the account of this judicious writer, among the things which are secret, may be placed, 1. A complete knowledge of nature, of the visible world, and of the effects of matter and motion. 2. Among the things pertaining to religion which have occupied the minds of men to no purpose, we may reckon what has been called absolute predestination, or the everlasting decrees of God concerning the salvation and destruction of particular persons. 3. Another secret is an accurate knowledge of God, of his nature and perfections. 4. Among the things which we must not expect thoroughly to understand is God's providence, the manner in which he presides over rational beings, the reasons of his conduct, the ends which he proposes, and the methods by which he accomplishes them, and how far he is assisting, hindering, or permitting, in all events. 5. Under this head, which concerns the mysteries of Providence, may be placed the reasons for which God bestows prosperity upon one person, and adversity upon another. 6. The future condition of the righteous, and of the wicked, is one of those things of which we cannot have a distinct and particular knowledge. 7. Among those things which

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which are hidden from us, we may place many difficult parts of the ſcriptures, and particularly thoſe predictions which are yet unfulfilled. Laſtly, the knowledge of things to come, of the good and evil which will befal us in this life, and of the time when our life will end, are ſecrets which God hath concealed from us. Here then our curioſity is to be repreſſed, and turned to more ſuitable objects, namely, the truths which God has revealed, the duties which he requires, &c.

In the ſeventh diſcourſe, the author explains the nature of the ſin which our Saviour calls blaſphemy againſt the Holy Ghoſt. In his account of this crime, he takes the common interpretation. A blaſphemer againſt the Holy Ghoſt, he ſays, was one who ſaw the miracles of Chriſt, and by ſome very wicked motive maliciouſly aſcribed them to Satan, and probably ſinned againſt conſcience. This offence ſhall never be forgiven; that is, the blaſphemer's amendment is very improbable. Or, if the words are to be underſtood in a rigid ſenſe, Chriſt, he thinks, might ſpeak as a prophet, who foreſaw the future behaviour of ſuch ſinners.

In the ninth ſermon, he examines how far, and in what ſenſe the love of the world is forbidden by St. John, 1 Ep. ii. 15, or when we may be ſaid to love the world too much. 1. He ſays, we love the world too much, when, for the ſake of any profit or pleaſure, we wilfully, and knowingly, and deliberately tranſgreſs the commands of God, and become openly and habitually wicked and vicious, and live addicted to ſenſuality, to intemperance, to fraud, to extortion, to injuſtice. 2. When we take more pains to obtain and ſecure the conveniences of this life, than to qualify ourſelves for the rewards of the next. 3. When we cannot be contented, or patient and reſigned under low or inconvenient circumſtances. 4. When we cannot part with any thing that we poſſeſs to thoſe who want it, who deſerve it, and who have indeed a right to it. 5. When we envy thoſe who are more fortunate and more favoured by the world than we are, and cannot behold their ſucceſs without repining. 6. When we honour and eſteem, and favour perſons purely according to their birth, fortunes, and ſucceſs, meaſuring our judgment and approbation by their outward appearance and ſituation in life; and laſtly, when we omit no opportunity of enjoying the good things of this life, when our great buſineſs and ſerious employment is to amuſe and divert ourſelves till we contract an indifference for manly and rational occupations, deceiving ourſelves all the while, and fancying that we are in a ſafe condition, becauſe we are not ſo bad as ſeveral whom we could name, nor guilty of ſuch and ſuch vices with which the world abounds.

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The ſubject of the tenth diſcourſe is the mortality of man. In this ſermon the author proves, that our preſent ſtate of mortality is convenient and uſeful to us upon many accounts; he then points out to us the moſt proper means which we can uſe, to cure ourſelves of the immoderate fear of death.

The uſes of death which he mentions are theſe. 1. It is convenient that we ſhould die, becauſe this world is a ſtate of trial. 2. The conſideration of death has a tendency to deter us from vice, and conſequently, prevents ſome diſorders, and makes us live together in ſociety better than we ſhould otherwiſe paſs our days. 3. The future recompences of obedience are of a ſpiritual nature; our obedience at beſt being defective, death prepares us for the next ſtate, and excites in the ſoul thoughts and inclinations which ought to accompany it at its entrance into the world of ſpirits, and into the preſence of its Maker. Laſtly, if by obedience and perſeverance we ſecure to ourſelves an inheritance in the kingdom of God, when that promiſed time ſhall come, and this corruptible ſhall put on incorruption, the remembrance of our former earthly ſtate, and of all its inconveniencies, may, probably, add to our happineſs; and then it will be good for us that we once were mortal creatures.

The ſubject of the ninth ſermon is the nature and utility of meekneſs. Speaking of this virtue, he ſays,

'One defect in human laws is that they cannot poſſibly be extended to all offences againſt our neighbour. There are many breaches of our ſocial duties, which produce much miſchief in ſociety, and yet muſt be out of the reach of laws, becauſe it is impracticable to call every ſuch offender to account, to paſs a juſt judgment upon his fault, and to aſſign proper puniſhment of it. Human laws can only take cogniſance of the more notorious crimes; they cannot, for example, conveniently puniſh uncharitableneſs, covetouſneſs, ſelfiſhneſs, inſincerity, lying, ſtubbornneſs, pride, moroſeneſs, rudeneſs, ingratitude, and ſuch unſocial qualities.

'We * read that ſome † nations had laws againſt ingratitude. But ‡ gratitude is a voluntary recompence for benefits voluntarily

'* Grotius De Jur. B. II. xxv. p. 261. Ed Gronov.

'† The Perſians, the Athenians, and the Romans alſo; though Seneca ſpeaks as if he were not acquainted with the ſtatutes of his own nation concerning it. It is true that between equals there could be no action for ingratitude; but there are laws againſt the ingratitude of freedmen, and of ſons and daughters, which are to be found in the *Digeſts*.

'*Ingratos*, de quibus patroni quererentur, revocavit [Claudius] in ſervitutem. *Suetonius* Claud. 25.

'‡ *Athenis*—adverſus ingratos actio conſtituta eſt. Et recte; quia dandi et accipiendi beneficii commercium, ſine quo vix vita hominum conſtat, perdit et tollit quiſquis bene merito parem referre gratiam negligit, *Valer. Maximus* V. iii. 3.

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beſtowed. In acts of generoſity and kindneſs, it is ſuppoſed that the perſon who confers a favour, confers it without requiring a promiſe of a return, elſe it would not be giving, but trading and ſelling. In acts of gratitude, the obliged perſon requites according to his inclination and abilities. He is often the beſt judge of the value of the kindneſs which he has received, and of the circumſtances increaſing or leſſening it; and he returns good offices, favours, and ſervices; perhaps he hath nothing to give beſides his heart, he repays benefits with love, honour, and reſpect, which are no contemptible returns, and prove him to be truely grateful. But human courts cannot meaſure the degrees of love and honour which are due to a benefactor, or the manner in which they ſhould be expreſſed. Theſe and other reaſons may be given, to ſhew that ſuch laws ſhould not be made, and cannot be executed.

'National laws being thus neceſſarily imperfect, and incapable of ſecuring the public tranquillity, men, to ſupply this defect, have added to them another law, the law of Civility or Good-manners. This is a law of cuſtom, eſtabliſhed by common conſent, and the violation of it is puniſhed by the general diſapprobation and contempt which the offenders againſt it uſually undergo. But this law alſo is inſufficient for the purpoſes for which it is deſigned, as may be known, if we conſider that civility for the moſt part is outſide ſhew, dwells upon the tongue and in the carriage, and is not required to extend itſelf to acts of real beneficence towards others; eſpecially towards thoſe who have offended us; ſo that one may obſerve the laws of civility and decency, and yet be deficient in his duty to his neighbour.

'But in thoſe * caſes, in which the laws fall ſhort of their deſign, a meek perſon will be a law to himſelf, and ſhew more courteſy, humanity, and condeſcenſion than they require of him.'

The twelfth ſermon is on religious retirement. From the example of our Saviour in this reſpect the author draws theſe obſervations. 1. That we ought to ſet apart ſome portions of our time for private and ſilent acts of religion, for converſation with God and our own hearts. Our Lord went up into a mountain apart to pray. 2. That we ought to employ all the

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' But Seneca is of another opinion, and ſays;

' *Hoc* tam inviſum vitium, an impunitum eſſe debeat, quæritur: et an hæc lex, quæ in ſcholis exercetur, etiam in civitate ponenda ſit, qua ingrati datur actio.—Magnum hoc argumentum, dandam non fuiſſe; quia adverſus maleficium omne conſenſimus, et homicidii, veneficii, parricidii, violatarum religionum, aliubi atque alibui diverſa pœna eſt; ſed ubique aliqua. Hoc frequentiſſimum crimen nuſquam punitur, ubique improbatur. Neque abſolvimus illud: ſed cum difficilis eſſet incertæ rei æſtimatio, tantum odio damnavimus, et inter ea reliquimus quæ ad vindices Deos mittimus. Rationes autem multæ mihi occurrunt, propter quas crimen hoc in legem cadere non debeat, &c. *De Benef.* iii. 6.

' * Quam anguſta innocentia eſt, ad legem bonum eſſe? quanto latius officiorum patet, quam juris regula? quam multa pietas, humanitas, liberalitas, juſtitia. fides exigunt, quæ omnia extra publicas tabulas ſunt? *Seneca* De Ira, ii. 27.

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powers and abilities which God has conferred upon us, to the glory of their author, and to the benefit of mankind, and loſe no opportunity of doing good. Our Saviour ſpent the day in feeding and teaching the people. 3. That the active and ſocial duties are more valuable and important than the contemplative virtues which are of a private and ſolitary nature. Our Saviour left not the people till the evening came on; and the hours which he paſſed in ſolitude and retirement were few, compared with thoſe which he ſpent in the diſcharge of his miniſtry. 4. That as our Saviour had, ſo we alſo have time enough for the one and for the other, for the exerciſe of public and of private duties and virtues; and that therefore neither ſhould be omitted.

On a ſequeſtered or monaſtic life our author has theſe juſt obſervations:

'Of two perſons who live ſoberly and righteouſly, the one in a public ſtation, the other in retirement, the former muſt be allowed to be the more excellent perſon, and the brighter example of virtue; for it is more commendable, becauſe more uſeful, to be a burning light in the midſt of a crooked and perverſe generation, than in a deſart, in a ſolitude, where it is in a great meaſure loſt to the world, and ſhines almoſt only to itſelf.

'The account which we have of the old ſolitary Saints, though written by their admirers and adorers, is often little to their advantage, or to the credit of Chriſtianity. If time, which hath deſtroyed ſo many excellent records and monuments, had ſwept away thoſe hiſtories, the loſs had been inconſiderable. We find that their retired ſituation and moping and muſing way of life threw them frequently into melancholy and enthuſiaſm, and ſometimes into frenzy and madneſs: and indeed there are few heads ſtrong enough to bear perpetual ſolitude, and a confinement to the ſame place, the ſame objects, the ſame occupations, and the ſame little circle of action; and when to all this is added want of proper food and of ſleep, it is no wonder if a man loſes his ſenſes.

'One would not cenſure without diſtinction all thoſe who retired from the world. Their deſign might be honeſt, and their piety ſincere; but whilſt we make proper allowances for their good intention, we cannot compliment their prudence and commend their choice, eſpecially when theſe inſtitutions became a public nuiſance, and called aloud for a reformation. Several evils aroſe from this injudicious devotion: young perſons were ſometimes ſeduced from their parents, and ſometimes confined againſt their inclinations; they engaged themſelves by vows never to change their way of life, which expoſed them to innumerable temptations; a blind and ſlaviſh obedience was required to their governors; the public was deprived of many uſeful citizens, and great ſums were miſemployed by the indiſcreet charity of ſimple perſons who gave away their poſſeſſions to ſuch ſocieties. Vice alſo and works of darkneſs found their way into ſome of theſe religious houſes, which ſeemed to be only bolted and barred againſt charity and true piety.

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'One of the general weakneſſes of mankind, is to run into extremes; and, in truth, there is a middle way between a quite ſolitary life, and a life of gaiety, hurry, and diſſipation, which conſiſts in ſo laying out and dividing our time, and chuſing our friends and acquaintance, that we may give to every laborious or ſtudious occupation, and to every innocent amuſement, its proper ſeaſon, and find leiſure for every thing that is good and reaſonable: and this may be done in populous cities as well as in cloiſters, and perhaps much better.'

In the thirteenth diſcourſe, the author endeavours to ſet before us the future ſtate of the virtuous. The good, he obſerves, will hereafter be free from all the pain, the fears, and diſquietudes of life, will be happy in the increaſe of knowledge, in a freedom from ſin, in the ſociety of beings like themſelves, in occupations ſuitable to their dignity and diſpoſitions, and in many other reſpects which exceed all human conception: and this happineſs will be encreaſed by the certainty of its endleſs duration.

In the next ſermon, we have a clear and ſatisfactory illuſtration of the thirteenth chapter of St. Paul's Firſt Epiſtle to the Corinthians; on the nature of Chriſtian charity. This diſcourſe abounds with excellent ſentiments, from which we cannot forbear extracting the following paragraph, which is expreſſed with a ſhrewdneſs peculiar to Dr. Jortin.

'To baniſh, impriſon, plunder, ſtarve, hang, and burn men for religion, is not the goſpel of Chriſt, it is the goſpel of the devil. Where perſecution begins, Chriſtianity ends; and if the name of it remains, the ſpirit is gone. Chriſt never uſed any thing that looked like force or violence, except once; and that was, to drive bad men out of the temple, and not to drive them in.'

The fifteenth ſermon contains many practical reflections on the duty of living peaceably with all men: the ſixteenth points out the uſe of afflictions: the ſeventeenth diſplays the object, the cauſes, the effects, and the cure of envy: the eighteenth conſiſts of remarks on the converſion of Cornelius, Acts x. 22. relative to the equity and unlimited beneficence of the Deity, and the honeſt and pious diſpoſition of the Roman centurion. The laſt ſermon of this volume is calculated to ſhew, that all the fair projects and flattering hopes of the wicked are deluſive, and their ſecurity without foundation.

[*To be concluded in our next.*]

VI. *Mechanics; or the Doctrine of Motion. Together with the Projection of the Sphere, and the Laws of Centripetal Forces. By* William Emerſon. 8*vo.* 7*s.* Nourſe.

THERE is not any branch of mathematical knowledge more uſeful to mankind than mechanics; it is by this noble art, that the utmoſt improvement is made of every power and force

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force in nature, and the motions of the elements, water, air, and fire, are made ſubſervient to the various purpoſes of life: for, however weak the force of man appears to be, when unaſſiſted by this art, yet with its aid, there is ſcarce any thing above its reach. By this ſcience, we can inveſtigate the properties of the mechanical powers, as the lever, balance, wheel, or axis in peritrochio, pulley, &c. illuſtrate the whole theory of motion, ſhew how to determine the motions which are produced by given forces, and converſely, when the phænomena of thoſe motions are given, we can, with great facility, trace the powers or forces from whence the motions themſelves did firſt ariſe. Without the knowledge of mechanics, we could not even account for the moſt common and natural motions of animals, ſuch as walking, jumping, flying, ſwimming; for all theſe depend upon the properties of the center of gravity: it is by the motion of this point, as our author juſtly remarks, 'that when a man endeavours to walk, he ſtretches out his hind leg, and bends the knee of his fore leg, by which means his body is thruſt forward, and the center of gravity of his body is moved forward beyond his feet, then to prevent his falling, he immediately takes up his hind foot, and places it forward beyond the center of gravity, then he thurſts himſelf forward, by his leg which now is the hindmoſt, till his center of gravity be beyond his fore foot, and then he ſets his hind foot forward again, and thus he continues walking as long as he pleaſes.

'In ſtanding a man having his feet cloſe together cannot ſtand ſo firmly, as when they are at ſome diſtance, for the greater the baſe, the firmer the body will ſtand, therefore a globe is eaſily moved upon a plane, and a needle cannot ſtand upon its point, any otherwiſe than by ſticking it into the plane.

'When a man is ſeated in a chair, he cannot riſe till he thruſts his body forward, and draws his feet backward, till the center of gravity of his body be before his feet; or at leaſt upon them, and to prevent falling forward, he ſets one of his feet forward and then he can ſtand, or ſtep forward as he pleaſes.

'All other animals walk by the ſame rules, firſt ſetting one foot forward, that way the center of gravity leans, and then another. In walking up hill, a man bends his body forward, that the center of gravity may lie forward of his feet; and by that means he prevents his falling backward, In carrying a burthen, a man always leans the contrary way that the burthen lies, ſo that the center of gravity of the whole of his body and the burthen, may fall upon his feet. And a fowl

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going over an obſtacle, thruſts his head forward, by that means moving the center of gravity of his whole body forwards, ſo that by ſetting one foot upon the obſtacle, he can the more eaſily get over it.'

Amongſt other very uſeful mechanic diſquiſitions in this work, we meet with an elegant deſcription and rationale of the common pocket watch; wherein Mr. Emerſon gives it as his opinion, that a clock or watch, going by a ſpring, can never be made to keep time truly, except it be always kept to the ſame degree of heat or cold; for this, he ſays, 'cannot be done without conſtant attendance; and if any ſort of mechaniſm be contrived to correct this, yet, as ſuch a thing can only be made by gueſs, it cannot be truſted to at ſea, but only for ſhort voyages. But no motion, however regular, can anſwer at ſea, where the irregular motion of the ſhip will conſtantly diſturb it: add to this, that the ſmall compaſs a watch is contained in, makes it eaſier diſturbed, than a larger machine would be; but to ſuppoſe, that any regular motion can ſubſiſt among ten thouſand irregular motions, and in ten thouſand different directions, is a moſt glaring abſurdity. And if any one with ſuch a machine would but make trial of it to the Eaſt-Indies, he would find the abſurdity and diſappointment. And therefore, I never expect to ſee ſuch a time-keeper, or any ſuch thing as a watch or clock going by a ſpring, to keep true time at ſea: but time will diſcover all things.'

'As to pendulum clocks their irregularity in the ſame latitude is owing to nothing but the lengthening or ſhortening of the pendulum, which is a mere trifle to the other. But then they would be infinitely more diſturbed at ſea than a watch, and in a ſtorm would not go at all. In different latitudes too another irregularity attends a pendulum depending on different forces of gravity. Though this amounts but to a ſmall matter, yet it makes a conſiderable variation in a great length of time. For in ſouth latitudes where the gravity is leſs, a clock loſes time; and in north latitudes, where the gravity is greater, it gains time. So that none of theſe machines are fit to meaſure time at ſea, although ten times ten thouſand pounds ſhould be given away for making them.'

If we do not miſtake Mr. Emerſon in this extract, where he ſays in ſouth latitudes the gravity is leſs, and in north latitudes the gravity is greater; we apprehend, he would be underſtood to mean, that in ſouth latitudes the force of gravity decreaſes from the equator towards the ſouth-pole; and in north latitudes the force of gravity increaſes from the equator towards the north pole. If this be the caſe, we muſt beg leave to obſerve to this gentleman, that, all the authors we have ever

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ſeen upon the ſubject of gravitation, unanimouſly agree, that the force of gravity increaſes from the equator towards either pole, and that in the ratio of the ſquare of the right ſine of the latitude. However, as diſcuſſions of this kind relating to the more exalted and difficult parts of mathematical phyſics, are not ſo immediately within our province, or, perhaps, the reach of our abilities, we ſhall cloſe this article with obſerving, that the other parts of this performance, which treat of the projection of the ſphere, and the doctrine of centripetal forces, are executed, as far as we are able to judge, in a conciſe, elegant, and judicious manner.

VII. *A Syſtem of Aſtronomy. Containing the Inveſtigation and Demonſtration of the Elements of that Science.* 8vo. 7*s.* *bound.* Nourſe.

THE invention of aſtronomy has been variouſly aſſigned, and ſeveral perſons, ſeveral nations, and ſeveral ages have laid claim to it. Plato, in his Epinomis, tells us, it was a barbarian who firſt obſerved the heavenly motions, to which he was led by the clearneſs of the weather in the ſummer-ſeaſon; as in Egypt and Syria, where the ſtars are clearly ſeen, there being neither rain nor clouds to interrupt the proſpect, and the want of this clearneſs of atmoſphere is the reaſon why the Greeks came ſo late to the knowledge of aſtronomy.

The generality of writers fix the origin of aſtronomy in Chaldea; ſome attribute the invention to the antient Hebrews, and others even to the firſt men, building on the authority of Joſephus, and the mention he makes about Seth's pillars. The Muſſulmans, with ſome Jews, as well as Chriſtains, aſcribe it to Enoch; and other of the orientals to Cain. But as we find no terms of aſtronomy in the language of thoſe firſt people, that is, in the Hebrew language, recorded in any other profane hiſtory, nor in ſacred writ, if we except what is mentioned in Job and the books of Solomon, their opinions appear ſcarce ſufficient to ſtrengthen the affirmation of Joſephus.

'The Egyptians learned from the Edomites aſtronomy and navigation. For the Edomites uſed to make long voyages upon the Red-ſea, for the ſake of merchandiſing. And when they were conquered by David, they fled into Egypt, and to the coaſts of the Mediterranean, and to the Perſian gulf. They afterwards began the like voyages upon the Mediterranean. Their year was the luni-ſolar year, derived from Noah, and, at that time conſiſted of 360 days. By the heliacal riſings and ſettings of the ſtars, they found the year to conſiſt of 365

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days; therefore, they added five days to the old year. This was in the reign of Ammon. Afterwards they formed the ſtars into conſtellations, and alſo made obſervations of the planets, which they called after their gods.

'When the Ethiopians invaded Egypt, the Egyptians that fled to Babylon carried with them the Egyptian year of 365 days, and the art of aſtronomy, and founded the æra of Nabonnaſſar. The practice of obſerving the ſtars was carried into other countries; the Greeks had all their aſtronomical learning from Egypt. Then Atlas formed the ſphere of the Lybians, and Chiron that of the Greeks, and the Chaldeans another ſphere for their own uſe.'

Mr. Emerſon, the ingenious author of this performance, has divided it into ſeven ſections, wherein the various phenomena of the heavenly bodies, the nature of ſolar, lunar, and ſatellitan eclipſes, the theory of the primary planets and comets, together with many other curious, and no leſs uſeful, aſtronomical matters, are treated upon in a clear and very comprehenſive manner, which in ſome meaſure will be evinced by the following extract relating to the method of finding the longitude of a place.

'To find the difference of longitude of two places, or the difference of meridians, is, as our author juſtly remarks, an eſſential point both of geography and navigation. To perform which, ſeveral methods have been propoſed, ſome more practicable than others, but all of them depend upon aſtronomical principles, and therefore I give it a place here, and is as follows.

'If a watch, or time-piece, can be made to keep time exactly, ſuch a machine being ſet to the true time of the day in any one place, and carried to another place, it will ſtill ſhew the time at the firſt place; and therefore, if the time can be known of this ſecond place, the difference of time, and therefore the difference of longitude, will be known between one place and the other.

'Now to find the hour of the day at this ſecond place, two equal altitudes of the ſun muſt be taken the ſame day, and the exact times noted by the time-keeper. Then the middle, between theſe two times of obſervation, ſhows what hour it is at the firſt place, when it is twelve o'clock at the ſecond place; conſequently, the difference of time between the two places is known, which gives the difference of longitude, allowing 15 degrees to an hour. If the time-keeper be ſhort of twelve o'clock, at the middle time, the ſecond place lies eaſtward from the firſt. But if the middle time be paſt twelve, the ſecond place lies weſtward. A common watch being ſet to twelve,

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twelve, when the time-keeper is at the middle time; or, which is the ſame thing, if it be ſet ſo much paſt twelve, as the time-keeper is paſt the middle time, it will continue to ſhew the time in that place. This method is adapted to the ſea. If ſuch a machine be exactly made like Mr. Harriſon's time keeper, it may do well enough for ſhort diſtances, but will be uſeleſs for long ones, for the following reaſons. 1. Heat and cold will have an effect upon the ſprings, and, conſequently, will retard or accelerate the motion. 2. The toſſing of the ſhip at ſea will have an effect upon any moving machine, which will hinder it from going equally at all times. 3. Whatever may be the error generated in a ſmall diſtance, or ſmall time, that error will be multiplied in a large diſtance and time, being proportional to the time; ſo that in long voyages it will be uſeleſs. The immenſe price of ſuch a machine, when made to the utmoſt accuracy, will prevent its being generally uſeful.'

To this method of finding the longitude by a time-piece, Mr. Emerſon ſubjoins ſeveral other methods ſerving for the ſame purpoſe, viz. by the moon's diſtance from a fixed ſtar, the occultation of a ſtar by the moon, or the appulſe of a ſtar to the moon, or by having a meridian. Likewiſe by an eclipſe of the moon obſerved in two different places, he ſhews how the longitude may be eaſily found at land, and laſtly by the eclipſes of Jupiter's firſt ſatellite, which method our author thinks preferable to any other, the longitude may, by help of the neceſſary tables carefully conſtructed, be determined, even at ſea, to a degree of exactneſs ſufficient for nautical purpoſes. We therefore recommend this ſyſtem of aſtronomy, which contains an inveſtigation and demonſtration of the elements of that ſcience, to the peruſal of ſuch as are deſirous of obtaining, without the help of a maſter, a competent knowledge therein.

VIII. *Ecliptical Aſtronomy reſtored to its Natural Simplicity, in Theory and Practice, upon Moſaic Principles; whoſe Uſes are alſo ſpecified in Navigation.* *By* James Hurly, *B. A.* 8*vo.* 3*s.* Catlon.

IT is no very uncommon thing for men to endeavour to depreciate that ſcience which, with the moſt ſevere application, they have not been able to comprehend, this we have frequently ſeen verified in the works of Pope, Swift, and others; but as theſe were men of infinite wit and humour, it ſeldom happened that the pleaſant raillery which they diſplayed on ſuch occaſions ever gave the leaſt offence. On the other

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hand, when men of more miſanthropy than underſtanding make the attack, it then becomes a different affair; the want of ſufficient knowledge to conduct the proper arguments, the low and trivial ſubterfuges generally had recourſe to, and the illiberal manner (ſo inſeparable from little minds) in which they treat the profeſſors and encouragers of that particular ſcience or branch of learning they are deſirous to depreciate, only ſerve to render themſelves both ridiculous and contemptible. We would not here be underſtood to apply this wholly to the author of the work now before us, whoſe performance is of another kind; it conſiſts of many quotations from the ſacred writings, to prove the ſuperiority of the ſyſtem of philoſophy as given by Moſes, above the vile hypotheſis of uninſpired writers, which, notwithſtanding their being moſt undoubtedly true, yet nevertheleſs ſeem unneceſſary, becauſe it is contending for what no man in his ſenſes can poſſibly deny, and therefore Mr. Hurly, we think, might have ſpared himſelf the trouble of proving that the whole tribe of idle philoſophers ſuch as Newton, Halley, Deſcartes, &c. could ſtand in no degree of compariſon with the illuſtrious and inſpired Jew above-mentioned. Agreeable to this doctrine our reverend author has clearly ſhewn the parallactic abſurdities of modern aſtronomers have no place in the Moſaic revealed ſyſtem. 'The ſun and moon are ſet both of them in the ſphere of the fixed ſtars, which aſtronomers place at an almoſt immenſe diſtance from the earth. The ſun and moon are ſet in the ſtarry firmament, therefore there is no philoſophical diſtance of their orbits to cauſe the difference of parallaxes, which is founded by philoſophers upon that diſtance.' The qualities of the ſun and moon and their effects upon each other, is ſtill clearer, if poſſible, upon the ſame principles as before. 'That the ſun is the fountain of *heat* is evident to our ſenſes, but that the moon is *cold*, as the ſun is *hot*, may appear ſtrange to many who have imbibed the philoſopher's doctrine, that all the celeſtial bodies are *earths*, and that *the ſun* is a great earth *vehemently hot*. It was a doctrine, however, apparently known to *Moſes*, who places the moon at the ſame diſtance from the earth as the ſun and the ſtars, whereas if we judge of the diſtance by our ſenſes, the moon is viſibly nearer than the ſtars. What can produce this effect? Why we know very well that objects are viſibly nearer as they are ſeen through a denſer medium: and the cold moon, condenſing the medium by which it is encompaſſed, cauſes it to appear ſo much nearer to us as the medium is more condenſed, through which the light of the moon paſſes. So an horizontal object appears larger, and conſequently nearer, in the heavens, than it appears

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pears afterwards when it is got above the denſer air encompaſſing the ſurface of the earth; and thus the moon will be more refracted than other objects, and will appear alſo more depreſſed through a glaſs, or as having a greater parallax than the other planets.

'Moreover the *cold* quality of the moon is alſo an object of ſenſe, and any perſon poſſeſſed of a good teleſcope may make the experiment who may plainly diſcover that from the time of the new moon to the full, an envelopement of *ice* ſpreads gradually over the moon's ſurface, and after the full, the *ice* is *thawed* and diſperſed, as the moon returns to the ſun.

'From theſe oppoſite qualities of *heat* and cold in the *ſun* and *moon*, the theory of the moon's motion, agreeable to the aſtronomical ſyſtem of Moſes, is deduced.'

The miſtaken notions of aſtronomers, 'who are apt to boaſt much of their knowledge in the nature of eclipſes,' is corrected upon Moſaic principles in this manner. 'The *light* and heat of the ſun raiſes a thick cloud on the ſurface of the moon, whereby its luſtre is taken off, and the moon ceaſes to be viſible or is eclipſed. 'I have already proved, continues our author, *that the moon is a compoſition of cold, as the ſun is a fire*, which cold freezes the ambient fluid, and invelopes a full moon in a covering of ice. The eye of an unprejudiced man may *very clearly ſee* the proceſs of an icy covering commencing with the new moon, and growing gradually over the old moon, which is oftentimes perceived with the new, till at the time of the full moon the covering is completed. The moon being therefore inveſted with a covering of ice, the ſame phenomena muſt attend the moon when expoſed to the ſun's rays, as are obſervable on the ſurface of ice when expoſed to heat. And ſo at the time of a lunar eclipſe when the faces of the ſun and moon are oppoſite, and the ſun's rays iſſue with full force againſt the moon's ſurface, the ſolar heat excites this *aqueous vapour*, or cloud, which, according to the different proportions of its denſity, may quite obſcure the light of the moon, or leave it more or leſs perceptible, agreeably to the different effects of different clouds paſſing over the planet. The cold of the moon alſo, condenſing that part of the atmoſphere which ſhe aſſumes at the full, cauſes an attraction of the ſun's rays that way tending to a focus, and therefore conical.'

We ſincerely wiſh Mr. Hurly had omitted the calculations relating to eclipſes, becauſe they ſeem rather deduced from the uncertain principles of modern aſtronomy than from thoſe contained in the Moſaic Revealed Syſtem, and conſequently do,

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in our opinion, vitiate this otherwiſe extraordinary performance, eſpecially as Mr. Hurly appears better qualified in his ſacerdotal office than in arithmetical computations.

IX. *Principles and Power of Harmony.* 4to. 7*s.* 6*d.* Baker *and* Leigh.

THE writers on the ſubject of muſic are very numerous, and yet there is no ſcience, perhaps, furniſhed with ſo few well-written books: whether this be owing to the difficulty of the ſubject, or the want of abilities in thoſe who have treated it, we ſhall not pretend to determine; but we may venture to affirm, that learning and taſte, theory and practice, have ſo ſeldom been united, that they ſeem almoſt incompatible. Thoſe who treat muſic merely as a ſcience, without poſſeſſing the practical part, are naturally contracted in their ideas, and uſeleſs to profeſſors: and, on the contrary, mere practical muſicians, who have ſeldom had either education or leiſure, to qualify themſelves on the ſide of learning, produce nothing but crude and indigeſted reveries, which a man of taſte in literature diſdains to read. That this has been the caſe with ſome of the moſt able practical muſicians, we can, from our own knowledge aſſert. They have the ambition of paſſing for men of ſcience; they ſpeak of Greek writers without Greek; of arithmetical proportions without figures; of ratios without geometry, and equations without algebra. The late Dr. Pepuſch, a man of great learning, and of univerſal reading in muſical compoſitions, attempted to explain the Greek ſyſtems;—but abſtruſe calculations being neceſſary in the buſineſs, he had recourſe to his friend De Moivre, who was no muſician, and underſtood the doctor as little as the doctor did Euclid: they never met without a quarrel, for as each would talk about what he did not underſtand, each muſt by turns have been abſurd. We have been credibly informed, that the ſame thing happened in France between the famous Rameau, and M. D'Alembert; and at Padua, between Tartini and Padre Colombo, the profeſſor of mathematics at that univerſity.

The work before us, however, ſeems free from ſuch objections, as it appears to have been written by no half-bred ſcholar, or ſhallow muſician; but by one poſſeſſed of all the neceſſary requiſites for ſuch a taſk.———Before we proceed to its examination, it is neceſſary to explain the author's intention, which we cannot do better than by his own words.

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'The high opinion which I had long entertained of the muſic of Sig. Tartini, together with his great reputation over all Europe, for many years, made me expect ſomething extraordinary from a Treatiſe publiſhed by him, intitled, Trattato di Muſica ſecondo la vera Scienza dell' Armonia. I always imagined he had principles unknown to other artiſts in his way. A ſuperior effect muſt imply a ſuperior cauſe. In this opinion I was not diſappointed. I found his treatiſe full of many new and well-founded doctrines, practical as well as ſpeculative. To give ſome idea of theſe, is the deſign of the following ſhort piece.

From hence it appears, that this work before us is intended as a commentary upon Tartini's Treatiſe of Muſic, publiſhed at Padua, 1754. Tartini was ſo eminent a practical muſician, that his name and works are well known to almoſt every lover of muſic in Europe. The author of the Preſent State of Muſic in France and Italy, has given a ſketch of his life, which we have inſerted in this Number, p. 426, to which we refer the reader: but though Tartini was ſo admirable on the ſide of practice, 'he wanted, ſays our author, a little of that ſkill in writing, which he ſhewed in ſo eminent a degree in compoſing and playing.' In his muſical compoſitions he is clear, ſimple, and maſterly; but in his theoretical writings he is often obſcure, confuſed, and unſcientific. Our author, however, in the true ſpirit of criticiſm, has cleared his obſcurity, pointed out his errors, reconciled his ſeeming contradictions, and illuſtrated his principles.

To follow Tartini and his commentator in every chapter, would exceed the limits allowed us for ſo ſhort a work; and to give extracts from a ſyſtem of which the principal merit is conſiſtency, would be to take away a link of a chain, or a component part of a whole, which owed all its beauty, or uſe, to the place it held, relatively to that whole; or to illuſtrate from muſic itſelf, it would be taking away from an excellent concerto, a ſecond violin, or tenor part, which has neither beauty nor uſe but in conjunction with the other parts.

In the author's commentary upon Tartini's firſt chapter, he explains very clearly the famous phenomenon of a muſical ſtring or ſound producing its own harmony, upon which M. Rameau has built his theory of a fundamental baſe. This effect is ſenſible only to practiſed and diſcriminating ears; but to ſuch the tone of a great bell, the ſtrings of a double baſe, or loweſt ſound in a harpſichord, divide themſelves into the harmonics of the whole ſound, in the following harmonic proportions, 1, $\frac{1}{3}$, $\frac{1}{5}$. Suppoſe the ſtring double C upon the harpſichord to be ſtruck, and after the ſound C, its octave c, its 12th g, and its 17th or major 3d e, may be heard one after the other in the ſame manner as the ſtrings of an Æolian harp, tuned uniſon, produce the common chord, not approxi-

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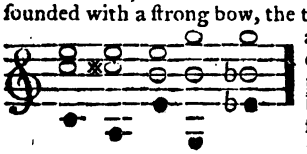
mated into 3d, 5th, and 8th, as the form of the hand requires in playing on the harpſichord, but in the harmonic ſeries, 1, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, which, in common muſical language, would be called double C, its octave; its 12th, or the 5th of that octave; its 15th, or double octave; its 17th, or the major 3d of the double octave; its 19th, or minor 3d of the tierce or major 3d; and in its laſt effort, it feebly gives the flat 7th of the double octave. C, c, g, c, e, g, b flat.

The author, in the hiſtory of this diſcovery, traces it no higher than the time of Merſennus, with whom he leaves it; but it ſeems to have been known long before his time, as the organ is conſtructed upon the ſame principle; the ſtops of that inſtrument being proportioned to each other in the ſame manner as the ſounds abovementioned, which are generated by a ſingle ſtring or tone: when the ſtops, known by the names of the diapaſon, principal, 12th, 15th, and tierce, are drawn out, every ſingle key of an organ gives the complete chord, as, when G only is ſtruck, and it is imagined that no other ſounds are mixed with it, wind is conveyed to the pipes G, g, d, g, b, &c.

But the principal phenomenon upon which Tartini builds his ſyſtem is quite new, and was firſt diſcovered by Tartini himſelf.

'It is as follows: two ſounds being given on any muſical inſtrument, which will admit of their being held out for any time, and of being ſtrengthened at pleaſure, as on the trumpet, the German horn, the violin, hautboy, &c. a third ſound will be heard. On the violin, let the notes C E, C ſharp E, B E, B G, B flat G, be ſounded with a ſtrong bow, the third ſounds will be heard as follows:



and are marked by cloſed notes or crotchets. The ſame thing will happen if the ſame intervals be ſounded by two players on the violin, diſtant from one another about 29 or 30 feet; always uſing a ſtrong bow, and holding out the notes. The auditor will hear the third ſound much better, if placed in the middle between them, than if nearer to one than the other. Two hautboys will produce the ſame effect, placed at a much greater diſtance, and even when the hearer is not in the middle, and ſtill more if he is From this phænomenon he deduces all the third ſounds ariſing from ſimple intervals, that together complete the harmonic ſeries, as far as it is uſed in practice. The 5th gives the third ſound uniſon to the lower note; the 4th gives the 5th below the lower note, &c. but I ſhall not enumerate all the third ſounds, though the detail is extremely curious and inſtructive, becauſe they would be ill comprehended without plates, and many plates do not come within my deſign; I muſt therefore refer the muſician to the original, which, if he has any genius, will be of great uſe to him in many reſpects beſides this. I will juſt obſerve, that ſuppoſing any interval in any key is ſounded, if a 4th or a 6th of the fundamental note

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note comes into the chord, we have always the 4th of the fundamental for third ſound; in all other caſes we have either the fundamental note itſelf, or the 3d of it. I will likewiſe obſerve, that the ſmaller the interval, the farther diſtant is the third ſound; inſomuch that the third ſound to the interval of the ſemitone minor G ſharp, is the 26th below the loweſt note. Ought not this to regulate the baſs in common practice? N. B. There is one exception to the progreſſion above mentioned, which is when the chord of the 3d major is reverſed.'

In ſection 8, there is a want of preciſion in the notation of the example given both in Tartini and his commentator, for want, perhaps, of a character to expreſs a ſound, which is not exactly flat, ſharp, or natural, when compared with its accompaniment. E, G ſharp, B D flat, have a very ſtrange appearance; it would, upon keyed inſtruments, be the chord of the 5th and 6th to E, inſtead of the ſharp 3d, and minor 7th, for which it is meant. D natural would certainly come nearer to the interval Tartini would expreſs than D flat. Equivoques in theory ſhould be moſt carefully avoided, and even in practice they occaſion momentary doubts, and perplex the beſt performers ſometimes, in the execution of new compoſitions.

This phenomenon of a third ſound is an ingenious and fertile diſcovery, and more favourable to melody than that upon which M. Rameau has founded his ſyſtem. Tartini makes his baſe ſubſervient to the treble, while Rameau, on the contrary, builds his treble upon the baſe. The one draws harmony from melody, and the other melody from harmony. 'To determine, ſays M. Rouſſeau, from which of the two ſchools it is natural to expect the beſt compoſition, we have only to conſider which ſhould be dependent on the other, the melody or its accompaniment.'

Tartini's ſecond chapter concerns the Circle, its Nature, and Signification, of which our author begins his examination in the following manner.

'I ſuppoſe there never was an artiſt of real genius, who was not ſolicitous to diſcover the principles upon which his art was founded. Tartini is a ſtriking proof of this aſſertion, throughout his whole treatiſe, and particularly in this 2d chapter, of which I am now to give a very ſhort account, and to me an unpleaſing one. One cannot, without ſome impreſſions of compaſſion, ſee him wandering in the perplexing labyrinths of abſtract ideas, almoſt without a guide, or at beſt with one which it is moſt likely would miſlead him. He muſt have taken infinite pains to purſue nature in a wrong path, and trace her footſteps where ſhe ſeems to have come by chance. He had fancied that harmony was to be found only in the circle, in conjunction with the ſquare, which he looked upon as inſeparable companions, and eſſentially united. They really proved in his hands, what they have been often called, magical; for I can think it little leſs than magic, that he found the miſtreſs he was in purſuit of there, but with ſo few tokens of legitimacy about her, that a man muſt be little leſs than an enthuſiaſt,

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thuſiaſt, or he would have ſuſpected ſome deceit, had ſhe not furniſhed proofs in her favour, of a nature totally foreign to what are required in ſuch a caſe, and thoſe confirmed him in his error.

'Ptolemy was deceived in the ſame manner exactly: he alſo firmly believed, as did all the antients, that no other figure but the circle was worthy of the heavenly bodies to move in: and though it is certain, that the heavenly bodies do not move in circles, yet by the help of geometry, and an ingenious ſyſtem, he was able to ſolve the phænomena of the univerſe almoſt in every caſe. But, in ſome particulars, Kepler affords an example more reſembling Tartini. He was, according to Maclaurin's account, all his life in purſuit of fancied analogies; in which Tartini alſo abounds; and we may apply to the latter, what he (Maclaurin) ſays of the former; that to this diſpoſition we owe ſuch diſcoveries as are more than ſufficient to excuſe his conceits. Account of Sir Iſaac Newton, &c. p. 49.

'What I have already ſaid, will be a ſufficient excuſe for my not entering into a detail on this long chapter; as ſuch a detail would be extremely tedious to ſome, unintelligible to others, and would appear ſtrange to the only men, who are qualified to form any judgment on this matter, I mean the mathematicians. However, in order to vindicate the harſhneſs of this cenſure, I will juſt mention one or two inſtances of his errors. 1ſt, he ſays, "that it is demonſtrable by algebra, that unity, and an indeterminate quantity x being given, no other harmonic mean can be found between them but the number 2;" whereas it is demonſtrable, both by algebra and the nature of the hyperbola, that 2 cannot be an harmonic mean between unity and any other number leſs than infinite. This would not ſuit his purpoſe. 2dly, He ſays upon this occaſion, and others, that though there may be demonſtration againſt him, yet his demonſtration may be true, becauſe he means quite another thing by his x, which he calls indefinite, than what mathematicians mean by their x, which they ſuppoſe infinite; and adds, that it is known amongſt mathematicians, that this is not the only caſe, where two oppoſite propoſitions may be demonſtratively proved.'

We would go on with our author's ingenious and entertaining comment on this chapter, but as figures would be neceſſary for the right underſtanding it, we muſt refer the reader to the book itſelf, where Tartini's errors of another kind are pointed out; but in Sect. 29, are found to lead to truth. Sect. 30, and 31, an apology is made for Tartini's prejudice in favour of his method of trying to deduce all from the circle, and the whole is thrown upon the ſpirit of ſyſtem ſtrongly working in him.

'Muſt ſome of Tartini's notes be deduced from the circle, and others from a right line? as well give up the whole, or better; for then all conſiſtency, the chief merit, is gone. For this reaſon, he ſet out with endeavouring to prove the inſeparability of the circle and ſquare. Had he not done this, the inconſiſtency I juſt mentioned would, he foreſaw, be objected to him.'

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Sect. 32. gives the uſe of Tartini's diſcovery about the Circle, which, for the want of a figure, we cannot inſert here, no more than the following ſections upon this ſecond chapter, which contain many curious deductions from the phenomena of a drum, a trumpet-marine, a monochord, &c.

It is in the third chapter that Tartini unfolds his muſical ſyſtem, and treats of concords and diſcords, their nature and definition. Here again figures become neceſſary to explain the author's meaning; but as it was never the intention of our critical function to injure authors of merit ſo far as to render their works uſeleſs to the public, by our extracts from them, which would be little leſs than piracy; we muſt refer our readers to the work itſelf, which the author means only as a commentary, and ſtimulus to the reading of Tartini in the original. In pointing out the beauty and utility of a good work, we reciprocally ſerve both the author and the public; and in ſtigmatizing a bad one, though the intereſt of an individual may ſuffer, yet the public is benefited by it, as a beacon is hung out which may, perhaps, preſerve both their time and their money from being caſt away.

[*To be continued.*]

IX. *The Nature and Inſtitution of Government; containing an Account of the Feudal and* Engliſh *Policy. By* William Smith, *M. D. 2 Vols. 8vo. 12s. in boards.* Owen.

THE principle on which this treatiſe is founded, is totally repugnant to reaſon, and ſubverſive at once of liberty and all political ſecurity amongſt mankind. It is the abſurd and exploded doctrine of paſſive obedience and non-reſiſtance. The author inſiſts that our ideas of government ought to be derived only from the Scripture, where no mention is found of any other form of adminiſtration than monarchy. 'It is a ſhame and ſcandal, he ſays, for Chriſtians to ſearch for the origin of dominion in Plato, Ariſtotle, or other ancient writers, who were ignorant of the creation of the world; and to fancy either a community of all things, or an equality of all perſons by nature.' According to him, Adam was inſtituted monarch of the whole world; and none of his poſterity had any right to poſſeſs any thing but by his grant or permiſſion, or by ſucceſſion from him. To ſupport this propoſition, he cites the following words from the Pſalmiſt, *The earth hath he given to the children of men*; which ſhews, ſays he, the title comes from fatherhood. However inconſiſtent this method of induction may be with the rules of logical argumentation, it can appear no way ſurpriſing from an author who determines concerning the natural right of a king to unlimited power, from the etymology of the word *monarchy*.

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'Monarchy, ſays he, is compounded of the two Greek words μονος and αρχειν: μονος ſignifies *alone*, which is, that the monarch muſt have the ſupreme power alone without any partner; αρχη, which ſignifies *principality* and power, doth alſo ſignify *principium*, *beginning*; which teacheth us, that by the word *prince* or *principality*, the beginning of government is meant.'

It might be conſidered as an inſult on the underſtanding of our readers to refute this author's tenets at much length; but we are under the neceſſity of making a few obſervations on the doctrine he ſo ardently maintains.

In the firſt place, we can by no means admit the poſition, that our ideas of government ought only to be derived from Scripture. The dominion of Adam over his children, which this author would repreſent as a real inveſtiture of monarchical power, was, in fact, no more than the ſway of parental authority, which continues to be exerciſed under every form of government, whether regal or republican. In that early period of the world, mankind were ſo cloſely connected by the ties of blood, and there was ſo immenſe an extent of unoccupied territory, that there could be little or no neceſſity for the exiſtence of an abſolute power to preſerve order among the ſeveral families. It is probable, therefore, that it was not till a more advanced ſtage of population that men firſt entertained the idea of forming themſelves into political communities, before which period they were naturally in a ſtate of perfect freedom and independence.

According to this repreſentation, it is evident, in oppoſition to the ſentiments of this author, that government muſt have been of human, and not divine inſtitution, and conſequently, that mankind are bound by no eternal laws to any particular form of adminiſtration. Granting abſolute monarchy to be the moſt ancient, muſt it follow that ſuch a power, when the abuſe of uncontrouled dominion had been experienced, ſhould not be circumſcribed by ſuch ſalutary ſtatutes as might beſt preſerve the advantages which government was intended to procure?

The author of this treatiſe, proceeding upon the principle of an inherent indefeaſible right of kings, has laboured to evince from hiſtory, that every acceſſion to the freedom of Engliſh ſubjects was an unjuſtifiable encroachment on the ſacred prerogatives of monarchy, and even a crime that merits damnation. For our own part, as we think it inconteſtible that all government was originally inſtituted for the benefit of ſociety, we muſt be of opinion that the object of political aſſociations ought always to be more a general than partial happineſs in the community: nor ſhall we ever admit the doctrine of paſſive obedience, until we can be convinced that millions of

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of human beings were deſtined by heaven to depend for the poſſeſſion of every ſocial enjoyment on the precarious indulgence of a few tyrants, intoxicated with uncontroulable power, and often the moſt abandoned of their ſpecies. As this performance has ſo much excited our animadverſion, it may not be improper to lay before our readers a ſpecimen of the author's manner of argument, which we ſhall extract from the moſt fundamental part of the work.

'It would be a reflection upon the goodneſs of God to imagine, that it was not his will that juſtice ſhould be adminiſtered and vice puniſhed, peace preſerved and goodneſs encouraged in the world; and would be a diſparagement to his widom, to conceive that he ſhould appoint all theſe things to be done, whilſt he committeth no power or authority to any perſon or order of men to take care of them. On the contrary, government is God's expreſs ordinance and inſtitution. If Adam is ordained to rule over his wife, and her deſires were to be ſubject to his, and as her's, ſo all theirs that ſhould come of her; I cannot imagine how this right of nature can be conceived, without imagining a company of men, at the very firſt, to have been all created together, without any dependency one on another; or to have ſprung out of the earth like muſhrooms, all of a ſudden, without any obligation one to another; in that caſe they ought all to have been princes of their poſterity.

'But the ſcriptures teach us that there was never any ſuch thing as an independent multitude, which at firſt had a natural right to a community. This is but a fiction or fancy of too many in thoſe days, who pleaſe themſelves in running after the opinions of philoſophers and poets, to find out ſuch an original of government as might promiſe them ſome title to liberty, to the great ſcandal of chriſtianity and the bringing in of atheiſm; ſince a natural freedom of mankind cannot be ſuppoſed, without a denial of the creation of Adam. And yet this conceit of original freedom is the only ground upon which, not only the heathen philoſophers, but alſo our celebrated (I will not ſay deſervedly) modern authors, Grotius, Selden, Hobbs, &c. with other ſilly ſcribblers, too inſignificant to be named, raiſe and build their doctrine of government. But I cannot find, and I defy any body elſe to find, any place or text in the Bible, where any power or commiſſion is given to a people either to govern themſelves, chuſe their governors, or alter the manner of government at their pleaſure.

"However much this vulgar opinion of original freedom hath of late obtained great reputation, yet it is not to be found in the ancient fathers and doctors of the primitive church; it contradicts the doctrine and hiſtory of the holy ſcriptures, the conſtant practice of ancient monarchies, and the very principles of the law of nature; and it is hard to ſay, whether it be more erroneous in divinity, or dangerous in policy. If this erroneous principle were once confuted, the whole fabric of the vaſt engine of popular ſedition would drop of itſelf.

'In ſcripture, the power of government is ſettled and fixed by the commandment of *Honour thy father:* if there were a higher power than the fatherly, then this commandment would not ſtand and be obſerved. But in all the ſcriptures there is neither precept nor practice for any form of government but monarchy; and, to con-

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confirm the natural right of regal power, we find in the Decalogue, that the law which enjoins obedience to kings, is delivered in the terms of Honour thy father; which ſhews that all power was originally in the father. And if we compare the natural rights of a father with thoſe of a king, we ſhall find them all one, without any difference at all, but only in the latitude or extent of them; as the father over one family, ſo a king, as father over many families, extends his care to preſerve, feed, clothe, inſtruct, and defend the whole commonwealth.

'The heathen philoſophers had not intirely loſt the traditionary knowledge of the creation, for Ariſtotle himſelf affirmeth that there is a ground in nature for monarchy. The firſt kings, ſays he, were fathers of families. As for any ground for any other ſort of government, there hath been none yet alledged but a ſuppoſed natural freedom of mankind, the proof whereof none that I can find do undertake.

'Every king that now is, hath a paternal empire, either by inheritance, tranſlation, or uſurpation. But uſurpation can confer no right; for every conqueror muſt have a precedent title to juſtify the war; and if the title only makes the war juſt, then no other right can be obtained by war than what the title bringeth; for a juſt war doth only put a conqueror in poſſeſſion of his old right, but does not create a new one. So, to a conqueror that hath a title, war doth not give, but put him in poſſeſſion of a right; and except a conqueror had a full right at firſt, his conqueſts cannot give it to him. If he and his anceſtors had originally a right, and were outed of the poſſeſſion of a kingdom by an uſurper, then the conqueſt, though it be obtained by a moſt juſt war, in this caſe does not give any right, but he muſt be remitted to his original right. If he that attempts to conquer hath a title, and he that is in poſſeſſion hath none, then the conqueſt is, in nature, a poſſeſſory action, to put the conqueror in poſſeſſion of his premier right, and not to raiſe a new title; for war begins where law ends, and it is impoſſible that any war can confer a right: and we do not, in either Old or New Teſtament, find the leaſt inſtance of God's requiring people to ſubmit to uſurping conquerors. Surely there is as great a difference between a king that holds his crown by a ſucceſsful rebellion, and one that holds it originally by the laws of nature and deſcent of blood, as between night and day; and no law can free a ſubject from his allegiance to his lawful prince: the laws of God command it; and lord chancellor Bacon tells us, that this conſtitution declares allegiance to continue after laws, neither doth length of time make a change: *Non confirmatur tractu temporis, quod de jure non ſubſiſtit.* No length of time makes that lawful, which was not ſo from the beginning. If there was at any time a right heir of the crown that claims, or elſe would claim, but that he wants either notice of his right and title, or power to make it good, or for ſome other ſufficient reaſons forbears to claim, here preſcription ſignifieth nothing. This by and by we ſhall more clearly demonſtrate.

'Again, the ſcripture teaches us, that all men came by ſucceſſion and generation from one another, and Chriſtians dare not deny the truth of the hiſtory of the creation. If then God only created Adam, and of a piece of him made woman; and if by generation from them two, as parts of them, all mankind be propagated; if alſo God gave to Adam, not only royal authority and dominion over the woman and the children that ſhould iſſue from them,

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them, which is the fountain of all regal authority, but alſo over the whole earth to ſubdue it, and over all creatures on it; ſo that as long as Adam lived, no man could claim or enjoy any thing but by donation, aſſignation, or permiſſion from him; I wonder any one can dream of a right of nature.'

If we except the account of the feudal policy, which has already been fully treated of by other writers, this work in general is an incongruous mixture of religious and political principles, wrought up, with an enthuſiaſm for abſolute monarchy, into a ſyſtem of paſſive obedience, equally abject and extravagant. Its genius is that of the *Hutchinſonian* philoſophy, extended to the inſtitution of government. It is more adapted to the fawning ſlaves of an Aſiatic emperor, than the free-born ſubjects of Great Britain; for ſuch an author as this, the iron rod of oppreſſion would be a more ſuitable inſtrument of correction than the laſh of criticiſm; and we ſhall therefore adviſe him to abandon the field of politics, where he may expect to be hooted at by all the genuine ſons of liberty, till he has been taught to entertain more juſt and enlarged ſentiments of the natural rights of mankind.

XI. *Animadverſions upon Elements of Criticiſm; calculated equally for the Benefit of that celebrated Work, and the Improvement of* Engliſh *Stile: with an Appendix on Scotticiſm. By* James Elphinſton. *8vo. 2s. 6d.* Owen.

WHEN a writer has raiſed himſelf to ſome eminence in the republic of letters, and his character for taſte and learning is fully eſtabliſhed, the luſtre of his reputation is apt to dazzle the underſtanding, and, where he goes wrong, to miſlead the judgment of his readers into every miſtake he has committed. Even thoſe whom nature and education have endued with faculties for judging in works of taſte, too frequently ſuſpend the exerciſe of them while they peruſe the writings of a celebrated critic; and pay a kind of idolatrous worſhip to his opinion, by an implicit admiration or diſlike, according as he approves or condemns. This being conſidered, the preſent performance may be reckoned of ſome utility to the public, eſpecially to ſuch as admire the writings of lord Kaims; were it only by obliging them to employ their own judgment in examining the paſſages here called in queſtion; and to vindicate their underſtandings from that voluntary ſlavery, to which the greater part of readers uſually ſubject themſelves.

The author has reduced thoſe paſſages which are the ſubject of his remarks under three heads: viz. 1. Principles controvertible;

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vertible; 2. Criticiſms criticiſable; and 3. Improprieties of ſtile, which he has collected under theſe ten different ſpecies. 1. Miſarrangemement. 2. Redundance. 3. Defect. 4. Cacophony. 5. Familiarity. 6. Miſapplication. 7. Antiquation. 8. Scoticiſm. 9. Impreciſion. 10. Anomaly.

Among the paſſages of various authors cenſured by lord Kaims, Mr. Elphinſton has mentioned ſeveral concerning which he diſputes the juſtice of his lordſhip's criticiſm; frequently with very good reaſon, particularly as to thoſe quoted in pages 17, and 18. The reader may judge of the following.

His lordſhip, after laying down this rule, 'It is not leſs ſtrained to apply to a ſubject in its preſent ſtate, an epithet that may belong to it in ſome future ſtate,' gives theſe examples,

'——— *ſubmerſaſque obrue puppes.* Æn. i. 73.

'And mighty ruins fall.' Il. v. 411.

Here our author very properly obſerves, that it is not a ſtrained, but a natural and pleaſing, as highly poetical anticipation.

The next rule laid down by the author of the Elements is, 'that the property of one ſubject ought not to be beſtowed upon another with which that property is incongruous.' This he imagines to be violated in the following inſtances;

'*K. Rich.* ——— How dare thy joints forget
To pay their awful duty to our preſence?' *Rich.* II. iii. 6.

His lordſhip has blamed this expreſſion merely for want of conſidering, that *awful* ſignifies reſpectful, or full of awe, as well as apt to fill with it; as in theſe lines of Waller:

'A greater favour this diſorder brought
Unto her ſervants than their awful thought
Durſt entertain'

'—ſorbent avidæ præcordia flammæ. Ov. Met. ix. 172.

imitated;

'A ſtubborn and unconquerable flame
Creeps in his veins, and drinks the ſtreams of life.
Lady Jane Grey, i. 1.'

'———Sed magis
Pugnas et exactos tyrannos
Denſum humeris bibit aure vulgus. Hor. Carm. ii. 13.'

'Phemius! let acts of gods and heroes old,
What ancient bards in hall and bow'r have told,
Attemper'd to the lyre, your voice employ:
Such the pleas'd ear will drink with ſilent joy. Odyſſ. i. 433.'

'——neque audit currus habenas. Georg. i. 514.'

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There is a boldneſs in thoſe expreſſions; but a happy boldneſs, adapted to poetry, and, inſtead of cenſure, deſerving the higheſt encomiums.

Far the greater part of this treatiſe conſiſts of animadverſions on the ſtyle of his lordſhip's criticiſms, in which the author has remarked a number of inaccuracies, as in the following examples.

'Paradiſe Loſt: in which work there are indeed many careleſs lines; but at every turn it ſhines out in the richeſt melody, as well as in the ſublimeſt ſentiments.' Here we agree with Mr. Elphinſton, that *ſhining out in melody* is a very odd metaphor, which can never convey any idea to the reader.

'An overgrown chariot.' As a chariot has no growth at all, it is not in danger of overgrowing; his lordſhip's commentator has therefore ſubſtituted the word *enormous*, which expreſſes the meaning much more properly.

Our author, however, ſeems ſometimes to have miſtaken preciſeneſs for preciſion; as where he places in his liſt of redundancies theſe expreſſions:—'we feel a ſenſible pleaſure;—his wife and children inhumanely murdered by the tyrant;—want of variety is ſenſibly felt.' He knows that *ſentio* in Engliſh ſignifies to *feel*, and therefore imagines, that to *feel ſenſibly* muſt be pleonaſtic. But this is only in appearance; for the word *ſenſibly* greatly ſtrengthens and augments the ſignification; ſo that when he alters the phraſe laſt quoted into—'want of variety is felt,' he does not fully expreſs the meaning; and when into—'want of variety is ſtrongly felt,' he expreſſes it worſe.

Several of theſe animadverſions may appear trivial; and the reader, perhaps, will think it ſomewhat whimſical to propoſe for the improvement of the Engliſh ſtyle the alteration of *poignant* and *centinel* into *poinant* and *ſentinel*. Mr. Elphinſton, however, ſeems to have ſtudied the Engliſh language with great attention, and to poſſeſs an extenſive knowledge of grammatical exactneſs and propriety,

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XII. *Georgical Eſſays, in which a new Compoſt is recommended and other important Articles of Huſbandry explained upon the Principles of Vegetation. Vol. II.* 8*vo.* 2*s.* 6*d.* Durham.

THE firſt volume of this work appeared ſome time ſince, and contained ſeveral very judicious Eſſays. The preſent one is alſo a work of merit.

The firſt Eſſay contains only general praiſe of the ſtudy of nature; the ſecond on *the Riſe and aſcent of Vapours*, contains various obſervations that deſerve the attention even of the

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farming reader; it is the work of Mr. William White: having examined the hypotheſes of former writers on the ſubject, all of whom attribute the aſcent of vapours to heat, as the chief and primary agent, he rejects that idea; and ſuppoſes it to be owing to the power of the air as a menſtruum capable of diſſolving, ſuſpending, and intimately mixing the particles of water with itſelf. The idea is ingenious, and the arguments uſed to confirm it are powerful.

He deduces from his theory ſome obſervations that are applicacle to agriculture.

'Some lands naturally moiſt, though they may appear dry to a ſuperficial obſerver, are found to encourage the growth of particular plants without the trouble of watering. The cultivator immediately gives it as an infallible rule, that ſuch plants need not that aſſiſtance, in which he is ſoon followed by others, glad to ſave the trouble and expence. In conſequence of which another farmer plants in land naturally dry. The crop for want of its proper moiſture, diſappoints his expectation; he wonders at the effect, but never reflects upon the cauſe. We ſhall initance this in the culture of cabbages. Mr. Young, in his Northen Tour, informs us that Mr. Scroope planted this vegetable in the great drought of 1765, without watering, and is poſitive that it is a needleſs trouble. He is followed by Mr. Crowe and Mr. Turner; the marquis of Rockingham, Mr. Ellerker, and Mr. Tucker, on the contrary, found the advantage of watering in dry ſeaſons.

'I ſhall not heſitate to ſay that both theſe opinions, though capable of miſleading the ignorant farmer, are juſtly founded, the difference proceeding from the natural dryneſs and moiſture of the reſpective lands. Two cloſes tho' contiguous, the one ſhall be found compoſed of a very moiſt and wet ſoil; the other to as great an extreme, dry and parched. Nay, different parts of the ſame field are often found in this reſpect to vary greatly in their natures; nor is this always indicated by external appearances.'

The following is an admirable obſervation, and ought to be well attended to by every practical farmer.

'Beſides the methods in common uſe, I would viſit my ground in a hot ſummer's day a little before ſun ſet, carefully obſerve in what parts a miſt or fog firſt appears; this will always be, *ceteris paribus*, over the part or parts where there is the greateſt moiſture, and will be the more diſtinctly ſeen in proportion to the greater heat of the preceding dry. The ſame obſervation may be made in a ſummer's morning about ſun riſe; for the damper the ground, the longer the miſts will be ſeen ſuſpended over it.'

The third Eſſay contains a letter from Mr. Halliday of Lancaſhire, deſcribing a new kind of barley from Siberia; the account is extremely curious, and gives great reaſon to ſuppoſe, it will be of general uſe.

The fourth Eſſay is on potatoes; which is deſigned to recommend the culture of them in hillocks, for the admiſſion of the ſun's rays. All we have to remark on it is, that it is a ſub-

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ject for experiment, but not for reasoning; especially, as it totally contradicts the general idea of the benefit of earthing.

Essay V. on the turnep-culture, contains nothing new. The sixth offers a hint on whale-blubber; it is an excellent one, and deserves great attention.

Essay VII. on fattening hogs with carrots is unintelligible. It proves nothing; but that hogs were either bought so dear, or sold so cheap, that both carrots and beans were given to loss. We see no use in the publication of experiments which contradict the common sense of all mankind.

The eighth Essay is in recommendation of fixing the time of sowing, from the exfoliation of trees, &c. and contains a long quotation from Mr. Young's *Course of Experimental Agriculture*. On this chapter we shall observe, that the original idea in the school of Linnæus happens to us, with submission, to have scarcely any merit, *except on soils which will admit ploughing in all seasons*; for if the farmer on a clay soil wants to know when to sow barley, let him in the name of common sense attend to the degree of dryness of his land, without any observance of the cuckoo or the marsh-elder; all the Linnæan signs shall be on a farm, and yet the horses poach the land. What nonsense to suppose the one will ever regulate the other!

Essay IX. is on the oil composts; but unfortunately it proves against the use of it. Here, however, let us remark, that the idea which suggested this hint, appears to be so perfectly consonant with good sense, that a few adverse trials should not be thought sufficient to overturn it: we are of this opinion, notwithstanding some friends of ours have tried this compost with ill success. Let us persuade the ingenious author of it to vary his quantities and the mode of using it. An accurate course of trials would probably decide the merit of it.

MONTHLY CATALOGUE.

DIVINITY.

13. *Heretical Opinions Refuted: or, the Doctrine of Grace Displayed. In an Epistle to a Friend. Wherein is demonstrated the Fall of Man; his full Redemption by Christ; Grace offered to all; Election, the final Perseverance of the Saints; and the Salvation of Infants, who die before they commit actual Sin.* 8vo. 9d. Nicoll.

THE title-page of this pamphlet shews its contents, and the following sentence is a sufficient specimen of the author's system of divinity: 'It is not the number, nor heinousness of our sins that will condemn us; for could the sins of the whole world

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be centered in one man, the all-sufficiency of Christ's death would free him from the punishment due to such accumulated guilt. Then unbelief is the accursed sin; for it is written, *He that believeth shall be saved, but he that believeth not shall be damned.*'—This position, which the author pretends to deduce from the words of our Saviour, is not worth confutation.

14. *An Attestation to Divine Truth. In which are pointed out the universal Love of the Deity; the Display of his Wisdom; the most certain Truth and high Importance of the Ground of the Mystery of Nature and Grace opened in the Teutonic Theosopher; the Causes of the great Corruption in the World; and the Design and Completion of our Existence. The whole conducing to shew the most horrid Nature and pernicious Effects of all Evil, and to inculcate our true Good and universal Felicity, the great and most important Concern of every Individual of the Human Species.* 4to. 1s. 6d. Brown.

This writer talks a great deal about the most certain truth and high importance of the ground of the mystery of nature and grace, opened by the divinely illuminated Jacob Behmen, of the central power of the fourth form of the seven forms and properties of nature, of the fifth form and property of divine love, of the chiliad and century or the sixth form of the seven forms, &c. which we do not in the least understand; of the *comprehensive elucidations* which *compose* the second part of this essay, and of the *light* of the Teutonic Theosopher, which, we suppose, is absolutely imperceptible, unless it happens to enter through a crack in the skull.

15. *Proposals for an Application to Parliament for Relief in the Matter of Subscription to the Liturgy and Thirty-nine Articles of the established Church of England.* 4to. 6d. White.

These proposals are introduced by some observations on the principles of the Reformation; the author then proceeds in this manner:

'It is natural, Gentlemen, to suppose, that you, to whom this paper is addressed, not only see, but inwardly feel the incongruity of requiring of you this implicit subscription, when compared with the liberty wherewith Christ hath made us free, and the general principles of the Protestant reformation. It is highly probable, that you do not find *all* the established doctrines and forms of worship, to which you are obliged by law to subscribe, in perfect agreement with your private sentiments. And where you find they are not, the integrity of your own hearts, and your desire to edify the people committed to you, as public teachers, in truth and sincerity, must dispose you to wish to be delivered from this yoke of bondage, which every honest man, who after an

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an impartial and diligent ſtudy of the Scriptures, differs from the public ſyſtem, muſt bear with reluctance and regret.

'In our preſent circumſtances, the only attempt we can make to be relieved from this real grievance, is to apply by a decent and dutiful petition to the legiſlature, to have it removed.'

To obviate any inconveniencies which may ſeem, on a ſuperficial view, to attend an application of this nature, it is humbly propoſed, 1. That a few worthy and reſpectable clergymen, reſiding in or near the metropolis, who are diſpoſed to forward a petition to parliament for the purpoſe aforementioned, ſhall meet together (on the 17th of July) and conſider of a proper time and place for a general meeting of their like-minded brethren, within the ſaid metropolis. 2. That previouſly to the public notice for ſuch general meeting ſome eminent counſellor ſhall be conſulted, and requeſted to give his advice in what manner ſuch general meeting may be procured and conducted, without offence or without infringing the laws of this country, and particularly to give his opinion, whether the eſtabliſhed clergy (under the degree of biſhops) are ſolely and ſingly, of all his majeſty's ſubjects, precluded from the right of petitioning parliament with reſpect to hardſhips and grievances attending their particular calling. 3. That the plan of a general meeting being thus ſettled, public notice ſhall be given of the time and place of aſſembling, &c. It is farther propoſed, that the aſſociated members ſhall ſubſcribe their names; that a committee ſhall be appointed; that a petition to parliament ſhall be prepared; that a draught of it ſhall be laid before the ſecond general meeting; that copies of it ſhall be ſent to the country clergy, and their opinions received; that all proceedings ſhall be entered in a book provided for that purpoſe; and laſtly, that ſix of the aſſociated members, &c. ſhall attend the honourable Houſe of Commons with the ſaid petition.

Theſe Propoſals ſeem to be drawn up by an able hand, and are recommended in a very fair, modeſt, and ſenſible manner in the following pamphlet, viz.

16. *Thoughts on our Articles of Religion with reſpect to their ſuppoſed Utility to the State.* 4to. 6d. White.

What we have ſaid on the foregoing article will render it unneceſſary for us to make any remarks on the preſent.

CHIRURGICAL.

17. Pott's *Account of the Method of obtaining a perfect or radical Cure of the Rupture, by means of a Seton.* 8vo. 1s. Hawes.

In a Treatiſe which Mr. Pott formerly publiſhed on the hydrocele, he mentioned the uſe of the ſeton as what appeared to him, from the trials he had then made in that diſorder, to be preferable to the other methods of cure. The experiments he has ſince made, have uniformly anſwered his expectation; and he

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now informs us that his opinion concerning it is determined. Other reasons, however, have concurred to induce him to the present publication. His former treatise had not been so fully understood as he could have wished; and he has not only considerably improved the operation, but rendered it both less painful and more certain. The instruments he now makes use of, are,

'A trochar, the diameter of whose cannula is very nearly, but not quite, one fourth of an inch. Another cannula, which I call the seton-canula, which is made of silver, and is of such diameter as just easily to pass through the cannula of the trochar, its length five inches; and a probe of six inches one-half long, having at one extremity a fine steel trochar point, and at the other an eye which carries the seton; which seton consists of just so much strong, coarse, white, sewing silk as will without difficulty pass through the latter cannula, but at the same time will fill it.

'With the trochar the inferior and anterior part of the tumor is to be pierced, as in common palliative tapping: as soon as the water is discharged, and the perforator withdrawn, the seton-cannula is to be passed through that of the trochar, until it reaches the upper part of the tunica vaginalis, and is to be felt in the very upper part of the scrotum. This done, the probe armed with its seton is to be conveyed through the latter cannula, the vaginal coat and integuments to be pierced by its point, and the seton to be drawn through the cannula, until a sufficient quantity is brought out by the upper orifice. The two canpulæ are then to be withdrawn, and the operation is finished. It is executed in two or three seconds of time, and with little more pain than is felt in common tapping.

'By this method, every advantage which attended the former operation is obtained, and every inconvenience which it was liable to, is obviated and provided against.'

Mr. Pott affirms that he has practised this method on a great number of subjects of all ages, from six years old, to sixty and upwards; and that he has never seen any bad symptoms or any degree of hazard from it, nor has once, since the present improvement, known it fail of perfect success.

POLITICAL.

18. *Two Speeches of an Honourable Gentleman, on the late Negotiation and Convention with* Spain. 8*vo*. 1*s*. 6*d*. Almon.

The substance of these speeches is, that the convention was dictated by French arbitration, that the disavowal on the part of the king of Spain is an additional injury to Britain, and that the restitution of Falkland's Islands is a snare, which lays a train for a future war. To determine with candour of the force of these several assertions, we apprehend that it is of no material consequence, whether the resolution of the court of Spain to accede to the terms of accommodation, was originally suggested by his

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catholic Majesty, or recommended by any other power. The disavowal of the Spanish king, though containing no reparation of any injury, is certainly so far from affording this nation an additional cause of remonstrance, that, if founded in insincerity, it is the most glorious sacrifice that could be made to the resentment of the British Crown. With respect to the allegation, that the restitution of Falkland's Islands is a snare, which lays a train for a future war, the evidence of history will not suffer us to admit that our possession of them is a jot more precarious under a verbal reservation of right in the Spanish crown, than if no such reservation had been mentioned. When kings are actuated by ambition of conquest, they will never be at a loss for other pretexts for war, than that of asserting the right of occupancy as dependant on a nominal title.

POETRY.

19. *Poems by a Lady.* 8*vo.* 2*s.* Walter.

The first poem in this collection is the ballad of Childe Waters modernised. A refinement of the language is not the only point in which that ballad is improved by the authoress. Besides rendering the conclusion more auspicious to virtue and humanity, she has retrenched some insipid amplifications, and suppressed some indelicate circumstances in the story. Where the sentiment is varied, it is improved in poignancy; and though simplicity is sometimes diminished in polishing the coarseness of expression, it is agreeably compensated by elegance. The other poems here published, are remarkable for purity and correctness, and discover an imagination conducted with refined taste.

20. *The Downfal of the Association. A Comic Tragedy.* 8*vo.* 1*s.* 6*d.* Crowder.

The story of this performance is founded upon an iniquitous association of some justices of the peace, for erecting the *Quorum* into a court of uncontrouled tyranny and oppression. Admitting every passage to be attended with the strictest truth, as is said, the author discovers no inconsiderable talent for the drama, in the natural delineation of characters, and arranging the incidents to the best advantage.

21. *An Elegy on the Death of the Rev.* Mr. George Whitefield. *By* B. Francis. 4*to.* Buckland.

We presume, that an enemy to Methodism engaged our author to burlesque the labours of the late pains-taking Mr. Whitefield: and, to do B. Francis justice, he has faithfully performed his part.

MISCELLANEOUS.

22. *Adventures of a Bank Note. Vol III. and IV.* 8*vo.* 5*s.* Davies.

The first part of this droll performance appeared last winter, and is taken notice of in our Review for November. In these volumes our author exhibits many remarkable characters, for the entertainment of his readers, in a strain of humour not inferior to the part formerly published.

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23. *An Extract from the Case of the Obligation on the Electors of* Eton College *to supply all Vacancies in that Society with those who are or have been Fellows of* King's College, Cambridge, *so long as Persons properly qualified are to be had within that Description.* 4to. 2s. 6d. Waller.

At the foundation of Eton College by Henry VI. the number of fellows was ten. This number was afterwards reduced to seven; but at what time, or for what reason, the author of this publication has not informed us. In the year 1634 the provost and fellows of King's College, Cambridge, presented a petition to king Charles I. complaining of unstatutable elections. His majesty therefore gave orders that archbishop Laud, in his metropolitical visitation, should take the statutes into consideration, and determine all differences, as his grace should think fit and agreeable to justice*. Accordingly in 1636, the archbishop transmitted his determination to the provost and fellows of Eton, in which are these words, 'Nos, ad promovendam fundatoris vestri voluntatem, et desiderium in conciliandâ conjunctione et charitate inter utrumque collegium suum prædictum, ordinamus et decernimus, Quod ex septem sociis collegii vestri continuò quinque ad minimum eligantur imperpetuum; primo, de sociis collegii regalis prædicti; vel, secundo, de eis qui prius fuerint in eodem et ex causis licitis et honestis recesserint ab eodem, si qui tales habiles et sufficientes reperti fuerint; et, tertio, quod nulli imposterum eligentur per vos aut successores vestros ex aliis collegiis aut locis, quandiu numerus quinque sociorum vestrorum ex sociis collegii regalis prædicti non fuerit perimpletus; mandantes et injungentes hanc nostram ordinationem et decretum a vobis et successoribus vestris in perpetuum observari.'

From some time posterior to the date of this decree, the custom has been, to supply the five first vacancies with such persons as are or have been fellows of King's College, without admitting the claim of any other person from any other college; and to fill up the remaining two with persons from any other college in either university indiscriminately, without attending to the claim of the fellows of King's. On which account the two last have been distinguished variously by the names of foreign, alien, and Oxford fellows.

The author cites the statute, and the archiepiscopal mandate at large; and reasons on the general purport of the statute, on the intention and wish of the founder to establish a mutual connection and amity between the sister foundations, on the *dis-*

* The statute says, 'Præpositus & socii alium presbyterum seu presbyteros loco deficientis socii presbyteri hujusmodi, seu sociorum presbyterorum deficientium, de sociis collegii nostri regalis Cantabrigiæ vel de his qui prius fuerant in eodem et ex causis licitis & honestis recesserunt ab ipso, vel de presbyteris conductitiis ejusdem collegii de Etonâ, vel de his qui prius fuerant in eodem, habilem & sufficientem aut alias de collegiis vel locis aliis juxta ipsorum discretionem nominent & eligant presbyterum vitæ laudabilis, &c.

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cretionary power, which the ſtatute has lodged in the hands of the electors, and on other topics and circumſtances; by which, *he thinks* it plainly appears, that the claim of the aliens does not reſt upon ANY warrantable foundation whatſoever.

24. *A Letter to Sir* Robert Ladbroke, *knt. with an Attempt to ſhew the good Effects which may reaſonably be expected from the Confinement of Criminals in ſeparate Apartments.* 8*vo.* 1*s.* 6*d.* Rivington.

The author of this pamphlet conſiders the effect of ſhutting up many criminals together in the ſame apartment, both in a moral and phyſical light; in the one, as the means of communicating vices; in the other, of generating putrid diſeaſes. The laſt mentioned conſequence may generally be prevented by the diligent uſe of ventilators; and we know not whether ſolitude might not prove as deſtructive as vicious company, to a mind already depraved. But whatever moral inconvenience might be obviated by the ſeparation of criminals, it is not probable that much advantage would reſult to their health from the introduction of ſuch an expedient; as the freedom from noxious vapours might be more than balanced by a greater degree of cold in the ſeveral apartments.

25. *The Merchant's Complaint to the Lawyers at the Devil.* 8*vo.* 1*s.* Wilkie.

It being for the intereſt of the community, that all ſuch reſources as afford the means of eluding juſt proſecutions at law, ſhould be as much as poſſible excluded from the courts of juſtice; if the articles of this complaint be found to have a real foundation, they certainly deſerve the attention of the legiſlature.

26. *The Farmer's Kalendar, or Monthly Directory for all ſorts of Country Buſineſs.* 8*vo.* 5*s.* Robinſon *and* Roberts.

Before the publication of this work there was no farmer's kalendar that gave any regular account of the *modern* improvements in huſbandry: this book includes them all; and, in a very perſpicuous, plain, and agreeable manner lays down ſatisfactory rules for the due performance of all the buſineſs of farming. We eſteem it much ſuperior to any work of the kind hitherto publiſhed; but the nature of it will not admit of extracts.

In the Introduction is an admirable ſketch of a ſmall farm in perfect culture, which ſeems to deſerve much attention from thoſe who, on a ſmall ſpace of ground, are deſirous of cultivating moſt ſorts of profitable vegetables.

27. *The* Samians, *a Tale.* 8*vo.* 1*s.* 6*d.* Dodſley.

Cleon, king of Samos, had a daughter named Euryale. One day, while ſhe was engaged in the chace, ſhe was ſeized by a band of pirates; but unexpectedly reſcued by a young ſtranger, whoſe name was Evander. In a ſhort time, ſhe falls violently in love with her deliverer, who incurs the reſentment of her father, and flies from Samos, accompanied by Euryale. They are ſhipwrecked on the coaſt of Icaria. The princeſs

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ceſs eſcapes to land, is diſcovered in a melancholy ſituation, by Althea, prieſteſs of a temple conſecrated to the rural deities, on the ſea-coaſt of that iſland. Althea accoſted her in terms of friendſhip, heard her ſtory, endeavoured to alleviate her ſorrows, and diſpatched ſome of her attendants in queſt of Evander. Cleon, at the ſame time, in purſuit of his daughter, lands upon the neighbouring ſhore; proceeds immediately to the temple; and addreſſes himſelf to the prieſteſs; who was no other than the mother of Evander, and the widow of Alcinus, who had been formerly put to death by Cleon for having formed a conſpiracy againſt his life. Althea preſents his daughter to the king: and Euryale, by the interceſſion of the prieſteſs, obtained his pardon, and ſuppoſing that her lover had periſhed in the ſea, conſents to return with her father to Samos. In the mean time, Evander having landed upon the iſland, is directed to the temple, and has an affecting interview with his mother. While he is diſcourſing with Lycon, his friend and companion, Cleon ſuddenly paſſes them, and in a fit of diſtraction, ariſing from reflections on his diſgrace, attempts to plunge his ſword into his own breaſt. Evander haſtily runs to him, holds his arm, and diſſuades him from his raſh attempt. An eclairciſſement, and a reconcilation enſue, and the ſtory ends with the felicity of all parties.

Theſe are the outlines of this tale. The ſtile in which it is related is flowery and elaborate.

28. *Reflections on the too prevailing Spirit of Diſſipation and Gallantry.* 8*vo.* 1*s.* 6*d.* Walter.

Theſe Reflections evidently diſcover the philoſophical obſervation of the author. The changes in the character of a nation are here traced to their original ſource, and we are preſented with a view of the intimate connection between the nature of the civil government and morals of a people. The author exhibits an accurate detail of the cauſes and variation of the character of the Engliſh for ſome centuries backwards; and after repreſenting the public conſequences of general diſſipation, he offers many warm admonitions for reforming that too faſhionable corruption of manners which threatens to produce in the end the extinction of civil liberty.

29. *Obſervations upon ſeveral Paſſages extracted from a Work lately publiſhed, entitled, 'A Review of the Characters of the principal Nations of Europe.'* 8*vo.* 1*s.* 6*d.* Almon.

Theſe Obſervations are ſo frivolous and inſipid, that they appear to be publiſhed with no other deſign than to recommend the performance on which they are made.

30. *A ſhort Ramble through ſome Parts of* France *and* Italy. *By* Lancelot Temple, *Eſq.* 8*vo.* 1*s.* 6*d.* Cadell.

It is with diſtinguiſhed wits as with celebrated beauties; they ſeldom quit the ſtage after they have long ceaſed to entertain. We regard this little Ramble with that degree of compaſſion due to the laſt effort of expiring genius.

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NOVELS.

31. *Miſs* Melmoth; *or, the New* Clariſſa. *Three Vols.* 9*s.* Lowndes.

As it is no leſs neceſſary for a lady to unbend her mind than to unlace her ſtays, and as many ladies chuſe to take up a new book, with other new things, in order to get rid of an odd half hour without the fatigue of thinking; the author who furniſhes amuſement for their minds without corrupting them is certainly entitled to their ſmiles for his commendable endeavours, whether he writes in the ſerious or comic ſtyle, if he does not diſcover in touching his tender ſcenes, *the pathetic powers of a Richardſon or a Maurivaux*; and, if he does not in working up his humorous ones ſhake their ſides with the *comic force of a Fielding or a Smollett.* But the writer who makes any efforts to injure the morals of his readers by his pages of licentiouſneſs, proves himſelf to be the greateſt enemy to ſociety. Whatever may be his private thoughts, and however he may be impelled by his *evil genius* to commit thoſe thoughts to paper, he ought not to let any manuſcript of his find its way to the preſs, which contains a ſyllable that may prove offenſive to the chaſteſt ear: the *bad* want no incentives to be rendered worſe; they ſhould, if poſſible, be corrected in ſuch a manner that they may be made ſenſible of the turpitude of their conduct, and *feel* a deſire to amend it: the *good* may be ſtimulated, by the exhibition of exemplary perſonages, to perſevere in their laudable courſes. The former, by ſeeing vicious *characters* properly puniſhed, may be deterred from vicious pleaſures; the latter, by ſeeing virtuous characters properly rewarded may be doubly allured to virtuous purſuits. Written with theſe views, even novels may lie upon a young lady's dreſſing table, without doing any miſchief to her head, or to her heart.

The hiſtory of Miſs Melmoth—(the author, we think, might have left out his New Clariſſa, for an obvious reaſon) deſerves the peruſal of the fair part of a circulating librarian's cuſtomers, more than many of the hiſtories, memoirs, and anecdotes which they, liberally, put into their hands. There is much *buſineſs* in it, and of an intereſting nature: ſeveral parts of it are affecting; and it contains, upon the whole a pleaſing mixture of inſtruction and entertainment. Some of the characters, indeed, are extravagant; a few of the incidents unnatural; and many of the ſituations are romantic; but, take it for all in all, it has a good deal of merit. Miſs Melmoth, the heroine, is *a very amiable girl*, and we highly approve of the author's making her happy after her ſeveral afflicting diſappointments, and ſevere trials, in conſequence of the artful and attrocious machinations of an envious rival.

32. Jeſſy; *or the Bridal Day. Two Vols.* 4*s.* Noble.

There is ſomething ſo ſingular in the cataſtrophe of this little ſtory, which is pleaſingly told, and in which there are many ſituations pathetically deſcribed, that we cannot help giving the outline of it.

Two friends, Sir George Manly, and Mr. Addiſon, the former a libertine, the latter a very amiable man, make a viſit to a nobleman who has two ſiſters: one of whom, Lady Julia, falls in love with Sir George.—Sir George, on a viſit to Mr. Belville, his old tutor, falls in love with his daughter Jeſſy, an exceeding good girl, who feels no weak prepoſſeſſions in his favour. Mr. Addiſon alſo viſits Mr. Belville at the ſame time, and makes his addreſſes

to

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to Jeſſy; but her father, at the inſtigation of his wife, (who had formerly refuſed her hand to Mr. Addiſon, becauſe he had not money enough to ſatisfy her ambition) rejects them. Mr. Belville dies, and Jeſſy is left under the care of her mother-in-law, who has but a ſmall jointure to ſubſiſt on, as her huſband had loſt the greateſt part of his fortune by truſting to private ſecurity. Mrs. Belville connives at Sir George's diſhonourable deſigns againſt her daughter. She invites him, imprudently, to ſtay at her houſe after her huſband's death. The knight makes an attempt, one night, upon Jeſſy's virtue, but is unſucceſsful. In her correſpondence with a female friend, ſhe naturally relates all her diſtreſſes to her, and ſhe communicates them to Mr. Addiſon; who, ſtill deſirous of marrying her, makes new overtures; and the young lady is in a letter ſtrongly perſuaded by her friend to accept of him. That letter falls into Sir George's hands. He contrives to decoy Jeſſy to the houſe of a friend, whoſe principles are ſimilar to his own, and there ſucceeds agreeably to his cruel wiſhes. Jeſſy's poignant ſenſations, and agonizing reflections throw her into a fever. Sir George leaves her in a very dangerous condition, and renews his addreſſes to lady Julia, intending to marry her, and to keep Jeſſy as a miſtreſs if ſhe recovers; who, finding herſelf haſtening to her diſſolution, writes to her friend, and intreats her to come to her. She, comes, and brings Mr. Addiſon along with her. They arrive but juſt time enough to ſee her before ſhe dies. Mr. Addiſon, determining to bury her handſomely at his own expence, orders the funeral to be performed at the church in which Sir George is to be married, on the ſame morning, and at the ſame hour. Sir George is ſurprized at the ſight of his friend in ſo very unexpected a ſituation, while he is entering the church with his intended bride. Mr. Addiſon challenges him on the ſpot. They fight. Sir George is mortally wounded, and dies, embracing the coffin of her whom he had literally murdered by his villainous behaviour to her.

It would be an affront to the underſtanding of our readers to point out the moral of this little piece. Ye credulous fair ones, and ye looſe, licentious fellows of the age! by you this piece may be read to ſome purpoſe, if it is read with a proper attention.

33. *The Jealous Mother; or, Innocence Triumphant. Two Vols. 6s.* Robinſon *and* Roberts.

There are many mothers in every part of Great-Britain, perhaps in every part of the world, who, having indiſputable pretenſions to beauty themſelves, cannot bear, with the leaſt patience, to ſee their handſome daughters ſtarting into women: ſo anxiouſly apprehenſive are they of being eclipſed by them. And it is very certain, that in proportion to the value which ſuch mothers ſet on their own perſonal charms, is the unhappineſs which they feel when they ſee ſuch daughters diſtinguiſhed for ſimilar attractions.

The little ſtory at preſent under our conſideration is evidently written with a deſign to make thoſe ladies aſhamed of their ridiculous, as well as unreaſonable conduct, who, not contented with the admiration which they excite whenever they appear, look even on their own girls, *born to be admired*, with envious eyes; and, in conſequence of their jealous emotions, do every thing in their power to *keep them down*. Every handſome woman who is jealous of her daughter muſt make herſelf very laughable, if ſhe ſuffers the *rival* to appear in a ſtrong light; but then ſhe is only a laughable object: unluckily there are not a few females bleſſed with beauty,

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beauty, and with beautiful daughters, who carry their jealousy and their rivalship so far, as to mistake intirely the maternal character, and study how to render those daughters wretched, instead of using their endeavours to contribute to their felicity.

Mrs. Walden, a widow of three and thirty, and sufficiently handsome to be very much admired, being greatly mortified at the arrival of her daughter from the country (on the death of her grandmother, with whom she had lived from her infancy), as she arrives with a person engaging enough to attract the attention of the men, and a mind elegantly accomplished, treats her, though she is about seventeen, quite like a child. She also contrives to make home as disagreeable to her as possible: she is the more powerfully incited to render it so, as a Sir Charles Audley, who had made his addresses to her before her daughter arrived, becomes enamoured with that daughter. The discovery of their mutual attachment is extremely galling to her, and many steps does she take to prevent their union. After having surmounted numerous difficulties of various kinds Sir Charles and his Fanny are privately married. Sir Charles, however, not being able to prevail on Fanny to go with him a few miles out of town when the ceremony is over, consents to let her return to her mother on her promising to accompany him whereever he pleases in a few days, if she should not be happy enough to induce her mother to be reconciled to her marriage with him. Sir Charles hearing nothing of his lady all the day after their marriage, determines to go at night, when he thinks Mrs. Flaherty, (Mrs. Walden had thrown herself away upon a needy, extravagant colonel of that name) and to bring lady Audley away with him. He is astonished to hear that his Fanny set off the day before for Dover, still more so to find that the colonel and his lady had infamously laid their heads together to confine her in a convent in France. Sir Charles, with an order from Flaherty to the prioress for her release, hurries to Calais, and brings his Fanny to England. From that time they are uninterruptedly happy in each other: but lady Audley gives, unintentionally, a prodigious deal of uneasiness to her mother by her connubial felicity: the birth of a daughter, by making Mrs. Flaherty a grandmother, shocks her beyond expression: the birth of a son, not a great while afterwards, considerably increases her vexation: she is deservedly, indeed, punished for all her ridiculous, as well as unjust behaviour, as a mother, by her sufferings as a wife, from the continued extravagancies of her husband, superadded to her own: to that mother, however, lady Audley's carriage is always exemplary. Sir Charles, out of respect for his Fanny, undertakes to be an arbitrator between Mrs. Flaherty and the colonel; they are both immensely in debt, as his plan of accommodation is approved by them both. The offer being readily agreed to, as the sum stipulated for their subsistence is a more considerable one than they could reasonably have expected, every thing is settled in an amicable way, greatly to the satisfaction of lady Audley, who, notwithstanding her mother's continued exttravagancies of all kinds, pays her all proper respect, and feels for her in her troubles; troubles, indeed, entirely of her own creating; for with so amiable a daughter, with an easy fortune, and with a desirable person, she might have been supremely happy, had she not been seized with a violent desire to charm, when the powers of charming were no longer at her command. By the excessive indulgence of that desire, equally rebelling against nature and reason, she becomes a miserable object in her own eyes, and appeared in the most

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contemptible light to every body who beheld her. But her conduct in life is more than contemptible; it is in the higheſt degree cenſurable: for, by treating her daughter in ſo unjuſtifiable, ſo unkind, ſo cruel a manner, ſhe might have driven her into the commiſſion of ſome capital indiſcretions, had ſhe not been bleſt with uncommon prudence, and fallen into the hands of a man who knew how to eſtimate an accompliſhment which is not very commonly found among the young females of the preſent age.'

It is, we imagine, quite unneceſſary to inform our female readers, that the accompliſhment, hinted at above, is ſomething very like DISCRETION.

34. *The Noble Family: a Novel. In a Series of Letters. Two Vols.* 5s. Pearch.

Humanity prompts us to hope that Mrs. Auſten, of Clerkenwell, does not truſt to her pen for her ſubſiſtance. As a writer ſhe is no object of criticiſm; as a woman ſhe is entitled to candour.

35. *Memoirs of Lady* Woodford; *written by herſelf; and addreſſed to a Friend. Two Vols.* 5s. Noble.

Lady Woodford tells her tale in a decent manner, and does not forfeit her reader with thoſe violent egotiſms, by which the majority of memoir-writers render their narrations extremely diſguſting. Her ladyſhip relates the moſt intereſting parts of her life, from her early youth, to the conſummation of her felicity in the marriage ſtate, (during which period ſhe is thrown into many trying ſituations) without paying any groſs compliments to her own underſtanding; without concealing her imperfections: and we will venture to recommend her mode of behaviour to every young lady who finds herſelf in ſimilar circumſtances.

36. *The Unguarded Moment. Two Vols.* 5s. Almon.

The laudable deſign with which this novel ſeems to have been written is ſufficient to reſcue it from a ſevere ſcrutiny as a literary compoſition. It is particularly calculated by the author for the married part of his readers, and it merits a careful peruſal from huſbands as well as from wives.

37. *Coquetilla; or Envy its own Scourge: containing the Adventures of ſeveral great Perſonages.* 2s. 6d. Leacroft.

In order to ſharpen the curioſity of the public, the editor of this volume informs us in his title page; that it is—'from a manuſcript late in the poſſeſſion of a gentleman famous for his acquaintance with the great world.'—

Harkee, Mr. Editor, we are not to be ſo *hummed*. We do not believe a ſyllable of your account about your fellow-traveller in the Plymouth ſtage coach. We ſincerely pity all poor unfortunate authors, and heartily ſubſcribe to your quotation from Juvenal. It is, indeed, very difficult for a man to ſtrike out to advantage in life, whoſe virtues are crampt by a narrow fortune; but the dabbler in literature deſerves no compaſſion for miſemploying his time in preparing ſuch ſheets as theſe under our preſent inſpection for the preſs. If a man will obſtinately perſiſt in being an *author*, without *genius*, or a *tranſlator* without *taſte*, he ought not to think himſelf hardly treated by the world, if he does not find himſelf in the road to riches. The volume before us is ſo unintereſting, that we cannot help looking upon it as a ſlovenly tranſlation from a very indifferent French original.

38. *The Man of Feeling.* 12mo. 2s. 6d. Cadell.

By thoſe who have feeling hearts, and a true reliſh for ſimplicity in writing, many pages in this miſcellaneous volume will be read with ſatisfaction. There is not indeed fable enough in this volume

to

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to keep up the attention of the majority of novel readers; there is not business enough in it for the million: but there are several interesting situations, several striking incidents, several excellent reflections, which sufficiently discover the author's invention and judgment, delicacy and taste. The story of Old Edwards is exquisitely affecting: the whole thirty-fourth chapter, indeed, in which it is introduced, is written in a very masterly manner.

39. *The Fatal Compliance; or the History of Miss* Constantia Pembroke. *A Novel. Two Vols.* 5*s.* Jones.

There is nothing in the composition of this novel, either with regard to invention or stile, to raise it above that sort of mediocrity so conspicuous in most productions of a similar nature which have lately swarmed from the press.

40. *The Captives; or the History of* Charles Arlington, *Esq. and Miss* Louisa Somerville. *Three Vols.* 7*s.* 6*d.* Vernor *and* Chater.

Authors have been, time out of mind, *distinguished* if not *celebrated* for their vanity; and some of them, from the singularity of their literary talents, have been *pardoned*, though not *praised*, in an intemperate indulgence of their self-satisfaction in a manner not a little offensive to the hearers of their egotistical effusions. Among *such* authors we cannot rank the *putter together* of these volumes, (full of uninteresting characters feebly drawn, and of insipid adventures flimsily related) whose vanity, we think, is not entitled to any allowances: and we apprehend that the following lines, extracted from his second volume, will justify our opinion.

'—We are highly satisfied with our own abilities in the biographical way, and shall, certainly, pursue the path we have marked out, in despite of all the nibbling critics, and journeymen critics in the kingdom, which being premised, we shall go on with our tale.'

However, that our author may not accuse us of proceeding against him in the *Tomahawk stile*, we shall give our readers a short dialogue between the hero and the heroine, wherein the *latter* is made to talk in a manner bordering upon indelicacy—

'Alas, said she, one day, when his disorder—(a fever, occasioned by an accident not very common) seemed increasing, "What an unhappiness is this which I have been author of? Never shall I know peace till I see you recovered: till then, joy will be a stranger to my bosom."

"Fair excellence, replies Charles, it would but heighten my anxiety to think that even my death should make you unhappy."—"Your death, echoed Louisa, Oh! may I never live to see that fatal day which is to snatch you hence: me miserable, what would then become of me?—Oh! you will forget it all in time, and live to be happy in the arms of some deserving lover."—"When I, interrupted Miss Somerville, can think of such felicity, when I can forget your loss, *though circled in the arms of the finest man that ever heaven created*, may I that moment cease to live."—*Ex pede Herculem.*

41. *Anecdotes of a Convent. Three Vols.* 7*s.* 6*d.* Becket.

Among several agreeable passages in these volumes, there are some which startle *probability*. Lady Lucy Scott, and Miss Bolton, are as pretty a pair of friends as we have ever met with, and their letters seem to be written, as all letters betwixt friends should be, more from the heart than the head. The intelligence which they, unreservedly, communicate to each other is generally amusing, and often interesting. Miss Boothby's account of her convent-life appears, on the whole, to be stamped with the seal of truth: but surely

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ſurely the following ſpeeches will be thought, by many readers, of a diſputable nature.

'It is a great error in whoever ſuppoſes all nuns to be unhappy—(we do not believe indeed that *all* nuns are ſo)—I had an opportunity, during the courſe of ſix years and upwards, which I ſpent in a convent, to convince myſelf of the contrary: many, nay all of them, with only the exception of one or two, were the happieſt, as being the *contentedeſt* ſet of people I ever ſaw: their wants were few, and thoſe were gratified: the ſacrifice they had made of their liberty, through a motive of piety, was a pleaſing thought which ſufficiently paid them for that loſs. Pride, that ſource of pleaſure and of pain, is in them a great inſtrument towards their felicity.'

We can hardly ſuppoſe that all the nuns in any convent in Chriſtendom—one or two only excepted—were ever, *for ſix years and upwards*, ſufficiently pleaſed with their ſituation—notwithſtanding their *pride*—to be the *contentedeſt* of their ſex. But—we are ſtill more puzzled to conceive how *a young man* ſhould grow up to the age of *virility* in a female dreſs, and *enact* a nun, without diſcovering, in ſome unguarded moment, to his pious ſiſters, the ſexual difference between them, or how thoſe ſiſters—with all their piety—ſhould, as they are no ſtrangers to *that* difference, keep themſelves thoroughly chaſte when he came to the poſſeſſion of his maſculine powers.

There is ſomething extremely curious in lady Merton's ſpeech to her ſon, when ſhe had acquainted him with the cauſe of his confinement, *en fille*. 'I look upon it almoſt as a miracle that you have been kept ignorant of your ſex ſo long. What care and attention muſt theſe good nuns have had to prevent your diſcovering what you really were for ſo many years.'

42. Harriet: *or the Innocent Adultreſs. Two Vols.* 5*s.* 12*mo.* Baldwin.

The *profeſſed* deſign of this performance is to ſhew the danger, in theſe times, of preſuming a lady guilty of adultery, *upon the ſtrongeſt circumſtances*, when there is not irreſiſtible and preciſe evidence to convict her. Though the author takes his fable from the late trial between the D— of C— and L—d G—, he means to combat the principle of convicting upon equivocal evidence, rather than condemning *ſeriouſly* the verdict given in that trial. The ladies are certainly much obliged to him; but though we admire the wit, humour, and character which appears throughout the whole of theſe volumes, we muſt confeſs he appears to have favoured one ſex, a little too much at the expence of the other.

43. *Letters from* Clara, *or, the Effuſions of the Heart.* 12*mo. Two Vols.* 5*s. ſewed.* Wilkie.

Dull, frigid effuſions, neither flowing from the heart, nor poſſeſſing the power of affecting it; and which even the unexceptionable morality they contain cannot preſerve from oblivion.

44. *The Hiſtory of Mr.* Cecil *and Miſs* Grey. 12*mo.* 5*s. ſewed.* Richardſon *and* Urquhart.

This little piece abounds with ſo much good ſenſe, and ſo many virtuous ſentiments, that it ought to be exempted from cenſure for any defects which may be diſcovered in regard to taſte and variety.

45. Betſy; *or, the Caprices of Fortune.* 12*mo. Three Vols.* 7*s.* 6*d.* Jones.

While this author endeavours to intereſt the heart, and amuſe the imagination, he frequently loſes ſight of probability, which gives his performance, in many parts, a ridiculous appearance.

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